

OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 1. Vol. IV.]

OCTOBER, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

Special Notice.

All back issues from October, 1907, except September, 1908, and January, 1909, can be obtained through any newsagent for 2d., or will be posted to any address for 3d. Any six numbers of back issues will be posted for 1/-, post paid. Each number contains all the Birthday Influences, Fate and Fortune of children born during the month. Parents of children under two years and eleven months old should get a copy of the Birth month.

The New Moon.

The lunation of the 3rd falls close to the cusp of the twelfth house, the luminaries being conjoined with Mars, denoting fires and incendiarism, and, as Mars rules the ascendant, much unrest and mortality among the people. The financial condition of the country will be in an involved condition, for Jupiter, ruler of the second, is in exact square with Uranus and Neptune, and railway and shipping strikes are to be apprehended. Troubles are shown with the Colonies. Mars ruling the sixth is a warning against accidents in the navy, and a prevalence of feverish disorders. Typhoid fever epidemics are indicated. Disputes with

foreign powers are shown, and the Persian or Moroccan question may again give rise to trouble. The Government and Royalty will suffer, there being serious difficulties to face, while much illness will affect members, and among high-titled people. Much activity will be shown in Parliamentary circles.

United States.

At Washington, Virgo rises with Mercury and Venus therein, pointing to an improved condition among the people and more work. The Sun and Mars close to the second cusp is a warning against financial crashes, and panics on 'Change. Accidents on railways are denoted. Shipping affairs will be affected, and disasters to vessels are shown off the eastern coasts. At San Francisco, accidents are also shown, but traffic returns will improve. Saturn in the tenth is not good for the President, and some notable dignitaries will meet with disgrace and unpopularity.

China and Japan.

At Pekin, the luminaries and Mars are in the seventh house, a grave warning against war with Japan. As Mercury and Venus are also in the same division, peace may be maintained. A commercial treaty is likely

to be formed with another power. At Tokio, the luminaries and Mars are much closer to the cusp of the seventh, and the danger of war is very marked. Jupiter, however, in the seventh house may preserve peace, but as this planet is heavily afflicted, diplomatic blunders and double dealing with other powers may also be apprehended. The outlook in the east is very evil.

India.

At Calcutta, the lunation falls in the eighth house, pointing to the death or assassination of important officials. The Viceroy should safeguard his health and person. Seismic troubles are threatened in the vicinity of Bombay, also revolutionary troubles, for Uranus rises there in evil aspect to Jupiter and Neptune.

Europe.

At Petersburg, Mercury and Venus culminate, denoting festivities in the Capitol, a royal marriage or betrothal. Saturn on the cusp of the sixth denotes great increase of disease among the people. The luminaries and Mars are also in the tenth house, hence the Czar and high dignitaries of the Empire should guard against personal dangers. At Berlin, the luminaries with Mars are in the eleventh house, denoting violent scenes in the Reichstag, acrid and personal debates. Military matters will predominate.

Special Predictions.

From 48 to 50 East Long. the luminaries and Mars will culminate, Eastern Persia and the Caucasus will be the scene of much bloodshed. Somaliland may also be disturbed. Seismic disturbances are threatened in 73 E. and 107 W. China, Japan, Austria and Ireland will suffer from this lunation.

Books Wanted.

The Editor would be glad to purchase either of the following books at reasonable prices:—

Wordsdale's Genethliacal Astrology.

Pearce's Text book of Astrology.

Black Magic and Facts.

Reply, stating particulars, to W. FOLLESHAM & CO., 4, Pilgrim Street, Ludgate Hill, London, E.C.

Astronomical Phenomena

FOR OCTOBER, 1910

Moon's Phases.

New Moon,	3rd	...	8h. 32m. morn.
First Quarter,	11th	...	1h. 40m. aft.
Full Moon,	18th	...	2h. 24m. aft.
Last Quarter,	25th	...	5h. 48m. morn.

Planetary Positions.

- ☉. The SUN is in Libra, enters Scorpio on 24th at 7.11 a.m.
- ☿. MERCURY, a morning star in Virgo, stationary on 5th, enters Libra on 12th, ♀ ♀ on 14th, ♂ ♂ on 27th, ♂ ♀ on 30th.
- ♀. VENUS, a morning star in Virgo, enters ♀ on 6th, ♂ ♂ on 23rd, and ♂ ♀ on 28th.
- ♂. MARS in Libra all the month, too near the Sun for observation.
- ♃. JUPITER in Libra all the month, ♂ ☉ on 19th.
- ♄. SATURN now well placed for observation in Taurus, souths about midnight.
- ♅. URANUS is an evening star in Capricorn.
- ♆. NEPTUNE is a morning star in Cancer.
- ∴. The following table gives the Moon's sign position on each day at noon.

Aries	...	17, 18	Libra	3, 4, 30, 31	
Taurus	...	19, 20	Scorpio	...	5, 6, 7
Gemini	...	21, 22	Sagittarius	...	8, 9
Cancer	...	23, 24	Capricorn	10, 11, 12	
Leo	...	25, 26	Aquarius	...	13, 14
Virgo	1, 2, 27, 28, 29		Pisces	...	15, 16

The Weather.

The month opens with fine and warm weather, and of a fairly settled nature to about 10th, then changeable, high winds, very unsettled, gales about 12th, then variable to 17th, fine and warm for a few days; rainy 20th, gales and storms 23rd to 26th, cold and downfall to 28th, unsettled end of month. Some high winds and storms may be expected this month.

Horoscopes of Notable People.

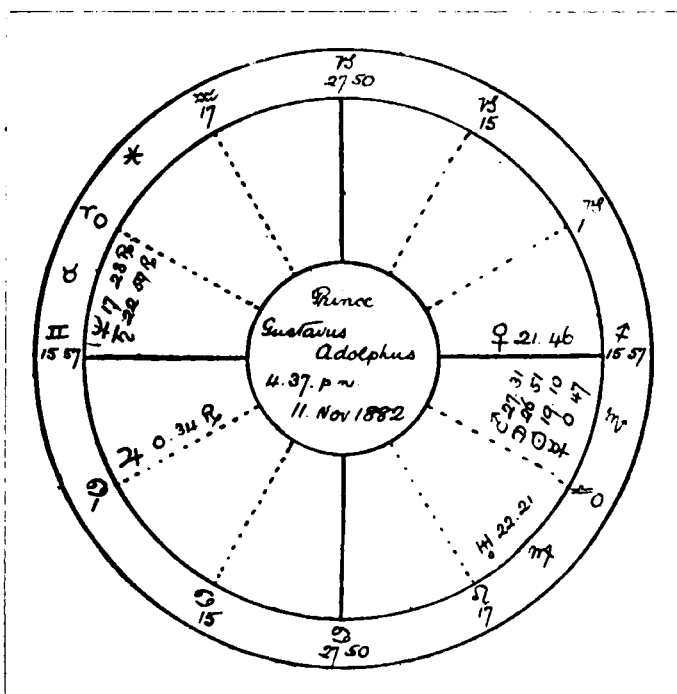
THE CROWN PRINCE OF SWEDEN.

PRINCE GUSTAVUS ADOLPHUS, heir to the throne of Sweden, was born at Stockholm, on November 11th, 1882, at 4.37 p.m., according to information supplied to us by a Finnish student of astrology. The map appended herewith is cast for such time. The horoscope is by no means a very favourable one, owing to the cadent position of the luminaries and the heavy manner in which they are afflicted, both being in conjunction with Mars and opposition to Saturn and Neptune. This does not denote a strong constitution, the throat, heart and excretory system being weak, and is not evidence of a long life. The nature is too impulsive, rash, impetuous, with a touch of jealousy and vindictiveness, but brave, courageous and strong willed. The personality is aggressive, but apt to do acts of impulse which will re-act on the health.

of our present King), but the affliction of Venus by Uranus is rather indicative of his surviving his wife and of a second marriage.

The influences at the present time are not so very favourable. The Sun is close to conjunction with the progressed Mars, and in the fall of the next year the Moon will join her influence thereto. Serious indisposition or accident is shown. The Sun

reaches the conjunction of Venus in 1914, but passes directly to the square of Uranus, which lasts until 1916. The Sun then makes a conjunction of Mercury and opposition of Jupiter, while in 1918 the Moon passes successively the square of Sun, opposition Uranus. Square Jupiter, Mars and Mercury, a train of most evil influences. All these are



very evil, and point to heavy troubles, ill-health and bereavement.

It is one of the most unfortunate of Royal horoscopes we have seen, and if he should live to ascend the throne of Sweden, Prince Gustavus will have a very unfortunate reign.

Answers to Correspondents.

CONSTANT READER.—It is not etiquette to give maker's name, but if you have any communication to make it may be forwarded to us.

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Studies in Brief.

By "SEPHARIAL."

SOME years ago I published in *Coming Events* a series of short studies which were found very useful to beginners in astrology, and I have thought that an occasional note or two upon cases of current interest may not be without value to readers of THE MESSENGER. I am therefore contributing some short studies of four cases which have attracted public attention recently. They are necessarily incomplete as the hour of birth in each case is unknown, but it may be inferred from experience that this particular would add to the evidence in favour of astrological principles were it known, while its deficiency cannot by any means detract from the paramount value of directions termed "secondary," i.e., those aspects formed among the celestial bodies in the progress after birth, accounting each day as one year of life. It will be observed that no horoscope of birth can possibly indicate many events which afterwards transpire by directional influence, and this in itself should indicate the importance of studying current influences.

I.—ETHEL LE NEVE. Born 22nd January, 1883, at Diss, Norfolk.

I think it most probable that this unfortunate girl was born in the morning, with Mars in the midheaven in close opposition to the Moon in the 4th house. Every student of astrology knows the effect of ♄ 8 ♂ in a female horoscope, so that there is no need to recite it. In January last Uranus was in the same degree as that held by Mars at birth (♋ 21°), and in September, 1910, Uranus was again in that degree, but now further affected by the opposition of Neptune from ♊ 21°. The direction for the 28th year of life brings the Moon to the same place as it held at birth, and therefore in opposition to Mars Radix, and across the sinister line of influence set up in the heavens by the opposed malefics in Cancer

and Capricorn. It would indeed be singular in the experience of astrologers if such influences as these had passed without producing a sharp crisis in the life.

II.—FLORENCE NIGHTINGALE. Born at Florence, Italy, 12th May, 1820. Died 13th August, 1910.

What a powerful combination of Venusian elements is to be found in the names Florence and Nightingale, and I dare venture the opinion that the sweet-souled "Lady of the Lamp" was born from the sphere of Venus. The positions of the planets at her birth show some excellent traits: ♄ ☉ 8 * 4 ♋ ; ♄ ♋ △ ♄ ♄ ♄. At the time of her exodus with a staff of ninety-two nurses to Scutari in 1854, Florence Nightingale was under the directional influence of ☉ ♂ ♄, applying to 8 ♄. Her perfect self-effacement and absolute devotion to her self-imposed duty during that awful period of the Crimean war, and her subsequent refusal of a national testimonial of £50,000 will serve for an example for all time. It is seldom, of course, that a conjunction of the Sun and Moon in sextile to Jupiter can occur, and this particular combination of planets and signs would not happen again in fifty generations. But it must surely have been some singular disposition of the soul, which, acting through a benefic planetary efflux, found its happiness in these great deeds of perfect heroism. Her remarkable constitution may safely be ascribed to this harmonising influence of the luminaries in good aspect to Jupiter, while her fine executive faculty may be referred to ♄ △ ♄. The positions of the planets at her death are not striking nor could they be expected to be so at so advanced an age as 90 years, but we may note the position of the last New Moon in ♏ 12°, close to that of Mars at the nativity.

III.—FRANK PODMORE. Born 5th February, 1856. Died 17th August, 1910.

Mr. Podmore is best known in connection with his particular line of psychic investigation. He was the self-constituted critic of the Society for Psychical Research, the Sceptic-in-Chief of that body, and a virulent exponent of many things which he was a long way from understanding. Astrology escaped him on its own merits. It was allowed to go free on its own recognizances. Yet he did good work in his own way, and no doubt was animated by a genuine belief in his mission. He was found drowned, in very singular circumstances, on the 17th August at Malvern.

At his birth the Sun was in square to Uranus in Taurus, and although the Sun was not heavily afflicted at the time of his death, yet we note the last New Moon in opposition to the Sun Radix, and more particularly the progress, at 54 years of age, of Mercury to the exact longitude held by Neptune at the birth! Obviously there was a sudden obsession, a temporary occlusion of faculty, and the end. Mark how effects not indicated at birth come into play under directional influence. For ♀ at his birth was ♄ ♀, * ♀, and his native faculties were of a high order. But under ♀ ♄ ♀ by direction a new development takes place, and under temporary loss of faculty the influence of ☉ ☐ ♀ comes into play to produce sudden death by drowning, fixed signs being involved. "Let him that thinketh he standeth take heed lest he fall" seems to be the moral of this tragic incident.

IV.—LADY MARJORIE G. STUART-ERSKINE.
Born 7th September, 1880. Died July, 1910.

Lady Marjorie was a woman of striking beauty and sweetness of expression, the reflex of an equally beautiful disposition. Her independence, touched with a degree of romance, probably led to her unfortunate death. Her body was found with a broken ankle in a remote spot at the back of Craigellachie Hill, north of Ariemore, after a search extending over a month had proved

fruitless. At her birth the Sun was with Mercury and Uranus in Virgo, and the Moon in Libra in opposition to Jupiter and Saturn, Mars and Venus being in close conjunction in the beginning of Libra. At her death the Sun was in opposition to Jupiter, Mercury in opposition to Saturn, and Mars on the place of the radical Moon. There is little doubt that she went for a climb upon the hills and missing her footing fell and broke her ankle. A trail of personal belongings showed that she had tried to crawl towards a place of succour, but her strength becoming exhausted, she died of exposure and hunger.

The curious turn of independence in her mind is well defined by ♀ ♄ ♀, the Sun being with these planets in Virgo giving her a taste for nursing and hygiene, while ♄ and ♀ gave her that passionate love of children and bounteous sympathy for which she was held in so great esteem by all who knew her. I cannot think that ☉ ♄ ♀ is in any way significant of this tragic event, but ♄ in Libra (the balance) in opposition to Saturn, and ♄ in Libra, conjunction ♄ R., are both extremely suggestive of faulty equilibrium, which appears to have been at the root of the matter. Had Lady Marjorie known she was in danger it is hardly likely that she would have dismissed her maid and fared forth alone.

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How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

TEMPORAL AND MATERIAL CONDITIONS.

The Triangle of Life.—The planet Saturn denotes that the progress in life will be slow, steady and silent, with many obstacles to contend with, and success will come through perseverance more than relying upon the help of others. Pisces rising denotes that the native will rise to a position of celebrity and honour by his own efforts, and this is again presigned by the elevated position of the ruler Jupiter in the ninth house, free from affliction. There is no doubt from these influences that the native will rise to a very high position, chiefly through personal merit, while the hindrances and limitations of life will be due to false reports, Saturn square Mercury, hesitancy and diffidence.

The position of the Moon, ruler of the fifth, shows that finance will play an important part in the life, also that home life and family ties will have much to do with the general fortune.

The ninth house so well tenanted indicates that the main feature of the life will be directed to all matters concerned with the higher life: science, religion, philosophy and metaphysics, and that some great renown will accrue therefrom.

The Triangle of Action.—The position of Jupiter, ruler of the tenth, denotes high honours in the profession, which should be one connected with ninth house affairs.

The Moon in the second with Neptune therein, evilly afflicted by Mars and Venus, is a contradictory influence. Great fluctuation in financial affairs is shown, but success is bound to accrue in all matters where public interest is concerned. Neptune's influence will cause losses by fraud, theft and treachery, by underhand action, and by the failure of creditors to meet their obligations. It will bring gains through occult matters.

Uranus in the sixth denotes employment

in advanced and progressive schemes, in affairs relating to associations and societies, antiquarian pursuits, and the like. It also denotes considerable honour, as Uranus throws a trine to the meridian.

The Triangle of Intercourse.—The sign Virgo on the cusp of the seventh house, in good aspect with the ruler of the ascendant, is good for marriage affairs, and denotes much harmony between the native and his partner. The square of Saturn to Mercury has brought much trouble in married life through the action of others, deceit and secret enmity. No planets in the third house, but Gemini on the cusp shows that mental and intellectual affairs will play an important part in the life, also relatives, neighbours, and kindred. Some considerable trouble is shown through them, deceit, and the unfavourable attitude of relations towards the native.

As regards the eleventh house Saturn is the ruler. Friends have never been useful or of advantage to the native, more often the reverse. Their friendship has proved detrimental, and in times of trouble they have not proved their loyalty.

The Terminal Triangle.—Mercury, ruler of the fourth house, denotes a favourable eventide of life, very active, with many changes, but honours and successes through mental affairs. There will, however, be much duplicity shown against the native and attacks against his honour and credit by evil disposed people.

Scorpio on the eighth house, with Mars ruler, opposition Neptune, is not good, and denotes danger of death by some treachery, or severe inflammatory disorder.

Saturn ruling the twelfth house denotes that the sorrows and limitations of life will come through treachery on the part of others. It denotes many sorrowful experiences, delays in progress, but as Jupiter disposes of Saturn and is elevated above him, all such troubles

will turn to benefits in the end, as they cannot permanently affect the life.

The Square of Progress.—The four angles are governed generally by Mercury and Jupiter. The progress in life will be a sure one, but subject to much fluctuation. The native will be the creator of his own progress, to a very great extent. The opportunities denoted by the first house with Saturn rising are not many, and the environmental conditions will not admit of much success, but the ruler of the tenth being elevated, shows that high honours will come, and that the native will be the maker of them. Much enmity will have to be met with, Mercury ruling the seventh house and in square to Saturn, and false reports, libel and slander will more than once cast a slur upon his honour. But as Jupiter reigns supreme in this figure, then the native will most assuredly triumph over it all. The end of life, denoted by Gemini, will be one of mental activity, changes and travel, but the duplicity which has already been felt during the life will remain to the end, but will be really powerless to effect any permanent worry.

The Square of Determination.—The second house shows that financial affairs will play an important part in the life, but that determination to succeed in making a living will be a marked feature in the life. The personal activities are all in the line of money making. The speculative tendencies are strong, but these are directed more towards the home life and domestic affairs. Gain is shown through children, and also through others, legacies either directly or indirectly benefitting the native. Capricorn ruling the eleventh shows that the hopes and desires are high, but with Saturn ruler some doubt is expressed as to whether the actual realisation is possible, or that the actual accomplishment would fall short of what was realised.

The Square of Reason.—What a volume could be written on this square from our horoscope. The entire life is one of silence. In the third house we find Gemini governing papers, writings, journeys; Uranus, in the house of service, the life given to the service of others, in a higher or humanitarian cause.

The ninth house showing that the whole life and being is wrapped up in the higher mysteries, while in the twelfth house we have Saturn, ruler, square Mercury, denoting sorrows of a mental nature, the treading of the occult pathway, the continual realisation of Karma, but as this planet is in trine with Mars and Venus from the occult sign Scorpio, a quiet, persistent, silent dedication to the cause of duty, however much the trials can be.

I have had to considerably condense the judgment as above owing to want of space, and to allow for the commencement of the articles on the fourth section of judgment, that of Directions or the development of the life. These will be commenced in next issue.

H.M.S. Orion.

By "NACHIEL."

It is not unreasonable to suppose that much public interest centres in the advent of a new type of naval armament, hence the launch of H.M.S. Orion has attracted some considerable attention, and I propose, as a student of the ancient science of numbers to make a few observations on it.

The launch (or practically the birth of the ship) took place 20th August, 1910, or 20 plus 8 plus 1910 equals 1938 equals 21 equals 3. Now both these numbers 21 and 3 are potencies and presage success; but to attain that result there is much that remains to be done. That there are some sinister influences to be overcome, I may point out, Saturn's day is not an auspicious birthday, nay more, the 20th August has centuries ago been regarded by the ancients as evil, and lastly the unfortunate episode of the christening is not without meaning. From these facts I deduce the ship will be successful, but will not, at first, prove equal to expectations, though in what direction the fault will lay is difficult to tell.

Let us now consider the word "Orion." Note the vowels o, i, o; dominant, strong and inflexible. Curiously the vibrations give four Martial sounds, and but one to another planet—Venus. The numerical value is as follows: 6 plus 9 plus 9 plus 6 plus 5. (Note.—Four of these multiples of "birth" No. 3). Now 6 plus 9 plus 9 plus 6 plus 5 equals 35 equals 8. Here number 8 is the only potency. Number 8 has been classed as indifferent: a number of terror, strife and destruction, most appropriate for the purpose for which the vessel has been called into being. These are the deductions I have made. I am but somewhat of a novice of the science, and should I have erred, I should be pleased if some experienced occult student will teach me to "amend my ways."

Planetary Colours and How They Affect Us.

By "SEPHARIAL."

SATURN.—The leaden planet may in a special sense be regarded as the most ponderable of all the celestial bodies of our system, not because of its bulk or density, but on account of its occult sympathy with all terrestrial considerations of weight. The fact that lead, ruled by Saturn, is not the heaviest of the "primary metals" as they are called, is sufficient to prove that the ancients were not guided by considerations of a physical nature in ascribing ponderability to the planet. It is because of its known effects upon the human mind and upon human affairs that this ascription has been accorded. In the spectrum Saturn has affinity with the Indigo ray. The very dark blue of this aura disposes those under the influence of Saturn to the philosophical life. Where intellect is not conspicuous it nevertheless operates to produce affinities of a corresponding nature, for it sets its subjects in obscure and dark places, in coalmines, in underground places of all descriptions, where light is scant and work heavy and plentiful. And whereas the light-blue ray is sparkling, vivacious and joyous, untouched by care and the weighty problems of life, the dark-blue or Indigo does of its own nature convert all transparent truths into problems of ponderable and deep significance, refusing to see by the exterior light, and preferring always to examine things in the interiors of the mind by the subdued light of Reason. There are no scintillations in this aura, but it is a deep, unfathomable and dense blue approaching to black in its greatest depths. If you want to be taken seriously you need but go to one born under Saturn. You will not be deluged with sympathy, for Saturn is not disposed to expression of feeling, but you will not be laughed at. The Indigo ray produces scepticism, and in the alchemy of the mind Saturn represents the sulphur, which by combination with Mercury and salt, is capable of tincturing all things in the crucible of the mind. When a diseased con-

dition of the Indigo aura is present, the colour is changed to a ruddy brown, and then are observed all those peculiarities which attend upon the Saturnine neuropath: melancholia, religious mania, absentmindedness, occlusion of memory, mumbling, etc.

The privations attending the influence of the planet Saturn are due to the inversion of the vital ray of the Sun, which is chromatically opposed to that of Saturn, as are the bodies themselves in horoscopy. Light and heat are not among the blessings conferred by Saturn and they are absent from the Indigo ray. Consequently we find the subjects of Saturn rejoicing in false economics, amounting to miserliness when carried to extremes, sparing themselves the creature comforts, with insufficiency of gas and coal, of food, clothing and other vital conservations. Yet Saturn in his philosophical depths elaborates the pabulum of thought to such effect that he is capable of evolving cosmos out of chaos and of elaborating a system of thought (religious, philosophical, economic, as the case may be), out of the *dissecta membra* of a wide variety of mental operations. At his lowest valuation, Saturn is black as the coal his menials live upon; in his highest manifestations he is the lone god sitting in the darkness from which all light is evolved. First principles are his foundations, as all the philosophers can witness; and ultimate uses are not beneath him, as those know who search the dark corners of the earth to discover a new value in waste materials and the elements of life in things that are dead.

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Arithmetic and Astrology.

By JAMES HARVEY.

WHEN the Honourable A. J. Balfour, in or about two decades ago, made the statement that "Science is bankrupt," consternation, ridicule and outraged scientific indignation were the result. The scientific and philosophical atmosphere became alive with virile and fiery criticism, and after long strife the conflicting forces retired into silence, leaving the question of life and death lost in the primordial gloom of its original, hidden and soundless depths. And despite the dogmatic attitude taken up by the contending schools of Natural Science and Philosophy at that time, with the new century they have ceased to fight, through coming to the amicable and rational resolution that they have no real or absolute explanation of the most simple thing that comes under their observation. One conspicuous characteristic of the age, is the decay of that miserable, hopeless, shivering and lifeless theme of the universe called materialism, the thinkers sympathising with that school becoming alive to its helpless, crippled and contorted explanation of Life and Destiny. With the advent of the new era we now live in, themes that, in the last age, were matters of contempt, abuse and mockery, have now become tenants of the courts of learning and science, where they are under consideration and investigation as to their claim of just recognition in the schools of wisdom: Psychology, Mysticism, Hypnotism and Spiritism being prominent among the rest of the vast cluster of hitherto unrecognised and unfavoured subjects. And with the great levelling, unseen tide that rolls in darkness under human affairs, has come forward Astrology with the other arts and sciences that have been put to scoffing and sneers, demanding examination and redress from the immense human soul that has lost its wisdom wallowing in the slough of a sightless, pointless, baseless materialism.

Astrology is knocking at the portals of the problems of life and human nature, offering an explanation to those that have not given audience; but enshrouded in the gloom of their bigoted, orthodox preconceptions of philosophy and knowledge, have shut out the light of ancient wisdom. But concession has taken place, and stellar science is slowly retaking its position in society, where ultimately it will establish itself, recognised as the returned exile to the abode of Truth. Sir Norman Lockyer with his theory of the Nile tides and Indian famine being due to sun-spot periodicity, Professor Milne with his recognition or admission that planetary action has something to do with earthquakes and other seismic disturbances; and the statements of witnesses in law-courts to the effect of stellar action causing suicide and murder through madness and other morbid phenomena of mind, as cited by Henrich Däath in his article of "Lunar Periods," points to Astrology asserting itself in the arena of acknowledged argument and truth. The tide is on the turn, the day is at hand: the shadows are sinking beyond the great deep of human life. There is a marked enthusiasm to spread the truth of astral science; and make it as popular as possible, so that it may be investigated by the thoughtful man in the street, and its validity become universally known. Commendable and praiseworthy as the motive is that actuates this spirit to spread a great and infinite truth, nevertheless, there are professional exponents of the art, both past and present, that would have done better remaining silent, and have never written at all. The works of some writers on Astrology would chase the most enthusiastic aspirant to stellar insight that ever breathed, merely by a slight look into their works. Apart from their expositions of planetary influence and signature, which in many cases is riddled with Arabian superstition and other

Oriental rubbish; the expounding of the calculation and computation of the horoscopical figure and other arithmetical formulæ necessary to astrological work, is simply overwhelming, to all appearance unachievable, and at the very least, disheartening to the ordinary mind who would seek to test the theme. And not content with filling pages with fearful arrays of figures, geometrical diagrams and logarithms, they also descant mostly in language which is vague to the beginner, and in many cases so terrorising and appalling to the student, that the investigation of the science is abandoned, and always referred to with disgust. This is to be regretted, as many a stalwart soul has been driven away by this great shadowless monster of calculation; stalwart souls that would have taken up weapons to attain for Astrology the right of learned recognition. This matter of calculation is considerably overdone by many writers; whereas an attempt should be made to alleviate matters, and make the theme as simple as possible. Whether it is a case of learned unaccountableness, or empty pedantry cannot at present be ascertained, although I incline personally to the latter opinion. The arithmetic of astrology is a very important factor in the accuracy of the science, yet it can be easily acquired by any ordinary observant mind taking pains in a few weeks. But when one is shown a flagon of water beaten into a flood of froth, there is apt to be misconceptions as to the amount of material underlying the appearance. And this is the case with many writers on astrology, making maximums out of minimums; and, as has been said above, preventing the spread of the science of which they are adherents. In fact one at times gets the feeling that they are endeavouring to keep their art to themselves, by putting things in an incomprehensible, vague and complex manner. There are five I think that are exempt from this category of cloud witnesses, to whom I can subscribe as lucid, simple and clear writers on these matters, known respectively as Sepharial, Alan Leo, H. S. Green, Henrich Däath and Raphael. Encouragement should be extended to every

enquirer by simplicity of style and exposition of argument, formula, tabulation and computation in all works on the subject, so that they may attract interest and investigation; and ultimately further the interests of the science to scientific acknowledgment. Personally, I have met enquiring minds in despair, overshadowed by these phantoms of calculation and figures; and when the theme was extricated from its learned complexity the apparent problem became quite plain. Now I believe, in fact, I know, this weakness is prevalent amongst a great many astrologers of the present time, and is condemnable from all who have an attitude towards the furtherance of astrological and scientific truth. Realising as I do that many arts and sciences, dangerous in the hands of ignorant and unscrupulous souls, should be robed in language only readable by the thoroughly intelligent mind: nevertheless the spreading of truth, so far as astrology is concerned, should not be sacrificed to pedantry and learned display.

After all, planetary positions are only apparent. For instance, the longitude and the right ascension of a planet differ to the matter of from one to two degrees; and at the best are only approximates in mathematical calculation. Zadkiel I. tells us in his edition of "Lilly's Introduction to Astrology," that planetary position could not be ascertained to within a week of their places in the days of Dr. Goad, in or about the reign of Charles II. Mathematics has advanced as an accurate science but recently, only a matter of 100 years or so, as can be gleaned from a cursory perusal of Mr. Ball's "History of Mathematics." I remember of reading a book entitled "Composition without Grammar," wherein the object of the work professed to show that admirable productions could be brought forth from people who were deterred from writing through lacking a knowledge of grammar: the work pointed out how this could be accomplished. Now there are many who could be very capable astrologers if they were not dismayed by the cumbersome, laboured and complex presentations of astral philosophy, and the presiding shadow of apparent abstruse

mathematical calculation. Mathematics as a word is more terrible than the science itself, a theme which, when the simple elements are learned, becomes a thing of interest and enlightenment. But the manner in which computation is put by many writers in astrology makes the accomplishment seem more unattainable than the solving of the problems of the *Integral* or *Differential Calculus*. Professor Perry in his "Lectures on Mathematics," states that the Alexandrian philosophers did not know as much about arithmetic as the average modern boy going to school. Euclid was ignorant of the use of figures, but arrived at similar results by reasoning through the aid of symbols. Hipparchus long after him invented Trigonometry, and here was practically the start of mathematics; and many centuries after, the creation of Algebra by the Arabians set the science of mathematics on the road to accurate computation. Long, long before this, in prehistoric times, the ancient Chaldeans and Assyrians, who knew nothing of arithmetic or calculation, made wonderful and accurate predictions by astrology: history and the cunieform inscriptions of these nations bearing testimony to this fact. The prophecy of the great London fire in 1666 by Nostradamus, generations before the event, is common to all astrologers and students of history. The prediction of Cardan and Regiomantus as to their own death is also well known: and the work of Guido Bonatus in this sphere of the art are matters of historic record. None of these men had any knowledge of calculation as we have at present, yet arrived at accurate results nevertheless, the action of their directions manifesting at the time specified. Here let me say in passing that I have found many expert calculators who were lamentably wild and inaccurate in their reading of the horoscope; and those who were not expert in arithmetic could make wonderful and accurate prognostications to events and character manifestations. Every astrologer is familiar with the fact that the actional determination of an aspect is as yet a problem in stellar science: Raphael deplores this fact in his preface to his

"Astrological Guides." In the face of this, what availeth accurate computation to the mathematical, hair-splitting pressure insisted on by many of our learned astrologers? It is not to be understood I disparage accuracy in the erection of the horoscope; but sometimes, despite all exactitude, directions at times fall out and do not operate at all: the experienced student of astral science knows this to be a fact. This is common to all science, medicine being pre-eminently a constant blunderer, chemistry admitting there are a hundred failures to one successful experiment, and all the rest suffering from the same state of things: so astrology is not alone here. This by the way.

Wonderful results and beneficial discoveries have been made in science and invention by illiterate and ignorant men. Loadstone was discovered by a poor shepherd, whose metal-tipped staff came in contact with the mineral whilst ascending a hill. Shipwrecked sailors making a fire on a sandy beach discovered glass, through the heat of their fuel reducing the sand to a molten and liquid state. It was accident that gave Galvani the credit of being the finder of galvanism, through a frog's foot touching the iron railing of the verandah of his house. The fall of an apple made Newton immortal as the discoverer of the law of gravitation. This indicates that the progression of scientific discovery has not come through the agency of scientific adepts altogether, or yet by expert knowledge in the paths of wisdom. Pythagorus intuitionised the "Milky Way" long before it was visible to the naked eye, in the same way as Kepler did his three laws of the stellar universe: the one now a fact in the clear night sky, and the other demonstrated by the accidental discovery of the law of gravitation.

And so it comes, that this terror of calculation in astral art made so imperative by the pedantic writer on astrology, or the learned irresponsible on the theme, drives away many who could do a great deal to the furtherance, progress and development of the science. Make the subject interesting to the aspiring student, let him have rudiments enough to establish truth: and then

assuredly will the abstruse and deeper side be sought. The mastery of astrological arithmetic from the simple calculation of sidereal time, to the thorough surmounting of the "trigonometrical formula," is a task that can be accomplished by anyone conversant with simple calculation. Logarithms look more awful than they really are. Let this terrorising presentation be abolished for ever, let simplicity be aimed at; and by this means make the science widen out into the world of thought and action. When the novitiate comes to learn the lore of star wisdom do not let him be introduced through the "Doctrine of the Sphere," or sine, tangent and secant, or any of the other learned elaborations revelled in by the mathematical acrobat and arithmetical contortionists. Let the ancient wisdom appeal to him in an attractive manner, taking him step by step into the inner courts of its temple of light and knowledge, where the difficulties and obstacles will not be realised until they are overcome. Let positions and accomplishment that are only attained after much toil, be withheld from the sight of him who strives for thorough initiation; or loss of heart and hope will assuredly take place. Place him on the path where a distant gleam of light will be seen from the eternal lamp in Truth's great sanctuary, shining thinly through the portal that leads to the secret of the universe and God. Then will the soul athirst for wisdom and truth, press onward and upward, and pass through into the fane of wisdom, light and understanding.

Book Review.

ANTIQUITY UNVEILED. W. Foulsham & Co., 4, Pilgrim Street, London, E.C. Post free 7/6.

This is one of the most remarkable books that it has been our lot to review. The work is based upon the life and deeds of Appollonius of Tyana—the statements, if true, show conclusively that Jesus of Nazareth was a mythical character. It shows that the Christian religion sprang from some other religion or religions existing before it. Christianity was not a revelation but an evolution, and developed out of other decaying religious systems. The multiplied testimony of Appollonius, Dacuis, Josephus, etc., are most interesting.

Daily Guide for Business and Pleasure

OCTOBER, 1910.

1	16	15	Avoid cold a.m. Travel and visit p.m.
2	28	44	<i>Sunday.</i> Court, marry visit friends.
3	11	1	A changeable day. Safeguard health, and avoid disputes.
4	23	8	Deal with superiors and push business in p.m.
5	5	6	An evil day for all things. Safeguard health.
6	16	57	Travel, change and deal with strangers.
7	28	43	Travel, deal with correspondence, but guard against fraud.
8	10	30	Begin new undertakings, deal with surgeons and military men.
9	22	20	<i>Sunday.</i> Visit friends, but avoid correspondence.
10	4	18	Deal with elders and superiors, but avoid females.
11	16	31	A most evil day for all purposes. Do nothing important.
12	20	1	Visit, deal with correspondence, but avoid elders and safeguard health.
13	11	55	A variable day. Attend to important matters afternoon.
14	25	15	Attend to important matters a.m. Evil for all else after.
15	9	2	A very evil day for all purposes. Safeguard health.
16	23	17	<i>Sunday.</i> Travel, visit friends in a.m.
17	7	55	Be discreet in correspondence, and avoid females.
18	22	50	A most evil day for everything. Act with discretion.
19	7	54	Good for social and financial matters. Evil for health.
20	22	58	Travel and change. Safeguard health.
21	7	53	An evil day for all things until evening, then attend to letters.
22	22	32	A very good day. Travel, visit friends and seek employment.
23	6	52	<i>Sunday.</i> Deal with elders. Avoid indiscretions.
24	22	50	A terribly evil day. Act discreetly in all things.
25	4	20	Avoid superiors and safeguard the health.
26	17	40	Deal with important matters and correspondence p.m.
27	0	36	Safeguard the health a.m. Avoid accidents p.m.
28	13	15	A variable and changeable day. Do nothing important.
29	25	40	Travel, change. Avoid disputes p.m.
30	7	53	<i>Sunday.</i> A good day for study and calm reflection of religious duties.
31	19	57	An evil day for all things.

Astrology and the Human Body.

By E. H. BAILEY.

INTRODUCTION.

AS the subject of Medical Astrology has been a topic of some importance in the last volume of the MESSENGER,

I have been asked to write a series of instructive articles on the astro-zodiacal rulership of the human body. Very little has been really published on this particular side of the science, Heinrich Daath's manual and Raphael's new publication (ready 1st October, 1910), being the only two modern works on the subject.

It is proposed, in these articles, to depart from the general custom of dealing with the sign-rulership of the human body, and instead of taking one sign at a time and detailing the different parts of the body ruled thereby, to take the different organs of the body, the sign and planets ruling over them, and the different forms of disease attacking such organs. This will bring the subject to our readers in a more original and instructive style, instead of the old and less perfect form. Some entirely new information will be published and the articles will be made as simple as possible.

I.—THE HEAD AND BRAIN.

The sign Aries has chief rule over the head. This, of course, includes the brain, skull and face, and being one of the fiery signs it is concerned with the vitality, and its cardinal nature shows that it will re-act on the stomach, kidneys and skin.

Certain parts of the sign are under a subsidiary rule. The nose and nasal bones are governed by Scorpio, and the cerebellum and base of the brain come under the sub-influence of Taurus.

The planets also have an important influence on certain parts of the head.

Sun.—Right eye in a male, left eye in a female.

Moon.—Right eye in a female, left eye in a male. Brain substance.

Mercury.—Cerebral nerves, hair, tongue, mouth, breath and the nerves of speech.

Venus.—Chin, cheeks, complexion.

Mars.—Nose, forehead, muscles.

Jupiter.—Right ear. Blood and arteries.

Saturn.—Skin, skull, left ear, teeth.

Uranus.—Membranes of the Brain, the "dura mater" or covering of the brain, and the motor nerves.

Neptune.—Conjunctiva, optic nerve.

There is another sub-division, which I believe will solve the question of what different parts of each organ are affected, and this is the "Navamsa" sub-division, each sign being divided into nine parts of $3\frac{1}{3}^{\circ}$. My investigations in this matter are not yet complete.

Coming now to the chief diseases caused by the planets, we will take them each in order.

The Sun will cause all organic brain troubles, and structural defects of the brain and eyes, the latter especially, such as ophthalmia and glaucoma; brain fever, apoplexy.

The Moon will cause defects of eyesight, hydrocephalus, insomnia, general weakness of the eyes, neuralgia.

Mercury is chiefly instrumental in nervous disorders caused by over-strain, impediments of speech, astigmatism, and brain troubles arising from worry.

Venus causes eruptive troubles, humourous discharges from the eyes, and will affect the complexion through injudicious use of cosmetiques.

Mars will cause nasal disorders, rupture of blood vessels in the brain, brain fever, insomnia, congestion of brain, delirium, small pox, and all feverish and inflammatory disorders which affect the brain and head.

Jupiter causes determination of blood to brain, congestion or brain abscesses.

Saturn causes neuralgia, catarrh, deafness, toothache and dental troubles, rheumatic headache, cerebral syncope, and all brain troubles arising from cold, chill and exposure.

Uranus will cause acute and spasmodic

pains in the head, defects in the motor nerves, disorders arising from shock.

Neptune produces eye troubles, conjunctivitis, sonambulism, and brain troubles due to the inordinate use of drugs and opiates.

Old Moore's Table Talks on the Stars.

I.—THE STARS FOR OCTOBER.

IN these series of articles we propose to give a few simple rules to enable our readers to find the chief constellations and principal fixed stars during each month of the year.

First of all the observer should choose a clear night when there is no Moon, and should picture the whole visible expanse of the heavens divided into four quadrants or quarters by the Meridian: a line drawn from the north point of the horizon to the south, and the Prime Vertical, a line joining the east point of the horizon with the west. These quadrants are respectively those of the North East, South East, South West and North West, and which we shall denote by the letters N.E., S.E., S.W., and N.W. Now for the present month of October, the chosen time should be from 9 to 10 p.m.

First let us take our position facing due N.E., and we shall have before us a portion of the sky richly decked with many brilliant stars. Almost directly overhead will be found Cassiopeia, or the lady's chair, a curious W-shaped cluster of stars, through which runs a portion of the "Milky Way." Sloping downwards from this, inclined towards the east, will be found Perseus, a curved group, at the highest extremity of which will be observed the Great cluster. About due north-east, less than half way to the zenith, will be found the very brilliant first magnitude star Capella, the chief ornament of the constellation of Auriga, and a star which remains a conspicuous ornament of the heavens right through the winter. Towards the northern part of this quadrant, the stars are for the most part insignificant, but facing almost due east, we observe the curious little group of seven stars called the

Pleiades, and not many degrees above the horizon and just below the Pleiades, a very brilliant red star at the apex of one angle of a V-shaped cluster known as the Hyades.

Turning now to the S.E. quadrant, we do not find many conspicuous stars. Several nearly due S.E., and very low on the horizon, belong to the constellation of Cetus, the whale, while higher up towards the zenith and nearer east will be found the constellation of Andromeda and the great square of Pegasus.

In the S.W. quadrant, several objects of interest meet our eyes. Almost due south, and very low down on the horizon, will be found Fomalhaut, the chief star of the group of Pisces Australis, the Southern Fish, while above this group will be dotted the numerous small stars forming the constellations of Capricorn and Aquarius. Exactly southwest and low down will be found two rather bright stars, the highest one of which when viewed through the telescope is resolved into a double-double star, while in a straight line through these two, drawn towards the west, brings us to three stars in a line, the centre one of which—the brightest—being Altair, the chief star in the constellation of Aquila, the Eagle. Just east of this star is a curious group of small stars known as the Dolphin.

In the N.W. quadrant we have also several conspicuous objects. Nearly west, about half way from the horizon to the zenith, is that brilliant sapphire gem, Vega, with its numerous attendants, dotted around and lower down, almost on the horizon will be found the larger stars of Hercules. Slightly west of north, and now very conspicuous, will be found these seven stars of the great Bear, the Pointers being almost due North.

Birthday Influences during October.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. SATURDAY. (Ruled by Saturn). ♄ in ♏, * ♀, Δ ♄. A variable birthday, slight danger of indisposition, but social and financial benefits, and improvement in position. A child born on this day will be impressionable, original and inventive, will rise to a fair position, but have many hindrances and obstacles to fight against.
2. SUNDAY. (Ruled by Sol). ♄ in ♏, ♂ ♀. A good year, possibility of marriage, engagement, social and financial advantages, but some little danger of disputes and accidents. A child born on this day will be clever, intellectual, refined and artistic, will rise in life, but should avoid litigation.
3. MONDAY. (Ruled by Luna). ♄ in ♏, ♂ ☉, ♂ ♂. An evil year, danger of disputes, accidents and financial losses. Be very guarded in dealings with others and avoid litigation. A child born on this day will be hasty and impetuous, but refined and popular, and should always steer clear of law.
4. TUESDAY. (Ruled by Mars). ♄ in ♏, ☐ ♀, ☐ ♄, ♂ ♀. Changes and unpleasant experiences are denoted, but some social benefits, financial gains and successes. A child born on this day will be wayward and erratic, but of good judgment, artistic and refined, and should be fairly successful in life.
5. WEDNESDAY. (Ruled by Mercury). ♄ in ♏, ♂ ♀. An unfortunate anniversary, indisposition and bereavement being shown. A child born on this day will be artistic and refined, but very depending and rather unfortunate in life.
6. THURSDAY. (Ruled by Jupiter). ♄ in ♏, Δ ♀, * ♄. A variable year, some travel and changes, little benefits, and small worries. A child born on this day will be impressionable and original, generally fortunate, but will have a rather quiet life.
7. FRIDAY. (Ruled by Venus). ♄ in ♏, * ♀, * ♀. A fairly good year, benefits in employ and through superiors, but some little annoyances through others. A child born on this day will be clever, intuitive, social and refined, and will gain through employment.
8. SATURDAY. (Ruled by Saturn). ♄ in ♏, * ☉, * ♂. An active and successful year, new enterprises and improvement in position. A child born on this day will be active, energetic and very skillful. Would do well in military matters, or engineering.
9. SUNDAY. (Ruled by Sol). ♄ in ♏, * ♀, ☐ ♀. A changeable year, some benefits in employ, but danger of false reports and troubles through letters. A child born on this day will be popular and generous, but sarcastic and impetuous in speech. Will have a quiet career.
10. MONDAY. (Ruled by Luna). ♄ in ♏, Δ ♀, ☐ ♀. A variable year, some benefits through elders, but financial losses and trouble through females. A child born on this day will be steady and serious, but will have disappointments through females.
11. TUESDAY. (Ruled by Mars). ♄ in ♏, ☐ ☉, ♂ ♀, ♂ ♄, ☐ ♂. A very evil year, danger of accident, indisposition and bereavement. Many unforeseen troubles and annoyances. A child born on this day will be rash, hasty, impetuous and irritable, will have serious troubles to contend with, and should act discreetly all through life.
12. WEDNESDAY. (Ruled by Mercury). ♄ in ♏, ☐ ♀, ☐ ♀, Δ ♀. Not a very important year, some little changes, but danger of financial troubles and indisposition. A child born on this day will be rather extravagant, but very clever, artistic and intelligent, and will have many drawbacks in life.
13. THURSDAY. (Ruled by Jupiter). ♄ in ♏, Δ ♂, Δ ♀. Some important changes and benefits are shown on this anniversary, but many little troubles and worries. A child born on this day will be artistic, refined, very energetic, but will have much secret trouble in this life.
14. FRIDAY. (Ruled by Venus). ♄ in ♏, Δ ☉, Δ ♀. Important benefits, successes and financial gains, are shown for this year, disputes with others should be guarded against. A child born on this day will rise in life and have a fair amount of success and popularity.
15. SATURDAY. (Ruled by Saturn). ♄ in ♏, ☐ ☉, * ♀, ☐ ♄. An important year of life, bereavement and heavy losses are shown, many severe troubles, but much gain through friends, and a favourable change. A child born on this day will have a hard struggle in life, will have many untoward troubles to face, but will gain through friends and supporters.
16. SUNDAY. (Ruled by Sol). ♄ in ♏, Δ ♀, * ♄. A very successful year, improvement in position and affairs, new responsibilities and success, changes and journeys. A child born on this day will be clever, intuitive, popular and respected, and will be generally successful in life.
17. MONDAY. (Ruled by Luna). ♄ in ♏, ♂ ♀, ♂ ♀. An evil anniversary, some losses, disappointments, unfavourable changes, and troubles in home and domestic affairs. A child born on this day will be intelligent, but sarcastic, careless and untidy, and will have much trouble to contend with in life.
18. TUESDAY. (Ruled by Mars). ♄ in ♏, ♂ ☉, ♀ ♂, ☐ ♄, ♄. A most evil anniversary, losses, disputes, danger of accident, indisposition and bereavement, some benefits from friends. A child

born on this day will be active, but rash, hasty and bad-tempered, will suffer heavy troubles in life, and only through the action of friends will gain any real success.

19. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, ♂ ♄. A contradictory year, indisposition and bereavement, but important gains and successes. A child born on this day will be popular and very successful, but health will be a considerable drawback to success.

20. THURSDAY. (Ruled by Jupiter). ♀ in ♄, * ♄, ♄ ♄. Some favourable changes and alterations in affairs, but danger of illness and bereavement. A child born on this day will be original and independent, but health and environmental conditions will be a big drawback.

21. FRIDAY. (Ruled by Venus). ♀ in ♄, ♄ ♄, A very variable and unsettled year, many little annoyances, but some journeys and changes. A child born on this day will be clever and intelligent, but very erratic, wayward and changeable, and will have but little success in life.

22. SATURDAY. (Ruled by Saturn). ♀ in ♄, ♄ ♄, ♄, ♄, ♄. A favourable year, changes, new works and undertakings, and benefits through the opposite sex. Financial and social gains also. A child born on this day will be energetic, active and enterprising, social and artistic, and generally popular and successful.

23. SUNDAY. (Ruled by Sol). ♀ in ♄, * ♄. A fairly good year, benefits through elders, and an inclination to the company of the opposite sex. A child born on this day will be steady and serious, but too fond of the opposite sex.

24. MONDAY. (Ruled by Luna). ♀ in ♄, ♂ ♄, ♄ ♄, ♄, ♄, ♄. A most evil and unfortunate year, many worries and troubles, financial losses, disputes, danger of accidents and indisposition. A child born on this day will be rash, extravagant, vindictive and will have a most unfortunate career.

25. TUESDAY. (Ruled by Mars). ♀ in ♄, ♄ ♄, ♄ ♄. An evil anniversary, indisposition and bereavement, with many troubles in affairs. A child born on this day will be weakly and ill equipped for the fight in the world. Should always remain in employ.

26. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, * ♄, * ♄. A variable year, some unpleasant changes, and troubles through others. Some activity will be shown, as well as gains in affairs. A child born on this day will be active and energetic, clever and intelligent, but will suffer a good deal of trouble through erratic behaviour.

27. THURSDAY. (Ruled by Jupiter). ♀ in ♄, * ♄, ♄, ♄, ♄ ♄, ♄ ♄. A changeable year, indisposition and bereavement are shown, but many little benefits, social and financial gains denoted. A child born on this day will be artistic, clever, serious and popular, but will have many hardships to contend with in life, and health will be a drawback to success.

28. FRIDAY. (Ruled by Venus). ♀ in ♄, ♄ ♄. A very unfavourable anniversary, danger of indisposition and losses, but some gains through friends and supporters. A child born on this day will be erratic, wayward and impulsive, will have little success in life, but will gain much through friends and employers.

29. SATURDAY. (Ruled by Saturn). ♀ in ♄, * ♄, ♄ ♄. A fairly good year, with some changes and benefits, travel, and success in employ. A child born on this day will be original, inventive, and generally successful in life. Should guard against disputes and law.

30. SUNDAY. (Ruled by Sol). ♀ in ♄, ♄ ♄. A favourable year, with gains, social and financial and business success. A child born on this day will be of good judgment, well adapted for business, and generally successful in life.

31. MONDAY. (Ruled by Luna). ♀ in ♄, ♄ ♄, ♄ ♄. An unsettled year, many worries and annoyances, changes and upsets in affairs. A child born on this day will be erratic and wayward, and given to worry, and will have an unfortunate career.

If I were the Earth.

If I were the earth and you the sun,
We would woo and wed together,
And unto royal heirs give birth,
Forever and forever.

If I were the spring and you were the showers,
We would wed and woo from heaven such
flowers
As never angel hands could bring,
If I were the showers and you were the spring.

If I were the field and you were the grain,
How gladly we would grow ;
And oh, what abundance we would yield
To all who plant and sow.

If I were the earth, the sea and sky,
And you a beautiful tree,
How rich and rare and sweet
The fruits would grow, for you and me.

And so through all the kingdom wherever we
met as one,
I the beautiful broad green earth, and you the
glorious sun,
How rich would be the harvest of flowers, and
fruit, and grain,
Bringing the Garden of Eden and joy back to
man again,
Filling all life with gladness, blending all souls
as one,
If I were the broad green earth, and you the
glorious sun.

—The Light of Inspiration.

Omnia Vincit Veritas.

WE are glad to report that the National Astrological Society of the United States is coming to the front, and that membership is increasing very fast. The Society was incorporated September 14, 1909. Sun time 12 noon, Latitude 45 N. and Longitude 93 W. The Board of Directors is made up of four of the best practical astrologers in America: Fred White, Benjamin Williams, Walter Lewis, Altan Z. Stevenson.

It is the intention of this Society to incorporate and institute a branch society and church in every City and State in the United States. Captain Geo. W. Walrond, another well-known astrologer, has incorporated a Society in Denver, Colorado; having passed the necessary Astrological College Examination he has been graduated as a Fellow of the Society, and has been ordained as a Minister of the National Astrological Society.

Captain Walrond is a retired officer from the British army, has resided in the United States for 25 years, and has been instrumental in spreading the knowledge of astrological science in every State. He has been located for the last 18 years in Denver, Colorado, where he has a very large clientèle. The Colorado astrologers and those interested in astrological science have incorporated a Society, and lectures are to be given every week by Mr. Walrond. Other Cities in different States are incorporating societies under the National one, so that the day is not far distant when the science, religion and philosophy of astrology will almost become Universal throughout the United States. The Society has formulated "Articles of Truth," which are as follows:—

I believe that, whether the name be Vishnu, Osiris, Jehovah, God, Allah, The Great Spirit, The Great First Cause, or the acknowledged Divine Creator of any religion, All is One, and is summed up in the words "Infinite Wisdom." God is the universal mind, wisdom, and love, and anything more than this has never been proven.

I believe that the object of life is to attain Wisdom, and of accepting all Truth that can be proven, not by faith and belief, but by facts; and that Wisdom is made known through communication with those on a higher plane than the earth plane, and through the Divine language of Astrology, which reveals the workings of the Infinite through Natural and Spiritual Laws, and is capable of being demonstrated scientifically; and that we should prove all things and hold fast that which is good.

I believe that the Buddha, Isis, Moses, Christ and Mohammed of supposed history, and the leaders of all great religions, endeavoured to prove the fact that the spiritual in man is one with the Universal mind and "made in His image."

I believe that the Vedas, the Old Testament, the new Testament, The Koran, The Talmud, and the

holy books of all tribes, nations and religions, are all sacred books, based upon Astrology, the science of creative forces, and all agreeing upon the basic principles of religion, when divested of man made creeds and dogmas, but that these principles have perverted into mythology and allegory to mystify the people and enrich the church.

I believe in the Universality, or "Fatherhood" of the Infinitely Wise, and the Brotherhood of humanity; and that Truth is the common bond; and that Truth is revealed through the knowledge of the planetary influences as demonstrated by Astrology, the veritable Divine Language of the Creator, whereby we are permitted to become more wise, and understand the will of the Creator. To Know All Is God.

I believe that religion is simply the following of the Divine Will, and by knowing the Language of the Divine Will, and by communicating with higher intelligences we are permitted to understand the Divine Will; and that which reason cannot accept is unsafe, and Truth, which can be proven, is incapable of being monopolised by any one; and that there is no religion higher than Truth.

I believe the Sun is the "Creator, Preserver, and Redeemer" of all that is material in our Solar System, without which nothing was made which was made, and that the Sun has been personified in every great religion, and made mythologically to serve as the basis of a religious scheme, as follows:

1st.—*The Immaculate Conception.*—The most authentic historical records prove that our first knowledge of religion came when the Vernal Equinox was in the Constellation Leo, the Constellation of the Sun, and the Sun was worshipped at that time as the "Creator, Preserver, and Redeemer," of all material life, commencing the year, by bringing new life in the Springtime, at the time it arose into Northern declination, in the most Easterly part of the Zodiac. This religion gave rise to Sun worship, and continued until the Vernal Equinox receded into the Constellation Cancer, when the elements of that Constellation were added to religion, and Leo being positive and masculine, and the house of the Sun, and Cancer being negative and feminine, and the house of the Moon, gave the basis of the story that Joseph, or the Sun personified, went in unto Mary, or the Moon personified, and conceived and brought forth a child, as personified by the recession of the Vernal Equinox into the Constellation Gemini, when the twin half-God, and half-man element was added. This, being a celestial allegory and myth, was an Immaculate Conception, that is, without flesh contact. The priesthood of succeeding ages perpetuated this myth, and when the Vernal Equinox came to the Constellation Taurus, the sacrifices of oxen, calves, and bullocks were added, up to the time when the Vernal Equinox passed over into Aries, when it was

considered idolatrous to worship and sacrifice the bovine species, and rams, sheep and lambs, were substituted, yet the real reason was kept secret by the priesthood. The story was still further added to when Christ came as the Lamb of God, and chose fishermen as His followers, typifying the Constellation Pisces, and in Luke 22:10 Christ tells the two fishermen, or Pisces elements, that the next pass-over will be in "house of the man bearing a pitcher of water," or the Constellation Aquarius, in which Constellation we now are, hence the new religion of Truth.

Christ came to do away with animal sacrifices, and after Him came bread and wine, to do away with human sacrifice, but now we need no sacrifice other than to crucify our selfishness and control our our passions through Wisdom.

2nd.—*Birth*.—At Christmas time the Sun enters the sign Capricorn, or the goat stable, or manger, and at midnight turns Northward in its declination, or is born, and commences to grow and strengthen, and the days lengthen, which is the basis for the story of the birth of the Sun of God.

3rd.—*Resurrection*.—As the Sun crosses the equator in the most Easterly sign Aries, and rises, or is resurrected into Northern Declination, it is the basis of the story of the resurrection at Easter, and the churches still calculate Easter from the position of the Sun in Aries on the first Sun-day after the full Moon, proving conclusively the basis of Astrology, still left as a remnant, or clue, to Truth.

4th.—*Ascension*.—The Sun ascending to the sign Cancer, in June, which sign is at the right hand of Leo, or the "Father," the house of the Sun, where Sun worship was originated, in the highest declination, is the basis of the story of the ascension; and St. John's day marks the period, the month being named after the Saint in the Christian era. Moreover, St. John testified that "his light would diminish," that is, that the Sun from June 23 goes South again, or grows less as the days shorten, while that of "one who would come after him would increase," that is, the light of Christ, from Capricorn, going Northward, would grow stronger as the days lengthen.

5th.—*Crucifixion*.—The Sun crossing the ecliptic again, going into Southern declination, is "crucified on the Cross," or intersection of the equator and ecliptic, at the sign Libra, and at this "Passover" time it dies, or goes under the equator, and is buried "three days" or three signs, until its annual re-birth at Christmas time, and so on for time everlasting.

Thus the story of the Immaculate Conception, Birth, Death, Resurrection and Ascension of the Sun of God is taken directly from Astrology, and has been perverted into a myth, like the story of Santa Claus, or Cupid, until it has enslaved men's minds, and promoted ignorance and superstition, even to the shedding of blood and warring of nations.

I believe that religion is an embodiment of the laws of Nature, and that the Creator works through Nature, and that the Study of Nature is the study of the Creator, and that there is a force distinct and separate from the body which influences it, and vivifies it into a living personality, and that this force is Eternal and Immortal, and is measured and

analysed by Astrology, the perfect knowledge of which constitutes Infinite Wisdom; and that Astrology is that, knowing which all else is made known; and that matter is retarded motion, or crystallised force, next coming sound, then light, then heat, and electricity; and that matter is subject to the laws of force, but the knowledge of the laws of force constitutes Wisdom, or the Mind of the Creator.

I believe that, to be a minister, one must possess gifts not found in those ministered unto, and that the greatest gift is that of Prophecy, without which, to a thinking person, religion becomes a mere farce, or needless show; and that as Buddha, Abraham, Moses, Daniel, Solomon, Joseph, Christ, St. John, Mohammed, and all great religious leaders of ancient history, when Truth was better known in its simplicity and purity, were all well versed in Astrology, and used it as a means of Prophecy, so ought we, as ministers of the Infinitely Wise, to do likewise, and restore Divine Prophecy to religion, and unite the great masses throughout the Universe into One Grand Religion of Truth.

Finally, I believe that it is my bounden duty to ever become more and more proficient in the Divine Science of Astrology, as well as the material sciences, and to seek after Wisdom in every possible way, and to so understand, subdue, and control my passions and emotions and train myself to meet the emergencies of life, that I may become competent to be a help and guide to any person, at any time, in any place, and in any trouble whatsoever.

I do hereby solemnly and sincerely conform and concur to the foregoing Articles of Truth, and bind myself to support and maintain the Constitution, By-Laws, Rules and Regulations of the National Astrological Society of the United States to the best of my ability.

WALTER H. LEWIS.

On Numbers.

By "NACHIEL."

AS great interest now appears to be taken in the Pythagorean science of numbers as applied to nomenclature generally, the following notes might prove interesting to your readers:—

I find the first ship of the Australian Navy has been named *Paramatta*, and it is intended to christen one in construction *Yarra-Yarra*, let us see what omens can be gathered from these names.

The digital value of the name *Paramatta* is 9. This number is generally a prosperous one, signifying wisdom, worth and rulership, according to Dr. Kozminski (an authority on numbers). The martial roll of the R is very significant, and the career of the vessel promises success. With the other vessel it is far different. The digital value is 5. This is a distinctly unfortunate one. A number signifying Fire, Struggle, Competition, and Strife. The martial roll is again present, but the omens are hostile and inimical to its future career.

A Sketch on Astro-Pathology.

By Dr. M. DUZ.

THE aim of astro-pathology is not so much to indicate the actual disease of which an individual suffers in the present, as to go down to the knowledge of the ground on which this disease evolves. It is certain that a morbid state which is presently located in the lungs, might as well be located either in the bowels, or on the cuticle, or some other organ, and have in all these cases the same original morbid principle.

Astro-pathology will tell us what is this morbid principle and what are the organic systems which can be affected by it, if it be by birth or by the individual zodiacal revolution at the critical ages. These latter are especially the seventh years after the nativity. Here the individual map is all that is necessary.

Further, it is possible to go up and establish by the observation of a sole symptom actually present, the morbid genesis; but this symptom must be a pathognomonic one, *i.e.*, applied to the peculiar characteristic symptoms of a disease. Thus, in order that a disease may produce a typical symptom common to many diseases, it would be necessary that these diseases have a common original evolution. That is to say, we can classify together all these morbid states, although they look to differ between them. An illustration: Wakefulness is a pathological symptom of the following diseases: Chronic alcoholism, hyperemia of brain, melancholia, neurasthenia, general paralysis, mania, cirrhosis of kidney, feeble circulation, collapse of lungs, chronic gastritis, flatulence, gout.

So, these diseases may have the same pathological origin, although they appear to have no connection with each other.

The organic systems involved with them are: cerebral system, genito-urinary system, pulmonary system, gastro-abdominal system; otherwise Υ , μ , ω , Π , $\eta\zeta$.

The planetary dominants of these signs are: ζ for Υ and μ , ι for ω , δ for Π and $\eta\zeta$.

We have thus reduced to three signs the symptom "wakefulness"; resuming the above diseases, *i.e.*, a Martian type, a Saturnian type, and a Mercurian type. We observe that ζ pushes to "sthenia," ι to "asthenia," and δ holds of each of them. But "sthenia" and "asthenia," which seem to be two opposed states, do always bring similar symptoms, and these modalities revolved by the vital force are the same to sum up. It is with them as with the algebraic quantities where + gives way to --.

So, a sole force predominates in the organism, and that is the asthenia, or the organismic tendency to the cold, the sthenia constituting but a reaction of the vital force against this tendency. If this reaction is moderate it is all right; but if it is violent an asthenic state results of it, as it brings the cold, *i.e.*, the death.

As to δ , it participates sometimes of ζ (synergia), sometimes of ι (coenexia), and presides to the perversion of the vital force, *i.e.*, the nerve influence ruling the morbid nervous phenomenon which constitutes the distress cry of the organism against the foe, *i.e.*, the disease.

Thus the above three types of disease are brought over one type, the Saturnian one.

It is obvious that each individual evinces differently a same disease according to his constitution or temperament or his hereditary deficiency, but this does not invalidate the common morbid principle; so one who is of a sanguine temperament, might be tributary of "gout," being a big eater; while one of a nervous temperament, who has a capricious appetite, is opposed to the "nervousness."

Earth Tides.

M. Flammarion, the celebrated French Astronomer, has put forward the very probable idea that there are earth tides as well as ocean tides corresponding to the motion of the Moon. That such is the case there can be very little doubt. Dr. Hecker, the German Astronomer, declares that he has detected and measured these movements in the earth, by the use of an elaborate pendulum, similar to that employed in the seismograph which is fixed in a chamber deep in the earth, and which, automatically records its oscillations by photography.

The rise and fall of these tides seldom exceed a few inches. This is not to be wondered at considering the difference in weight between earth and water. Now if the Moon can attract or influence such a heavy body as the earth or the billions of tons of water in the ocean, is it unreasonable to suppose that she may exert an influence on mankind whose body is composed of earth and water? Those people who do not believe in astrology should ponder over that fact, at the same time taking into consideration the extreme sensitiveness of the mind and body of man compared with the earth and ocean.

Sir George Darwin, who is the greatest living authority on the subject of tides agrees with M. Flammarion, so that there is little doubt that these earth tides really do take place.

Professor Hecker telegraphs to the *Daily Mail* the following information:—"Through the attraction of the Moon a tidal wave takes place in the firm terrestrial body as in the waters of the ocean. The tidal wave, the crest of which always points toward the Moon, runs round the earth on account of the latter's revolution.

"We know that when a ship is ploughing through the sea and mounts the crest of the waves its masts bend backwards. Therefore a plummet hanging from the top of the mast will then be removed from the base of the mast. If, then, we suspend a plummet from the peak of a column standing firmly upon the outer surface of the earth the plummet must execute vibrations as the tidal wave under the earth's surface rolls along.

"The vibrations, of course, are only slight. To measure them we use the horizontal pendulum of Von Reben, which is extraordinarily sensitive.

Sir George Darwin, speaking on "The Influence of Tides on Men," said, "In very early times the Moon and earth were one body, which spun so fast that it broke in two, the smaller body, the Moon,

being sent away by tidal friction to where they now saw it. Although the Moon looked so big in the sky, it was small in comparison with the earth, being one-eightieth part as heavy. Perhaps they thought that was fanciful, but it was not. It had been suggested that the Pacific Ocean was the hole left by the Moon."—*Raphael's Almanack*, 1910.

Clairvoyance: What it is, how it is Done.

By MONS. W. DE KERLOR.

MUCH ink has been shed over this question already, at all times and ages, and yet it is a subject as fresh and fascinating as ever. To sound the mysteries of the unknown, to unravel the hidden secrets of destiny, is by all true seekers after truth the most entrancing of studies, if often the most discouraging.

Students of the occult will have no difficulty to understand the psychological or psychical causes for clairvoyancing, but it is not so with the general public, for a great many people, and unfortunately a good majority amongst intellectual classes, think it utter piffle, bosh, hysterical delusion, make-believe sort of thing. Another type of unbeliever, of a more lenient disposition puts it down to mere coincidental facts, to hazardous workings of unknown universal laws of which he knows nothing, or perhaps has not the faculty of grasping what are the subtler forces surrounding every living organism.

In these lines many hints will be openly given to the stubborn unbeliever in the faculty of presensing, otherwise called premonition or clairvoyance. The one open to conviction will find a source of interest and study, and with patience develop a power which will enable him to reach a higher state of spiritual idealism wherefrom untold happiness will be gained. The student in the occult will perhaps find certain devices most suitable to his own temperament, enabling him to obtain greater efficiency in his powers of vision, and thus develop that wonderful faculty which will act as a lighthouse, as a guiding star in the darkest and most uncertain paths of life. For indeed, it should be part of the present day's education to let every intelligent being know that within him lies another sense capable of training to the highest degree of perfection and efficiency. Yes, even in these maddening days, where everybody is rushing in quest of material attainments, where most are incessantly thirsting for gold or position, it is possible to train the spiritual, better called the psychical faculty of clairvoyance; it is possible to live a life on spiritual ideals, to become purer in mind, to become part of the ever-evoluting mass of Universal Intelligence and Wisdom.

The Powers of the Soul can be indeed restored to the degree of sensitiveness of which we read existed thousands of years before Christ, in those mysterious races and civilisations of the early Egyptians and Atlantis, a race which has left innumerable traces of their superior knowledge of the handling of occult

and divine forces. From time immemorial in the annals of history, we hear the records of wonderful predictions, leaving aside those relating to the Hebrew prophets. Everyone knows, or at least should know, that in ancient Egypt, under the Pharaohs, there were whole colleges and monasteries for the training of the psychic powers, and that different grades of initiation existed, thus enabling the earnest seeker to possess the knowledge of certain occult powers, of which we must confess present day occultists know scarcely anything. In the intermingling of races, records in Greek literature tell us that divination was much practised and carefully studied, to quote the words of Socrates, one of ancient Greece's most learned philosophers: "Providence has favoured me since my youth with a wonderful gift, it is a voice which speaks to me, to tell me of the evils and dangers which I incur. A voice which advises me, helps me, and warns me against impending dangers, etc." He frequently recommended his friends to consult the oracles of the land. Plato himself believed in clairvoyance and the faculty of divination; the Roman Cicero has left his work on "Divination," which has been much consulted by wise men at all ages.

These examples are just a few taken at random amongst the multitude of great names to show that in all past civilisations, divination formed part of a serious study, and oracles were sought after by kings and nobles of all ranks. Even in more recent periods of history we find in the writings of Milton, Shakespeare, Dryden and many others, that they indeed believed in the faculties of the soul.

In the present day, to mention only a few of the most well-known names, Sir Oliver Lodge, William Crookes, Dr. Baraduc, Paul Joire, Dr. Richet and a host of others, it is gratifying to feel that the scientific world is at last moving, if only slowly, towards proving and ascertaining that the human body is not mere clay, but that it is endowed with forces ethereal, with powers of a higher and finer nature than the bodily senses hitherto considered.

Regarding "Hand of Fatma" in last issue of THE MONTHLY MESSENGER, R's value is 13 not 31. The value of J in the diagram of the double zodiac is the same as that of I, for the alphabetical sound and value of the letters were the same in the Primary alphabet.

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OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 2. Vol. IV.]

NOVEMBER, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

Special Notice.

All back issues from October, 1907, except September, 1908, and January, 1909, can be obtained through any newsagent for 2d., or will be posted to any address for 3d. Any six numbers of back issues will be posted for 1/-, post paid. Each number contains all the Birthday Influences, Fate and Fortune of children born during the month. Parents of children under two years and eleven months old should get a copy of the Birth month.

The New Moon.

The New Moon of the 2nd occurs just before two in the morning and on the cusp of the third house, conjoined with Venus and Mercury and opposed to Saturn. There will be a great deal of depression among the people, railways and postal affairs will suffer, discontent being marked among employees, with accidents and outrages on railways, and much illness generally. Financial affairs will reach a climax, for Jupiter and Mars are conjoined in the second house, a warning against a panic on the Stock Exchange, bank failures, losses to the national exchequer, and heavy expenditure and waste of public money. Theatrical affairs will have an unpleasant time. The affliction of

Jupiter ruling the seventh house is indicative of complications with other powers, and warns the Government to be on the alert. Deaths among lawyers, financial magnates, and military men are probable. Saturn in the ninth is evil for religions, shipping and Colonial affairs, and a strike in connection with shipping is not unlikely. The affliction of Mercury is evil for Royalty, and indisposition is probable in high circles. Neptune afflicted in the eleventh is evil, and denotes much double dealing and complications in the Commons. Much crime is probable during the month.

United States.

At Washington, Neptune rises with Uranus in the seventh, a warning against double dealing with foreign powers. Mars and Jupiter conjoined in the eleventh denotes exciting debates in the Senate on financial matters. A panic in Wall Street is likely. A great depression in financial circles will occur. At San Francisco, Saturn will be in the twelfth in opposition to the luminaries. Venus and Mercury in the sixth denoting much illness among the people, diphtheria and throat troubles being very marked. Railways and shipping will suffer, and much crime and bank robberies will be heard of.

China and Japan.

At Pekin, Mars and Jupiter are conjoined in the tenth, denoting disgrace to prominent people, and financial or religious disputes. Much illness will occur among the people, or insubordination in the Navy. Financial complications are threatened. At Tokio, Saturn is close to the lower meridian, an indication of a serious earthquake in the near vicinity of Tokio. Tumults are likely here, for the luminaries are elevated and opposed to Saturn. The Mikado should safeguard his person.

India.

At Calcutta, the lunation is on the cusp of the twelfth with Saturn in the sixth, denoting much crime and murders, also illness among the people. At Bombay much unrest will be shown, crime and rioting.

Europe.

At Petersburg, Neptune is in the tenth, Mars and Jupiter rising, indications of troubles in high circles, lavish expenditure of public money and religious troubles. Serious financial troubles are shown at Berlin. Many deaths among notable people.

Special Predictions.

Saturn is on the nadir in 141 E. Long., a warning against a serious earthquake. At Pernambuco and Bahia, in Brazil, Saturn will be on the meridian in exact opposition to Mercury and Venus on the nadir, another indication of seismic troubles as well as tumults in these cities. At 44 W. Long. Mars and Jupiter culminate, an indication of bank smashes. This is near Rio de Janeiro. Earthquakes shocks are also threatened in 136 E. Long.

Eclipse of Moon, 17th November.

This falls in the third decanate of Taurus and ninth house, and is significant of scarcity of food stuffs and religious riots, changes in religious laws, and will also affect shipping and railways, a warning

against accidents and strikes. No less than seven planets are in earthquake signs, an augury of violent seismic disturbances in various parts of the world, especially Persia, Asia Minor, Grecian Archipelago, Parma, Messina, and places under Taurus and Scorpio. A violent storm is indicated in the Atlantic. The eclipse is nearly central at Lisbon where seismic troubles may occur. South Island, New Zealand, may also suffer from earthquakes.

Oppositions of Jupiter, Saturn and Mars.

The planets Mars and Saturn are in opposition on November 9th, and are central on meridians 61 W. and 119 E., where violent earthquakes are threatened. That of Jupiter and Saturn occurs on 18th November, Jupiter being in the tenth house and Saturn in the fourth, and mine explosions are probable in this country. These planets are central on meridians 11 E. and 169 W. A violent earthquake is denoted in the Near East of Europe, Italy, Calabria, Messina, and places in the near vicinity being threatened. Ireland will suffer from these oppositions.

YOUNG Lady with ☉ & ♃ in ♋, ☽ in ♊, ♀ in ♍, ♄ in ♏ rising, would like gentleman friend with congenial signs.—Address, F. E. (Birmingham), c/o Editor of OLD MOORE'S MONTHLY MESSENGER.

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Daily Guide for Business and Pleasure

NOVEMBER, 1910.

Astronomical Phenomena

FOR NOVEMBER, 1910.

1	1 m 54	An evil day for all things. Act discreetly.
2	13 45	Attend to ordinary duties.
3	25 32	A good day. Travel, change, court and marry.
4	7 f 19	An evil day. Act discreetly in money matters and avoid law.
5	19 7	A variable day. Do nothing important.
6	1 s 0	Sunday. Travel and visit friends. Avoid disputes.
7	13 0	Travel, change, visit friends, and deal with females.
8	25 12	A very evil day. Act discreetly in all things.
9	7 ≈ 40	Another evil day. Avoid quarrels and accidents.
10	20 28	A variable day. Attend to no important matters.
11	3 x 40	Travel, deal with elderly people, females and military men in a.m.
12	17 17	A splendid day for business, correspondence, and important matters.
13	1 Y 22	Sunday. A quiet day. Do nothing important.
14	15 53	A contradictory day. Do nothing important.
15	o 8 46	An evil day for all purposes. Act with care.
16	15 55	A good day for business; travel and change in a.m.
17	1 II 9	A contradictory day. Act with care in all things.
18	16 21	A quiet day; attend to ordinary duties.
19	1 19	Deal with elders and superiors, and push affairs midday.
20	15 57	Sunday. A day for contemplation and study.
21	o 9	Good for pleasure, courting and business.
22	13 55	A very evil day for all purposes; act with discretion.
23	27 13	Deal with elders and ask favours after 7 p.m.
24	10 m 7	A variable day. Do nothing of any importance.
25	22 40	Travel and change, but avoid quarrels.
26	4 = 57	A splendid day for marriage [and pleasure.
27	17 0	Sunday. Not an important day; act discreetly.
28	28 55	Evil in a.m. Attend to important matters p.m.
29	10 m 44	A very unsettled day. Do nothing important.
30	22 31	Deal with females and travel, but avoid disputes.

Moon's Phases.

New Moon,	1st	...	1h. 56m. morn.
First Quarter,	10th	...	5h. 29m. morn.
Full Moon,	17th	...	0h. 25m. morn.
Last Quarter,	23rd	...	6h. 13m. aft.

Planetary Positions.

- ☉. The SUN is in Scorpio, enters Sagittarius on 23rd at 4.11 a.m.
- ☿. MERCURY is in Scorpio, enters Sagittarius on 19th, ♂ ♀ on 3rd day; only 8' separating the two planets.
- ♀. VENUS is in Scorpio, enters Sagittarius on 23rd, ♂ ☉ on 26th.
- ♂. MARS is in Libra, enters Scorpio on 6th, ♂ ♀ on 4th.
- ♃. JUPITER is in Libra, enters Scorpio on 11th.
- ♄. SATURN is an evening star in Taurus, now well placed for observation.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer.
- ☾. The following table gives the Moon's sign position on each day at noon.

Aries	...	13, 14	Libra	26, 27, 28
Taurus	...	15, 16	Scorpio	1, 2, 3, 29, 30
Gemini	...	17, 18	Sagittarius	4, 5
Cancer	...	19, 20	Capricorn	6, 7, 8
Leo	...	21, 22, 23	Aquarius	...
Virgo	...	24, 25	Pisces	...

The Weather.

The month opens with unsettled weather. Windy and stormy about 4th and 9th. High winds 12th, changeable and unsettled through the middle of the month. Sharp frosts may be expected. The end of the month appears to be very changeable and unsettled.

Astrology and Appendicitis.

(Vol. III., pp. 169, 190, 203-4.)

WE have received a lengthy rejoinder from our contributor "Euodao" on the above subject, in which he seeks to add additional evidence in support of his contention regarding the Virgo rulership of the appendix. In passing, we desire to place on record the distinctly courteous tone of the rejoinder and of the criticisms of our remarks, so different from the style adopted in a recent case. We cannot insert the whole article as it is too lengthy, and as it forms a series of arguments and queries, we have thought it best to take out the chief points and give our replies to each.

1. "Euodao" asks "Who are the leading authorities on Medical Astrology? Apart from Daäth's Medical Astrology, we have Raphael's book, and in fact all astrologers who have published works on the science, and who are, of course, authorities, hold to the same opinion. Our learned contributor, Dr. Duz, writes: "I congratulate heartily THE MESSENGER's clever Editor, for his skilful and scientific reply to 'Euodao.' *It is sure that Scorpio rules the appendix and not Virgo.*" Surely so learned a writer as Dr. Duz must be classed among the leading authorities on Medical Astrology."

2. "How comes it that if Scorpio rules the appendix in all cases we have observed, and they have been many, of operations for appendicitis, they have proved fatal or nearly so, when the Moon was in Virgo?"

We have a complete answer to this, and the reason is very clear. Apart from the horoscope and directions of the patients, and we still hold to the opinion that these are the primary essentials in determining whether death would result, the cause of fatality in these operations when the Moon is in Virgo lies in the old precept of Ptolemy, which "Euodao" himself quotes: "Pierce not with iron that part of the body ruled by the sign through which the Moon may be passing."

In performing an operation for appendicitis, is not the abdominal wall first pierced, and is not that part of the body directly under the influence of Virgo? Here we get the solution to the problem. The cause of fatality is due to the cutting of the abdominal wall on the days when the Moon is in Virgo, the sign ruling this part, in defiance of the dictum of Ptolemy.

3. Our contributor speaks in a rather disparaging tone of directions, but I am afraid he has mistaken views. He writes: "Now if an operation for appendicitis is deemed necessary you may depend upon it that there will be a bad direction or directions operating at the time." We are in perfect agreement here. But he goes on to say: "But astrologers know perfectly that faith cannot be pinned on directions falling out on the exact date to which they measure. Even the monthly lunar direction which measures to the operation may not directly indicate the seat of the trouble." We cannot accept this dictum. Lunar directions always operate in accordance with the radix and the primary directions in force, and it is not necessary that the monthly lunar influence should have any connection with an operation. This would be and certainly is due in the case of a fatal issue, to the primary directions. Experience proves that lunar directions, when acting independently, always fall out strictly to the time of their formation. This, however, is apart from the main point, but if "Euodao" will be patient, we shall show in the lessons on Directing, which begin in this issue, why it is that some lunar directions do not operate.

4. "Euodao" then goes on concerning the actual rulership of the different parts of each organ, and states: "How difficult it is to separate any one part from its neighbours. I am afraid if we had to try to go into the ramifications of the various organs of the body and attempt to subdivide and classify

them under various headings we should find ourselves in a hopeless maze."

This, however, is not correct, for we already know a great deal about the rulership of the different parts of each organ. We have ourselves dealt with the head and throat, and when we come to the intestinal organs, we shall show that Virgo, Libra and Scorpio, are all connected therewith, as well as certain other signs. In the Brihat Jataka, information is given on this point. Some few years ago, Mr. H. S. Green published several horoscopes where he dealt with Navamsa subdivision of the signs in showing the rulership of different parts of the body.

5. We now have a rather important point. Our contributor stated in his letter (p. 199), that doctors were of opinion that appendicitis was due to improper feeding, and tried to deduce from this fact, "that this certainly points to the influence of Virgo, which rules foods and hygiene." Our comment on this was that other diseases affecting either the stomach or liver and induced by improper feeding should show the Virgo influence, but that neither of these organs were ruled by that sign. "Euodao" says he has nothing to do with this point, but this seems to me to be shirking the issue. If it can be proved that the appendix is ruled by Virgo, on the ground that improper feeding is the cause of appendicitis, then on the same grounds we must logically infer that the stomach and liver are ruled by the same sign, because improper feeding frequently causes complaints in those organs.

Again, we are told that as the appendix is part of the bowels, from a rational standpoint it should be ruled by Virgo. There is no basis for such an opinion. We may just as well argue that because the cerebellum is part of the brain it should be ruled by Aries, when we know perfectly well that it is governed by Taurus, or that because the pelvis of the kidney is part of that organ it should be ruled by Libra, when we know that is under the rule of Scorpio.

We do not think it necessary to argue the matter any further at present. In the articles on Astrology and Health in these

pages, we shall deal very fully with the abdominal and excretory system, and give many facts regarding the sign rulerships of the different parts. If our friend will kindly wait until then, we shall be quite willing to discuss the matter again should he still be disposed to hold to the Virgo rulership of the appendix.

Now in regard to the directions quoted by "Euodao," on page 199, and commented upon by us on page 204, as being erroneous, we think it a great pity that our contributor did not personally verify the figures before stating that he pins his faith to the two disputed directions.

Unfortunately, the direction Mars parallel Asc., given in Mr. Green's little manual is an error, and the figures given by us on page 204, are correct. Here is the proof. The bulletin time of the King's birth was twelve minutes to eleven, November 9th, 1841. The operation for appendicitis took place at 60 years, $7\frac{1}{2}$ months, equal to 60 days, 15 hours. If this is subtracted from the birth time it brings us to September 9th, 1841, just before 8 p.m. The declination of Mars at that time is $22^{\circ} 15'$. As the declination of the ascending degree is $23^{\circ} 26'$ how can there be a direction of Mars parallel Asc., or in other words, according to page 62, of Directions and Directing, how can Asc. r, p Mars p, be in operation in 1902, when there is a difference of over one degree between the declinations? Surely our contributor cannot repudiate these figures.

The direction of Asc., opposition Moon, is hardly one to be taken for this complaint, inasmuch as the Moon is in the last degree of Virgo, and according to rule is considered as entering Libra. "Euodao" quotes Mr. Green in regard to these directions, so we can do no more than quote this same gentleman's remarks on page 291, vol. XII, *Modern Astrology*, old series:

"I notice that Raphael and Zadkiel both associate the King's illness, perityphlitis, with the radical position of the Moon in Virgo afflicted. I do not pretend to be certain, but I have long been inclined to the opinion that the large intestine, and with it, of course, the vermiform appendix, belong to Scorpio more

than to the former sign. The Moon at His Majesty's birth was in $29^{\circ} 27'$ Virgo, the very last degree of the sign, and according to Ptolemy's rule to which Mr. Pearce has drawn attention on several occasions, it should be considered as acting mainly through the next sign, Libra. I consider the eclipses in Taurus and Scorpio so near to the conjunction and opposition of the King's hyleg afford evidence in support of my conjecture. All the King's serious illnesses seem to have been associated with the position of the radical Sun in Scorpio."

Now with regard to the eclipses. Here, "Euodao" argues against himself. He writes: "Now with regard to the eclipse, you say it took place nearly three days after the King died, hence, it had nothing to do with the cause of death. "Sepharial" states that there was an eclipse of the Sun in opposition to its own place in the King's horoscope, and within five weeks of the eclipse the King was struck down with appendicitis."

But this last-mentioned eclipse took place 49 days *before* the event. Our argument was that an eclipse which took place *after* an event could not affect it.

"Euodao" also states that "Sepharial" has shown in many instances that the influence of an eclipse extends five weeks before or after the date on which it falls. Will our contributor kindly quote chapter and verse for this statement? We have ourselves on many occasions tested the time measure of eclipses according to "Sepharial's" own rules, and have found them correct, but those rules never allow for an eclipse to operate before it is due. Perhaps our respected contributor, "Sepharial," will give us his own views on this matter. And now for the last point. "Euodao" says on page 199, if one eclipse has its dire effects on the appendix and another on the bronchial tubes, how on earth can we rely on them solely for a prognosis.

The same remark applies to this. The eclipse of May 9th had not taken place when the King died and therefore could have had no effect. The eclipse of May, 1902, took place 49 days before the operation. We have not confused Taurus with Gemini, and

we have known bronchitis to occur from a Taurus affliction. But, assuming "Euodao's" contention that the eclipse of May 9th was instrumental in causing the King's death, although not taking place until after the event, it fell in the sign Taurus, and it is a known fact that the King suffered from a throat complaint. There is nothing to prove that this eclipse affected the bronchial tubes, and as before stated it could not have had the slightest effect, as death had taken place before it occurred. One might just as well argue that if a man died on a Monday, and his house was burned down on Thursday, and his body reduced to ashes, that he was killed by a fire.

One or two points remain, but these cannot be dealt with, as they arise from misconceptions on our contributor's part, he having quoted us incorrectly and put a wrong construction on our words.

We shall now be glad to hear what "Euodao" has to say regarding the King's directions, and the matter of eclipses.

The Valley of Delight.

1

When turned to grey are all our skies
And life, a dreary desert, lies
Stretched out before our weary eyes
And bounded by the night—
Then bidding "Peace" to thoughts that grieve
Let us our homes, in fancy leave
And, like the children, "Make believe"
A Valley of Delight.

2

Oh! but it is a pleasant place,
Of Eden lost, a ling'ring trace
Where smiling is each happy face
And beauteous the sight.
We wander, lost in dreamy daze,
Adown the flower-bordered ways
While minstrels fill, with joyous lays
The Valley of Delight.

3

But duty calls, we cannot stay;
Reluctantly we turn away
And face again the toilsome day
With minds refreshed and bright.
Yet ever backward, eyes we turn
And, fondly recollecting, yearn
While we still, dimly, may discern
The Valley of Delight.

Planetary Colours and How They Affect Us.

By "SEPHARIAL."

JUPITER.—The characteristic of the planet Jupiter is that of expansion. In the Sanskrit it is called *Brihaspati*, i.e., lord of expansion, and also *Guru*, or spiritual teacher. Anciently it was associated with the names of the Creator of the Universe, Brahma and Jehovah, and in an esoteric sense corresponds to the Egg of the Universe within which, by expansion of the Self, the Deity is said to have formed the world. Leaving the region of mythical tradition as in some degree foreign to my purpose, let us apply ourselves to the characteristics of the Jovian in relation to the normal auric emanation or chromosphere of the man.

The colour of Jupiter is violet, a natural blending of the indigo or dark blue of Saturn with the red or scarlet of Mars. When the blue predominates in the aura we have the *Guru* or teacher, the man who applies the philosophy of Saturn to the needs of the man of action represented by Mars, in effect the Preceptor. When the red predominates we have the *bon vivant*, the man who responds to the sympathetic note of human nature, the practical man of beneficent action, of broad views, wide sympathies, and contagious goodwill. The two characters are distinct, yet they have a common basis in the violet ray, one tending to intellection, philosophy and religion, the other to action, philanthropy, social life, and conviviality. If we analyse these characteristics we shall find that the root significance of the violet ray is sympathy. It leads the man of intellect to eclecticism and the man of action to charity.

All who come under the violet ray are sympathetic, and frequently telepathic or psychometric, which is an extension of the self into the selfhood of others by the power of sympathy. The sense of expansion is present in the intellectual or emotional centres. They are usually fond of travel, as if all countries of the world were alike

to them as their own. "*Le monde est ma patrie*," has the true Jovian ring in it. Although this cosmopolitanism may serve only a commercial purpose, it is a dominant characteristic in the Jovian, who also may be found in the missionary, or the tourist; but not in the pioneer or the explorer. For those of the violet ray demand always the free association of their fellows and easy access to the great centres of life, while the explorer has a definite cleavage of purpose in which companionship plays no necessary part.

The Jovian is ever a great optimist and on occasion can indulge in "tall talk" or exaggeration, being gifted with that expansiveness of horizon which permits only of regarding things in the lump, seeing thousands where only hundreds exist, and generally viewing life with the magnifying lens of an unlimited expectancy. Thus, although reluctant to deceive others, they frequently deceive themselves by over-estimating those things and persons in which their ever-ready interest is centred.

Shakespeare has the popular view of the Jovian: "In fair round belly with good capon lined; full of wise saws and modern instances." Obviously the red-violet ray, and following closely the habit of those born "in the purple."

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Horoscopes of Notable People.

MISS ETHEL CLARA LE NEVE.

It is an interesting fact, but it has more than once been recorded in astrological discoveries, that two people, independent of one another, can arrive at the same definite conclusion and by totally different methods.

It has once again been demonstrated in regard to the short sketch of Miss Le Neve, by "Sepharial," in the last issue of THE MESSENGER. He gives an approximate time of birth of this unfortunate girl, and bases such time on a meridian position of Mars in opposition to the Moon in the fourth house.

At the same time we ourselves had computed a suggested horoscope giving exactly the same identical position, but arriving at the conclusion by means of the numerical value of the girl's names. We should have published the horoscope in the October issue, but not knowing the actual birth place, the latitude and longitude of which are essential factors—in spite of the opinion of certain *soi-disant* astrologers, who do not appear to be sufficiently educated in the science to understand the value of "accuracy," or are perhaps too indolent to take proper care in computing horoscopes—we deferred sending in the same until we had obtained the necessary information.

The numerical value of the names Ethel Clara Le Neve yield 7, ♀ or ♄; 9, ♂; 8, ♀; 3, ♀.

Now on the day of birth we find ♀ ♂ ♄, and ♂ exalted, and if we place the former on the ascendant we get ♂ placed on the meridian. Jupiter falls in the second house.

There is a question, however, whether Le Neve should not be taken as one word, and if so the three numbers would be 7, 9 and 2, representing ♄, ♂ and ♀, all of which hold angular positions in the suggested horoscope, which gives an approximate time of 11.20 a.m.

We now refer this estimated time to the

pre-natal Epoch, and in view of the most remarkable group of planets in that figure, there can be no doubt as to the accuracy of our suggested figure. Diss, in Norfolk, has Lat. 52.23 N., and Long. 1° 7' E.

The ascending degree is symbolised by "Sepharial" in his translation of La Volasfera, as "a woman lightly clad, lying in a field surrounded by violet-coloured flowers." A gentle, inoffensive nature, inclined to indolence or hopelessness.

The meridian position of Mars, opposition to the Moon, and the rising position of Neptune are typical of the character and notoriety of the girl.

Neptune rising gives an impressionable and fanciful nature, easily led astray by promises, and the square of Mercury thereto gives a danger of inversion of the moral nature, and an inability to distinguish between the real and the unreal, the false and the true. Saturn in square to Mercury and disposing of the planet blunts the mental faculties and make her frivolous, despondent, "runaway," and unsuccessful.

The meridian position of Mars is one of the worst possible for a female, always bringing notoriety at some time of the life. We have seen this position in the horoscopes of other females who have been connected with criminal cases, and have gained a notoriety in the Law Courts.

We will not dwell further on the horoscope, but turn to the directions now operating. We find at the time of the crime that the Moon was in opposition to Mars, while at the present time ♄ is stationary on the meridian, and radical Mars and Neptune similarly placed on the 4th cusp and radical Moon, a group of rare influence of much power.

The Moon by primary motion will be ♀ and ♂ ♄, the M.C. in ♀ ♄ d., ♄ ♀ m.c. The Sun by progressive converse motion is in ♀ ♀, and the Moon in ♂ ♄ R., ♂ ♂ R.

From the epoch we obtained even more remarkable evidence. It is one of the second order, and occurs at 9.39 a.m. (G.M.T.) of 19th April, 1882, with 22.21 \ominus rising, and the \mathfrak{D} in 19.8 \circ . The remarkable quadruple conjunction of \mathfrak{D} , \mathfrak{F} , \mathfrak{W} & \mathfrak{h} occurs in this figure. \mathfrak{h} being in 13.31 \circ , \mathfrak{F} in 13.34 \circ , and \mathfrak{W} in 15.37 \circ , all the four planets being within a space of $5^{\circ} 37'$. In

addition to this, Mars is just above the ascendant in 20.18 \ominus .

Progressive converse directions from this figure show the Moon passing over the quadruple conjunction.

We have not had time to compute all the primary directions from the horoscope, but others of an equally powerful nature to those mentioned above will be found.

Clairvoyance: What it is, how it is Done.

By MONS. W. DE KERLOR.

CLAIRVOYANCE, or the faculty which enables one to bring himself "en rapport" with occult vibrations pertaining to future events, is manifested through different channels of the organism.

Some people possess that faculty located in the solar plexus, some others possess it located in the brain. This latter seat of the faculty is the one generally ascribed to clairvoyance or clear-seeing, whilst the former is expressed by the grand-sympathetic system, and what some people will term "psychometry." Either of these faculties enable the student to foresee events sometimes in the most peculiar and curious manner.

This state of hyperconsciousness has been exhibited by certain individuals in the past ages to some remarkable extent. To wit the famous vision of Swedenborg who saw his own house burn when many hundred miles away. The great Nostradamus, who predicted some of the most amazing modern national developments and some of the greatest revolutions of the past, also the development and applications of electricity and the more modern aerial locomotion. Predictions written in verse by himself and forming a choice and curious collection of poems in a scarce book entitled "Les Prophetes de M. Michel Nostradamus," published in 1792. These are a living testimony to the existence of this faculty possessed and cultivated to a remarkable degree.

Many people would be startled if they were told that they are clairvoyant or psychometrists, that within themselves lay "the germ" of this psychic power. How many mistakes and false moves could be avoided if everyone could bring about the germination of this psychic seed. It would be such a precious advantage to the man of business or to the statesman. Now many will ask "How about proceeding to development?"

Well, of course, it is a matter of patience, and the sincere desire of the would-be clairvoyant to become invested of the spiritual gift must be ever present in the mind for some time at least during the early stages of development. One must study every emotion, every feeling and listen to the voice from

within, weigh the good and bad impulses, in other words, he should study the dictations of his own conscience. During these first stages of development the student will either find that the psychic impressions will be located and come from the mind or else that it will come through the solar plexus having its expression through the grand-sympathetic system. Those who dream during their sleep will very readily develop clairvoyance, and those who feel or have presentiments will best develop the faculty of psychometry. It is for the student to first of all ascertain to which psychic grade he belongs and thus develop upon the right line; for many efforts and much precious time will be wasted by the would-be occult student in developing clairvoyance when he essentially is of a psychometrical temperament. This is the reason why so many people are disappointed in developing circles; in other words they try to put the cart before the horse. It is obvious that every one should know what is his or her respective spiritual gift which will yield the quickest response to development.

It is certain that the highly-strung nervous temperament will at first get no result at gazing into a mirror or glass of water, whereas better results will be obtained in sitting and trying to get impressions from articles worn, glove, tie, lock of hair or letter, etc.; just the same with the sympathetic, dreamy sort of temperament, which will be much more respondent to vision, clear-sight, symbolical impressions, and sights obtained through gazing in the crystal, into the fire, upon the wall-paper, etc., when they will behold strange faces and designs before their eyes. For this particular temperament it would be useless to begin first of all by unfolding the power of sensing, otherwise called psychometry. Everyone must find out the temperament to which he or she belongs and start developing along a course of set exercises. In so doing results will be easily obtained, for in developing that which is most susceptible of unfoldment, there will be less room for disappointment and impatience to step in, and thus prevent an effort in the right direction, that of progressive evolution, to be thwarted at the very onset.

How to Calculate and Judge Directions.

By E. H. BAILEY.

THE ETHICS OF DIRECTIONS.

WE will now commence the fourth part of our series of special lessons on judgment, dealing with the "development of the life," or what is commonly called "directing."

There are several points in connection with this subject in which we shall give some new and wholly different interpretations from what has hitherto been published. But we must at once confess that we have never had the slightest belief in the fatalistic doctrine that directions are future events.

We have seen in the price lists of some of our astrologers, "a year's directions for any year *past* or future" (the italics are ours). Now what good can any astrologer do to a client by judging his directions for a year which is numbered with the past. No amount of advice or warning can alter what is past; nothing can avail to show a man in what way he has failed, or omitted to take advantage of his opportunities. But, of course, if it is to be argued that the idea of giving a client a past year's directions is to show the skill of the astrologer in predicting events, it is to put forward an unscientific and fatalistic view that every direction is bound to act according to its nature. I do not and I will not accept such teaching.

On the other hand, I do not deny for one moment that nine-tenths of humanity do fall under the influence of the planetary vibrations, in such a manner as to almost prove that there is a hard and fast fatalism in directions. But this admission on my part does not in any way contradict my previous assertion, nor does it controvert the old dictum, "the stars incline, but do not compel."

It has been laid down by the oldest writer on astrology that, "a skilful person acquainted with the nature of the stars is enabled to avert many of their effects, and

to prepare himself for those effects before they arrive."

What does this mean? Nothing more than this. A person who has knowledge of astrology and knows before hand the periods of good and evil fortune, and whether such periods are likely to affect mind, body or estate, can prepare himself for such, ward off many evil effects and take advantage of the good influences.

I will put my view of the matter in a very simple way. Suppose you have a rich uncle from whom you have expectations, and he writes that he is going to pay you a visit on a certain day. Well, you at once put your house in order, and everything spic and span, so that your relative is pleased and satisfied; and on the day of the visit you hurry down to the station to meet him and give him the warmest of welcomes, well knowing that the more attention and consideration you bestow upon your relative the better it will be for you.

But, and it is a very big BUT, when your friend Jupiter forms a favourable influence in your horoscope—in other words, sends a benefic ray into your life at a certain date—you simply sit and wait for it and then when the time has gone by you are disappointed, because you have gained so little.

And on the other hand, Saturn will send an evil ray into your horoscope at a certain time and affect your health by cold or chill. And yet you go out without coat or umbrella, get wet to the skin, and severe illness follows. And afterwards you bewail against it. You say, you cannot understand why the Saturn influence should have done so much evil, and the other influence, just as powerful, so little good.

Well you have no one else to blame but yourself, you did not help yourself, therefore the planets did not help you.

Had you been a wise man when that Jupiter influence came along, you would have

prepared for, made new plans, sought for promotion or increased salary, and then that direction would have been double the power, and then with the Saturn influence you would have taken proper care, perhaps put off your journey, or if that was not possible, taken care to protect yourself, and then the evil effects would have been greatly lessened.

It is an old saying that "many a true word is spoken in jest," and it is equally true to say that many a statement is often spoken or written by us quite unconscious of the germs of a great truth which is concealed within it. Our friend "Euodao," in last month's MESSENGER wrote, "The planets only help them who help themselves." Whether he realised the great truth in his remark, I do not know, but it is necessary to point out that in those few words are contained the whole ethics of directing.

To come now to a plain and lucid statement as to what directions really are, I must put it on record, as my own individual opinion, that directions are mathematical calculations, or in deference to the feelings of some mistaken students to whom the word "mathematics" is a bugbear, that they are arithmetical computations showing the different influences which are operating during life. In other words, they show the good and evil periods of the life.

As to whether these different influences and periods are likely to affect mind, body or estate, either adversely or otherwise, this is where judgment is required, and here the *astrologer* steps in.

The mathematical part is very simple, and every one of average intelligence can make all the necessary computations, as only the simple rules of arithmetic are required, and even if we take up the subject of primary directions, there is nothing like the amount of figuring which mistaken students aver.

Now with these few preliminary remarks, I will now proceed to give the simple rules for calculating secondary directions. I shall make use of the progressive system, and give the most up-to-date rules for its computation and explanation. The primary method must be left until a later date.

(To be continued.)

Astrology and the Human Body.

By E. H. BAILEY.

II.—THE NECK AND THROAT.

The sign Taurus has chief rule over this part of the body. Included in this part of the body are the cervical vertebræ, cerebellum, eustachian tubes, palate, and, according to some authorities, the ears.

The planetary dominion over the different parts of this organ is, as far as my investigations go, given hereunder.

Sun.—Cerebellum and base of brain.

Moon.—Esophagus, glands, uvula tonsils.

Mercury.—Larynx, vocal organs, eustachian tubes.

Venus.—Skin, palate.

Mars.—Naso-pharynx.

Jupiter.—Arteries and veins.

Saturn.—Cervical vertebræ.

Uranus.—Motor nerves of speech.

Neptune.—Tissues of throat.

The chief diseases caused by the planets when in the sign Taurus are as follows:—

The Sun causes constitutional weakness of the throat, structural defects, such as polypus, also diphtheria.

The Moon, stoppages in the throat, quinsey, collections of phlegm and mucus in the larynx, ulceration of the throat, uvulitis.

Mercury, hoarseness, difficulty in swallowing, affections of voice and nerves of neck.

Venus, complaints due to want of care in keeping the throat properly protected from external action, swellings in neck, goitre.

Mars causes diphtheria, all inflammatory action in the larynx and naso-pharynx, erysipelas, pharyngitis.

Jupiter, quinsey, blood disorders and distemper in the throat, abscesses.

Saturn, hoarseness, tonsillitis, chronic catarrh, disorders from cold and chill.

Uranus causes nervous troubles, the motor nerves of speech and motion being affected, the former in a peculiar impediment of speech, and the latter causing wry neck.

Neptune, obscure diseases, wasting of tissues, and disorders affecting the glands.

Birthday Influences during November.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. TUESDAY. (Ruled by Mars). ♃ in ♍, ☿ ♃. A very evil anniversary, danger of losses, litigation, indisposition, worries and annoyances. A child born on this day will be rash, extravagant, impulsive and inclined to be a spend-thrift, but though clever and intelligent, will have a very hard struggle through life.

2. WEDNESDAY. (Ruled by Mercury). ♃ in ♍, ☿ ☿, ♀ & ☿ ☿ ♃. Another evil year, danger of illness and bereavement, many worries and annoyances. A child born on this day will be popular, but will suffer from many disappointments, and annoyances in life.

3. THURSDAY. (Ruled by Jupiter). ♃ in ♍, △ ♄, * ♄. A better year, many social gains, changes, journeys and success. A child born on this day will be artistic and clever, intelligent and intuitive, impressionable, and will be fairly successful in life.

4. FRIDAY. (Ruled by Venus.) ♃ in ♌, ☿ ☿ ♃. This is not a good year, financial losses and litigation being denoted. A child born on this day will be very extravagant and if not careful will be involved in serious legal troubles.

5. SATURDAY. (Ruled by Saturn). ♃ in ♌. An unsettled year, many little worries and annoyances, disputes and slight indisposition. A child born on this day will have a troublesome existence, and will never rise above an ordinary career.

6. SUNDAY. (Ruled by Sol). ♃ in ♍, △ ♃, * ♃, * ♃. A very successful year, changes, financial benefits, new works and enterprises and promotion. A child born on this day will be active, energetic, steady and serious, and will rise in life.

7. MONDAY. (Ruled by Luna). ♃ in ♍, * ☿, * ♀. Another successful year, changes, benefits in employ, social gains and much success in affairs. A child born on this day will be clever, artistic, popular, and be successful in work.

8. TUESDAY. (Ruled by Mars). ♃ in ♍, ☿ ♄, ☿ ♄, ☿ ♄. An evil year, unpleasant changes, financial losses, and much worry and annoyance. A child born on this day will be wayward and erratic, impressionable and extravagant, and will be generally unlucky in whatever he undertakes.

9. WEDNESDAY. (Ruled by Mercury). ♃ in ♍, ☿ ♃, ☿ & ♀. An evil year, danger of accidents, disputes, disappointments, and much trouble through females. A child born on this day will be passionate and hasty, erratic and abrupt, will suffer through the opposite sex, and have a difficult way in life.

10. THURSDAY. (Ruled by Jupiter.) ♃ in ♍, ☿ ☿ & ♀. Another unpleasant year, danger of loss

of position, scandal and trouble through letters and correspondence. A child born on this day will be proud and conceited, and will bring many troubles upon himself through this; should remain in employ

11. FRIDAY. (Ruled by Venus). ♃ in ♌, * ♃, △ ♃ & ♃. A brighter year, improvement of position, new works and undertakings, beneficial changes, social and financial gain, but danger of disputes and accidents. A child born on this day will be hasty, but energetic, clever, serious and trustworthy, and will rise in life by favour and personal merit.

12. SATURDAY. (Ruled by Saturn). ♃ in ♌, * ♄, △ ☿, ♄, ♀ & ♀. A successful year, changes, benefits in employ, many gains and successes, important developments in affairs, but some slight danger of indisposition. A child born on this day will be clever, intelligent, popular, intuitive, and will be generally successful in whatever he undertakes.

13. SUNDAY. (Ruled by Sol). ♃ in ♍. A variable and unsettled year, many little worries and annoyances. A child born on this day will be impressionable and intuitive, but will have a more or less quiet time.

14. MONDAY. (Ruled by Luna). ♃ in ♍, ☿ ♄ & ♄, ☿ △ ♄. A generally good year, important changes in affairs, but many little worries and annoyances. A child born on this day will be erratic and abrupt, but will surmount obstacles and generally be successful.

15. TUESDAY. (Ruled by Mars.) ♃ in ♌, ☿ ♃, ☿ ♃, ☿ ♃, ☿ * ♄. An important year, a great alteration and development in affairs, but probably arising out of family troubles, bereavement and serious financial difficulties are shown. A child born on this day will be hasty, abrupt, extravagant and very impetuous, but will have a very adventurous career.

16. WEDNESDAY. (Ruled by Mercury). ♃ in ♌, * ♄, △ ♄, ☿ ♃. A variable year, some beneficial changes, but disappointments through the opposite sex, gain in employ. A child born on this day will be original and inventive, popular and respected, but should be careful in dealings with the opposite sex.

17. THURSDAY. (Ruled by Jupiter). ♃ in ♍, ☿ ☿. An unsettled year, trouble in employ and through letters, many worries, annoyances, some favourable changes. A child born on this day will be erratic, wayward and conceited, often in trouble with employers, and generally unfortunate in life.

18. FRIDAY. (Ruled by Venus). ♃ in ♍. A quiet, unsettled, and generally uneventful year. A child born on this day will be extravagant and impetuous, but will not have a very successful career.

19. SATURDAY. (Ruled by Saturn). ♃ in ♍, * ♃, △ ♃. A successful year, promotion, financial benefits and popularity. A child born on this day will be steady and trustworthy, and will gain much approval from others.

20. SUNDAY. (Ruled by Sol). ♀ in ☿, ♂ ♄, ♂ ♃. An active year, with changes and new undertakings, but many annoyances, upsets and unpleasant occurrences. A child born on this day will be active, energetic, but wayward and erratic, and will have a good deal of trouble in life.

21. MONDAY. (Ruled by Luna). ♀ in ♀, ♂ ☽, ♀ & ☿, ☽ ♄ & ♃. A variable year, indisposition and financial troubles, but benefits in employment, success in dealings with the opposite sex, and many favourable changes. A child born on this day will be clever, popular and generally successful, will do well to steer clear of legal difficulties.

22. TUESDAY. (Ruled by Mars). ♀ in ♄, ☽ ♂. An evil anniversary, danger of accidents, disputes, unpleasant changes, and much worry and annoyance. Benefits in employ are shown. A child born on this day will be rash and impetuous, erratic and abrupt, but will always be successful in employ.

23. WEDNESDAY. (Ruled by Mercury). ♀ in ♀, ☽ ☿, ♂ ♃. * ♄. A changeable year, losses, annoyances through females and in employment, some financial benefits, but danger of disputes and quarrels. A child born on this day will be steady and trustworthy, inclined to be quarrelsome, but should always remain in employ, and be careful in dealings with the opposite sex.

24. THURSDAY. (Ruled by Jupiter). ♀ in ♃, * ♂, ☽ ♄. A better year, important changes and developments in affairs, gains and successes, but numerous little upsets and annoyances. A child born on this day will be active, energetic, popular and esteemed, but somewhat erratic and hasty.

25. FRIDAY. (Ruled by Venus). ♀ in ♃, * ♄, ♂ ♃. A changeable anniversary, some benefits, but danger of indisposition. A child born on this day will be original and inventive, but will have many drawbacks in life.

26. SATURDAY. (Ruled by Saturn). ♀ in ♄, * ☽ & ♄. A splendid anniversary, popularity and success, marriage for both sexes, and general happiness. A child born on this day will be clever, artistic, intelligent and popular, and will be successful in marriage.

27. SUNDAY. (Ruled by Sol). ♀ in ♄, ☽ ♄, * ♄. An unsettled year, some favourable changes, but many unexpected drawbacks and reversals. A child born on this day will be clever and intelligent, but will suffer many reversals of fortune.

28. MONDAY. (Ruled by Luna). ♀ in ♄, ♂ ♃, ♂ ♄. An evil year, bereavement, secret enmity, indisposition and family troubles, some gains and successes in affairs. A child born on this day will be impressionable and fanciful, often in weak health, but may gain through others financially. Will not have a very successful life.

29. TUESDAY. (Ruled by Mars). ♀ in ♄, ♂ ♂, An evil and unsettled year, some danger of accidents, disputes and litigation. A child born on this day will be very rash and impetuous, often involved in troubles, and generally unsuccessful in life.

30. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, ♂ ♄, * ♄. A better year, marriage or engage-

ment for both sexes, favourable changes, and little annoyances and reversals. A child born on this day will be original, intuitive, artistic and very popular.

Correspondence.

The Hand of Fatma.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—The articles in the valued MESSENGER of August and September are very fine. I have tested the rule for "The Hand of Fatma," and find it singularly correct. I am, however, puzzled by what you may be able to explain. The key has no number from 150 to 215. How would you translate say 200, certainly a much used number? Must every name between 150 and 215 be considered as representing "flattery and hypocrisy?" Please state in your next issue how to decipher such numbers as 210, 200, 180, etc. Again, in using 944, do you take 44, or first 40 and then 4? Do you always take the nearest number to that desired? If so, then 237 would be "calamity, invention and mystery." Is there a book published with this system in it?

Yours very truly,

29, Huntingdon Avenue,
Buffalo, N.Y.

F. H. SMITH.

[The interpretation of 200 is that of 100 twice repeated, thus laying a stress upon honours, favours, glory; emphasising the importance of that number. In the case of 210, take the value of equivalent 200 then of 10. 180 should thus be delineated: The meaning of 150 equals hypocrisy, etc.; then 30 (150 plus 30 equals 180), ability, rejoicing, etc. In the case of 944 take 900, then 40, then 4. No book on the system of Hand of Fatma has ever been published in English, although in French. Others systems on numbers have been written of late years, but not on the same lines. The article was taken by the author from an old work in French by Cagliostro. Translations can be had on applying directly to W. de Kerlor, 1, Piccadilly Place, W.—W. de K.]

Answers to Correspondents.

R. COLLIER.—We know of no method to which you refer. We, however, believe that "Sepharial" can give you the information in his Arcana, which is sale privately. Price £20.

A. WRIGHT.—There is no work which gives these matters. Colours are being dealt with in the present volume. Numbers have been dealt with in the last Vol., pages 15, 38, 57. Gems and Fortunate Days are dealt with in "Old Moore's Almanack."

DEVON.—The age of the moon on the date required was 20 days.

Lotarchus the Carthaginian:

From the "Archives of Amos," sometime Scribe at Sardiopolis.

By JAMES HARVEY.

PROEM.

THE following document has a strange and curious history, the record of which cannot be given at present, owing to certain reasons which in the meantime must remain secret. The following is what I am allowed to publish. The manuscript came into the possession of a friend of mine whilst travelling through the ancient city of Rouen. There, in one of the sombre, narrow thoroughfares peculiar to the place, he purchased it for a trifle at a dingy furniture and book shop. Strange occurrences associated with the production it would be out of place to recount here; nevertheless, highly incredible as they may appear, they will be submitted to the criticism of the learned world at a future time. The whole manuscript is full of strange, ghastly, wise and wonderful accounts, and is in the handwriting of one who undoubtedly belonged to Medieval times. In itself, the book or manuscript is a translation of the chronicles of one Amos of Sardiopolis, a scribe of the archives of that city in the reign of Idælus, King of Mentala, Sica and Nephétia. The manuscript was the work and property of a church dignitary, Jacobus Havgaarus by name, who translated it from the original for his own pleasure.

In his preface he relates of finding it in the library of the Monastery at Soma, in the district of Mentala: a "domain," he remarks, "swept away by the earthquake of that year wherein Ræcon Ditus was burned for heresy and sorcery at Rome." The Superior of the Monastery, Brother Merx, presented it to the translator as a document which no one he had ever met could read; the writing being in a dialect of ancient Semitic, now lost, and known as the *Hieroscarduac*.

Havgaarus took the writing with him when he left Soma as a curiosity, and rendered it into Saxon-English on the return from his travels; the language of the manuscript being known to him perfectly as a man of research in lost tongues and an expert linguist: a fact which he withheld from the Superior of the Monastery. The translation bears the date 1411, and as far as is known, has never seen print; and is rendered into Saxon-English through Havgaarus being a native of Northumbria, whose religious calling had placed him at Rouen. And for another reason, which he gives at the end of his preface, the adoption of the Saxon-English instead of the prevalent Latin of the time, is explained. Towards the close of his prelude the ecclesiastic writes: "I have rendered it into the tongue of my native land, with the precaution that if it falleth into strange hands it cannot be read with so much ease as the popular Latin tongue of my scholastic associates. For of such a strange, terrible, uncanny, and unhallowed chronicle, the perusal would have me instantly cast into the dungeons of the Holy Inquisition, to perish in horror, misery and pain."

The book bears all the features that the translator claims for it, many records in it being of the most peculiar, wondrous and terrorising nature that has ever been the lot of one to read. Many of them my friend and I destroyed, considering that the events were a menace to the soul and spirit of those who might peruse them: notably, "The Gleaners of the Night," "The Abyss," "The Brood of Death," "The Ban of the Basilisk," and several others, partaking of rites, and a record of ceremonies that would thrust the soul from its eternal path into the void of nothingness and annihilation. At intervals, I shall let the world have what is wise for it from this history: for the blighting influence of it has been seen with my own sight on those who trifled and tampered with the ritual recorded in its pages.

The Earth in the sweep of life round the planetary chain is now in its upward way. The balance has been turned by the downward sweep of involution into the ascending course of evolution: the endless path of God becomes radiant with the light of spiritual unfoldment, and the abyss of matter and night lie behind. And in the knowledge of this I rejoice that, this history has fallen into my hands, to purge it of its evil leprosy of the spirit, and abominations of the soul.

J. H.

LOTARCHUS THE CARTHAGINIAN.

In those days when the King overcame the dwellers in the wilderness, there came to the city one Lotarchus, a Carthaginian: and his countenance was as the storm-cloud, his form as the sapling of the wood; and his voice was soft and lulling, like unto the moaning of the low night wind. Grace was the keeper of his body, and wisdom the guardian of his soul. The children in the streets clung to his hands and garments as he passed; and the people of the city bowed in deference before him. For he had done wondrous things hitherto unknown to Sardiopolis: raising the sick, healing the maimed, and restoring those possessed by evil spirits.

"Great is Lotarchus," cried the populace, "blessed be the day that brought him here, for verily he is overshadowed by the presence of God."

At this time the holy Saelus was high priest of the temple, and chief of the inner court of the council of the sanctuary. Though few were his years yet, he had journeyed much in the lands of India, Chaldaea, Arabia, and Assyria, gathering strange knowledge and power, not like unto the wont of men. He was given much to sacrifice, and sitting in sackcloth and ashes, the love of the people was his proud possession; and he was remembered in their prayers, and in that of their children. The blood of the prophets and the kings of old was in his veins, the light of God was upon his brow; and the spirit of the Christ dwelt in his heart. And for his great wisdom and might of presence with the people, the council of the

temple declared him ruler of the priests when the tomb received the bones of the high priest, Abenessus. Many were in rank before him in years as servants of the Lord : but for the sweetness of his soul loved they him, and acclaimed with joy his accession as keeper of the keys of the mysteries of the Holy of holies.

And it came to pass as Saelus walked at set of sun, he beheld some people by the waters that floweth by the city wall ; and before them lay a child like unto death, with Lotarchus kneeling by its side. When the people saw the high priest they drew back ; and said Saelus, " What meaneth this ? "

" The child was caught by the waters whilst at play," answered a soldier, " and would have perished, but for this brave Phonœcian here who wrested it from death."

" I fear the child is dead," quoth Saelus.

And Lotarchus looked up saying, " Bid thy fears begone." Then he bent down upon the child, moving its arms and beating it gently upon the breast. Then he breathed into its lips and behold the child became alive. And Lotarchus kissed the child and gave it unto its mother who stood by, beside herself with grief. And the mother and child and the people departed, saying amongst themselves, " Blessed is Lotarchus ! The Lord keeps him : he is filled with the power of the saints, and the wisdom of the Holy Place."

Then spake Saelus to the Carthaginian, " Thou art Lotarchus whom the populace speak of in all places ? "

" I am Lotarchus the Carthaginian," answered the Phonœcian.

" Thy knowledge is much and thy skill amazing," quoth the priest.

" To those who stand without it seemeth wondrous," said Lotarchus, " but to those who dwell within the chambers of the soul, it is as simple as the closing of a door."

And Saelus said, " It is hard to close some doors."

" It is with little effort that the soul shutteth out wisdom ; but with much labour the portal is opened up again," spake the stranger. " Yet it becometh nought to them who are wise in the laws of the spirit."

" Thou pleasest me with thy speech," said the priest. " But thy garments need change. Let us to my house by the temple, and I will secure thee raiment."

And they went to the house of the high priest, and the servants of Saelus robed Lotarchus in dry clothing : thereafter placing before him meat and drink. And when he had drank and ate, Saelus said unto him, " Thou art in a strange country and far away from thy native land : wherefore tarriest thou here ? "

" Alas," wailed Lotarchus, " I am a wanderer on the earth. My father was chief scribe in my natal city, and had me well taught to succeed him in his calling. But the Psalms and the Books of Wisdom were the companions of my soul from a boy : the writings of the Law a burden to my spirit. I was caught in a mighty tide of the spirit to gather knowledge, see into the heart of things ; and learn the mystery of the creation of God. And borne by the great sea I journeyed far in many lands held by

the endless waters wherefrom the sun scaleth quickly into the sky ; and sinketh in the even into its sapphire waste."

And his voice was deep and lulling, like unto the moaning of the low night wind. And Saelus was uplifted as he hearkened unto the Carthaginian's chronicle. " And I have met," continued the wanderer, " with sage and priest of every land, have seized the flowers of the garden of their wisdom : beheld the workings of their greatest arts. I have tasted of the powers that search the world unseen, have learned to heal, to draw aside the veil that screeneth what is to come, to ward off death, to read the human soul, and look into the heart of God."

" Thou assumest the might of the Creator," said the high priest.

Whereat Lotarchus answered, " Is not the poet's power the Creator's might, whereby he endoweth all things his soul seeth with life anew : also the singer's theme voicing the throbbings of the spirit ; and the sage who writeth on the scroll of wisdom the thoughts of Him who holdeth all things within His hand ? No man beholdeth or heareth the divineness of beauty and of melody, until the poet, the psalmist and the sage bring them forth : for beauty, melody and wisdom exist but in the soul, and belongeth to the children of the Most High. And thus it is as the years flow, and the darkness of ages dimeth their name, men weave the mantle of the Lord around their memory, and hold them as gods : and truly they are so, inasmuch as they are creators. These souls can range the vast of heaven, the heart of nature, the ocean depths, the stars, yea, all : not only with their visionary soul, but verily in truth."

" Thou talkest sorcery, good Carthaginian," quoth Saelus.

" I speak of what I know," spake Lotarchus, " and to they who have been nurtured in the holy life, and stand within the inner court, the labour is nought."

And the priest said, " Make plain thy meaning."

" If one travel in the body, why not without the body ? " questioned the stranger. " All men travel in the body, many in the mind : but to the pure of heart cometh the knowledge to travel in the spirit."

Then Saelus was amazed and said, " I will hear more of this. Tarry whilst I send my servants to their slumber." And he went and did so. And when he returned he communed far into the night, filled with wonder at the strange wisdom of the Phonœcian. The sentinels upon the city wall proclaimed the hour of dawn when Lotarchus rose to depart. And said he, " All things thou shalt have given unto thee as I have spoken : but see thou keepest it from all men. Thou shalt heal, thou shalt cast out devils, thou shalt see into the future, thou shalt defy death, and travel through the ages of the world : like me, thou shalt be living with the epochs that have perished in the past ; and the æons that are to come. Obey my counsel to travel in the spirit ; and it is the opening of the door of the divine life : comply, and all will be achieved. But see thou workest in secrecy."

" I will observe thy mandate," quoth the high priest. " Good-night : the Lord keep thee."

And Lotarchus answered "Amen," and his voice was soft and lulling, like unto the moaning of the low night wind. And as he went towards his own house the wanderer held converse with himself, saying, "Behold the first link of the chain is made, the rest is but a blow, and then shall the fetters be complete. The nation shall be crushed and consumed, even as the millstone crusheth the corn, and the fire consumeth the chaff. Then shall the throne be raised on the ashes of their race; and the scion of Hannibal and Hamilcar, the brother of the Pharaohs, and the blood of the Nile shall rule as with their dynasties of old."

After many days, behold strange rumours went forth amongst the people. The sentinel of the western gate of the city declared of seeing Saelus, the high priest, in the middle of the night, pass through the gates out into the wilderness: the gates being shut. And they who heard it said, "The man hath been asleep, and dreamt of this." But it was death to him who slumbered while he watched. At a wine shop a mariner swore by the bones of his father that he beheld Saelus in Pelusium, a hundred leagues from the city. But it was found that the high priest had dwelt continually in the city; and the populace said, "He is like unto all men of the sea. He drinketh and is drunken; he lieth to make wonders. Let us heed him not; he hath been mistaken."

And it came that Ontolas, an aged priest, hearing of these rumours, became alarmed; and seeking the sanctuary by night, read long in the Books of the Race. And when he had done, he went his way communing in silence. "It is he who would trail the nation in the dust; and rend the race for ever. He hath wiled my Saelus, the Saelus whom I taught the ways of the Lord, the child of the sanctuary, and the offspring of my soul, hath been wiled with ungodly craft. But I will break the rod of his power: the outcast of the race shall not triumph, the people of the Lord shall be saved from the poison of the serpent. The Most High will give me strength." And Ontolas sought the temple and prayed to God.

And behold as he prayed, Lotarchus walked in the outer court of the temple. And when Ontolas came forth, he met him in the face; and the aged priest said, "What doest thou here, thou creature of hell?"

"Thy words, like thyself, are strange, my father," replied the Carthaginian.

"Heathen! Why walkest thou in the holy place of God?" And Ontolas waxed wroth as he spoke.

"Father, I am no heathen: I am of the tribe of Hagar and Abram," quoth Lotarchus.

"Thou art the outcast of the race. Truly thou art what thou sayest. Thou art Ishmael, the child of the wilderness whose hand is against all men."

The Phonæcian laughed as he said, "Thou speakest of one who hath gone to the place of his fathers two thousand years and more."

"Think not to delude me: I know thy history," quoth the old man. "Chronola of Memphis hath taught thee well in his hell-born arts to mislead souls; and carry them down to the abode of everlasting night. The record of thy death is false: the sorcerer of Egypt hath made thee bridge the ages to carry out thy vengeance on the chosen

people of the Lord. But the children of God shall triumph; and thy destruction shall be sure."

Then said Lotarchus, "Listen, my father," and his voice was soft and lulling, like unto the moaning of the low night wind. "It is well for thee that thy head is clad in the silver hair of age, and the lines of time have marked thy brow; or else thy soul ere this would have been as the feather in the whirlwind. But I am hasty in mine anger, for verily thou hast a plea: thou art old, and the moon is at the full." And the Carthaginian went forth by the upper portal of the temple unto the wall of the city.

And it came to pass in the night of the new moon that Saelus, as he walked in the court before the temple, was told of the death of Lotarchus by a servant of the Carthaginian. And the high priest was aggrieved much; and he went with the man to the house of the Phonæcian. When he looked upon the body of the dead, he almost knew it not, for much it was changed; seeming as if the bones of one filled with many years. Then Saelus bade the servants of the dead man bury it by the sepulchre of Abenessus, his predecessor.

And Ontolas, when he saw these things, was filled with anger, and went exclaiming to Saelus, "Why buryest thou this man in the temple? He is not of the nation."

"He is of the seed of Hagar and Abram," quoth the high priest.

"Thou takest a privilege hitherto unknown to thy forerunners," spoke the old priest.

And Saelus turned in wrath upon the old man, asking, "Who art thou that questionest whatsoever I do: am I not high priest?" And Ontolas bowed his head before Saelus. Then the high priest being ashamed of being taken by anger, caught the old priest by the shoulder saying, "Thou art jealous, my father, of him who goeth to the house of death this night. I confess I neglected thee through him: but his wisdom was much, wondrous and rare. And so, thou shalt forgive thy Saelus; and thou and I, my father, will always be as was our custom." Then Saelus kissed Ontolas, and sought his couch filled with grief for the Carthaginian; and the aged priest went up into the sanctuary and prayed for Saelus.

When the day was come and the high priest awoke, behold, from that day he became estranged to all who knew him. The light of joy no longer was in his countenance, or the note of kindness in his speech; the look of the beasts of the wilderness was in his eye; and the flesh turned cold at the sound of his voice. And the priests and the people of the city, and all who knew him said, "It is the great grief for his friend, the wise one of Carthage, which hath changed him. But still, he is Saelus the righteous one of God; and we love him as of old, remembering him in our prayers, and in that of our children."

And strange things came to pass in these times. The people became lax in the observance of the law, and the holy priests of the sanctuary. Wantonness stole into the soul of the nation; and drunkenness was alive in the home, and the public place. Children died from want of care, the robber plied his

work unscathed, virtue was as if dead; and murder was like unto the coming of day and night; and a cross of fire hung over the city high in the heavens; and in the temple, the great gate of the outer court, which had been open for an hundred years, closed of itself in the watches of the night when no man was near. And a demoniac cried continually in the streets of the city, "Woe, woe unto the city, woe! The sign of the Most High is in the heavens, which proclaimeth famine, suffering and pain; and the gate of the dwelling of God hath been closed by the power that shall shut out the nation for ever." And the people prayed in terror at his cry: but when he had passed they sought pleasure in the tavern to dispel their fear. And day by day the city still sank deeper in the ways of wantonness and abomination: went further on the paths that lead to hell and death.

Behold Ontolas sought audience with the king saying, "Saelus the high priest is possessed, and is under the spell of a sorcerer. He hath altered the laws of the temple and the city; and the people have become abandoned in their ways, ignoring the law and the prophets, and giving way unto wantonness and sin. The nation is in danger of destruction, and our race flieth towards annihilation."

And when the king heard the words of Ontolas, he spake thus, "Oh! father, if Saelus causeth these things, seest thou to it at once. It is not for me to council the servants of the Lord: my council is for the nation and the people. Therefore leave I the way of this in thy hands: thou art wise in these things, and hath seen more than thy king. See to it, and bring me tidings straightway, when thou hast brought the matter to an end." And Ontolas went out from the presence of the king. Then the king called Amos the scribe, and said unto him, "Go thou to the temple, and see they injure not Saelus. Ontolas hath a plea the high priest is beside himself. To thou only is it known, he is my son by the woman of Thracia, in the fire of youth: therefore I love him. Hasten, my good Amos, that no harm befall him."

"He shall be preserved unto thee, oh king," said the scribe. And he betook him to the temple.

And the chief priests held council in the sanctuary. And as Saelus entered at the portal of the lower gate, the one possessed of an unclean spirit stood before him, crying with a loud voice, "Accurst! accurst! Behold the one who shall pull down the abode of God; and trample the nation under his feet." And the high priest cast his eyes upon him as he passed; and the possessed fell trembling to the ground, as the deer before the eye of the serpent. And those who were about the gate would have laid hands upon the demoniac, but Saelus forbade them, saying, "He knoweth not what he doeth, he is possessed of a devil: touch him not." And the high priest passed into the temple; and they raised the demoniac up, whereat he broke from them and fled, shrieking, "Accurst! accurst! Woe unto the nation, woe!"

Then said one of them who stood by the gate, "Marked ye the countenance of the high priest when he set his gaze upon the creature?"

And a worker of iron who loitered by answered, "Verily, I have never seen a look like unto it on human face before."

"When I sojourned in India with the king," said

a sentinel of the city, "I saw a tiger baffled of its prey; and the eyes of Saelus brought back the scene again."

"I could have vowed," a potter spake, "it were the dead Phonœcian, Lotarchus, when it passed, had I not known it were the holy Saelus." And many standing near declared the same.

In the exalted seat before the Holy of holies sat the high priest, with the inner council of the sanctuary before him; and when they had given thanks unto God, Ontolas stood up and made accusation against Saelus, saying, "Our holy brother hath been driven from the chamber of his soul by the arts of a magician, who hath usurped the place of the anointed and chosen servant of the Lord."

And the priests said amongst themselves, "What strange discourse is this? Then spake Asiah, the reader of the law, to Ontolas, saying, "Thou speakest in vagueness my brother, make us to understand at more length."

"Behold," quoth the old priest, "an angel of the Lord came to me in prayer, crying, 'the accurst is within the holy place, the son of the bond-woman of Egypt, and the dweller of the wilderness. He hath thrust the spirit of the holy Saelus from its abode; and hath taken the high place of the servant of the Lord. He is pulling down the nation with wickedness and abomination: he is the enemy of the Most High, and the servant of Belus, the god of the heathen and idolater. Let him be brought before the Sacred Books and Relics of the race, and let them be placed upon the altar of the Lord; and there let him attest himself as the vessel of God, and he shall be broken in his might.'"

"This is amazing speech," said Asiah. "If our brother be as thou sayest, let him be tried by the test of heaven." And the council cried, "Yea! Let him be tried."

"Then," said Ontolas, "let him vow upon the Relics of our race and the Books of Wisdom before the altar of the Lord, that he is Saelus, body and soul." And Saelus arose and said, "I will attest myself." And he commanded the Relics and the Books to be placed before the altar of the Lord.

And it came to pass that, as they brought forth the Relics and Books of Wisdom, behold deep darkness fell upon the city, the fire of heaven blazed in the windows of the temple; and the sanctuary trembled, as the young tree in the storm, with the fury of the thunder. "Hearken," cried Ontolas, "the legions of darkness gather around the house of God to aid their master in the defilement of the sanctuary." And up from the lower wall of the city, through the gloom, came the voice of the demoniac calling, "Woe! woe! Unto the city woe! The sign of the Most High is in the heavens telling of famine, suffering and pain; and the gate of the dwelling of God hath been closed with the power that shall shut out the nation for ever." And the darkness became like unto night: the lamp that burneth ever before the Holy of Holies, gleaming dimly in the sanctuary.

And when the Books and Relics were placed upon the altar, Saelus arose and went up and stood by them. And the high priest spoke the words of

attestation as desired ; and stood alive and unharmed. Then said the priests amongst themselves, " Behold it is Saelus. He hath passed the sacred test : the aged Odtolas hath been deceived by a dream ; and he is old and doteth." And Asiah said to the old priest, " My brother, thou art mistaken."

" Mistaken I am not," exclaimed Ontolas, " the legions of the pit assist this sorcerer. I know ; for the messengers of God have given it unto me."

And as he spoke he went up unto the altar and stood by Saelus crying, " I shall break his power." Whereupon, having spoken, he brought quickly forth a knife from the folds of his mantle, and smote the high priest to the heart. And Saelus fell before the altar bleeding in death. And thus spake he to Ontolas as he died ; his voice soft and lulling, like

unto the moaning of the low night wind. " I go to death, my father, but without trembling. The nation is doomed, my father, my task is done ; and satisfied with my work, I seek my rest in peace." Then fell he back dead.

And Ontolas turned to his brethren saying, " Behold ! God hath made me his instrument to cast out the accurst from His Holy house ; and the pollution from the soul of the nation." And when he had spoken, the lightning struck him dead.

Then Asiah said, " Let us praise God, my brethren : for He hath overthrown the power of hell : and hath taken our aged brother to his rest." And they praised God, and gave thanks.

And Amos the scribe bore the tidings to the king, who wept bitterly.

Old Moore's Table Talks on the Stars.

II.—THE STARS FOR NOVEMBER.

AS the evenings now draw in we shall be able to take our observations at an earlier hour. From 7 to 9 p.m. we shall observe the stars in the same positions as given in the last issue, therefore readers should refer to page 14 for instructions for this time. From 9 to 10 we shall find a complete difference.

Turning first to the N.E. quadrant, we note about half way to the zenith, nearly east, the brilliant Capella, the chief star in the constellation of Auriga, and half way between the east and north-east in a line from Capella, we shall note the two chief stars of Gemini, Castor and Pollux. There are not many important stars in this quadrant, but the Great Bear will now be observed slightly to the east of north.

In the south-east quadrant we shall have some objects of importance to note. Straight overhead lies the W-shaped group of Cassiopea, and declining to the east the brilliant stars of Perseus, while towards the south we have some of the chief stars of Andromeda. Between the east and south-east, just above the horizon, lies the brilliant cluster of Orion, the three stars in a line, known as the " Tailor's yard measure." Just above these is red Aldebarion, and a little higher up the Pleiades. In the southern part of the quadrant are the numerous little stars forming

the constellations of Eridanus, Cetus, and Fornax.

In the S.W. quadrant, Diphda, the second star of Cetus, is just to the west of south, a little above the horizon ; and nearly south-west, a little to south, almost setting, is Fomalhant, the chief glory of the Southern Fish. From south-west to west a number of small stars form Aquarius, and Equileus are to be found. Almost due west will be found, just above the horizon, the three stars of Aquila, Altair forming the centre and just above the little diamond-shaped group of the Dolphin. The great square of Pegasus will be visible higher up in the heavens.

In the north-west quadrant the stars of Hercules will be setting, and Vega, the chief star of Lyra, will be shining low in the heavens. Almost due north-west will be the chief stars of Draco, the Dragon, half way towards the zenith.

The " Milky Way " at this time will span the heavens from east to west.

Do not look for wrong and evil—
You will find them, if you do ;
As you measure for your neighbour
He will measure back to you.

Look for goodness, look for gladness ;
You will meet them all the while,
If you bring a smiling visage
To the glass, you meet a smile.

Astro-Pathology and Astro-Therapeutics.

. By Dr. M. DUZ.

AS a result of what I stated in my sketch on Astro-Pathology in the last issue, a classical pathological entity may be induced but not deduced by the astral science, because a disease is but a modality of the individual constitutional deficiency, and as so, every one evinces it differently, according to his natal predispositions or diathesis.

In this respect, I am glad to be in harmony with other astrologers in their judging the ailments that one may be liable to suffer from, but for the sake of simplicity, it would perhaps be more convenient to synthesise them by organic systems.

To emphasise my statement, let me proceed by an illustration. Mr G is born on the 15th February, 1889, in Germany, at 9h. 45m. a.m. This day the Sun occupied the 26° of Aquarius, and the Moon the 25° of Aries. Thus, the 1st house of ♈ of the fixed zodiac will be ruled by ♄ with the decanate ♌, as Mr. G is born in the 3rd decanate of ♄ (15th February). The dominant or ruler of ♄ is ♀, that of ♌ is ♀. That is to say, Mr. G at his birth inherited a Saturn-Venus synergy in his diathetic predispositions, implicating the sanguineous system (♄) on one hand, and the renal system (♀) on the other, of which results a trouble of the osmotic process of the economy, ensuing from a disturbance of the molecules of sodium sulphate in the organic cell. This disturbance predisposes the person to the diseases of the hydrogenoid constitution or diathesis, which are: Chills and fever, bilious fever, influenza, diabetes, bilious diarrhoea, serous effusion (œdema), œdematous erysipelas, leukæmia, hydræmia, catarrhs with yellowish-green or green secretions. And on the Skin: Vesicles containing yellowish water, moist herpes, herpes circinnatus, sycotic excrescences.

The state of health of persons of this constitution, or diathesis, is always worse in humid weather, near the water and in damp, moist underground dwellings; it is improved by contrary conditions. We observe further that the 6th house of ♎, which indicates the potential of Mr. G's individual vital force (and ♏ always typifies this house) is occupied by ♄, whose dominant or lord is ♀. On the other hand, the Moon occupies at nativity the 25° of ♈ in the 3rd house of ♎. This betokens a hyperæmic state, affecting the chylo-poietic system (♄ and ♎), from which results a deficiency of the hæmatosis, or lower lobes of the lungs (base—♄), and of the pleura (♄), hence a pleural effusion and a catabolic process (♎), giving way to a nervous prostration, starting from a cephalic organ (♈), in its connection with the pulmonary parenchymatous tract (♎.)

The 10th house of ♎, which points out the humoral conflagration of the economy (typified by ♎) is, in our case, occupied by ♎, whose dominant

or lord is ♎. So the morbid evolution sketched by the 6th house will duly be in connection with the ductless glands, especially of the pituitary one, which rests in the *sella turcica*, situated in the sphenoid bone, and give way to a Martian disease, as the influenza or *la grippe* is. The 12th house of ♎ is occupied by ♎, which appeals again to the hyperæmia (typified by ♎) of the cutaneous and mucus systems (♎), by nativity or fatality, i.e., heredity (♎), and commands to beware of climacteric inclemences, exanthematous repercussion, or a check of the sweat by a cold seizure (♎). The zodiacal revolution of Mr G for his 29th year gives:

1st House	6th House	10th House	12th House
♈	♎	♎	♎

Thus, the 6th house of ♎—♎, implicates a burst of the evolution of the morbid process, threatening the pituitary gland (♎—influenza), to which Mr. G is predisposed by nativity, as the 12th house of ♎ indicates it, and where the naso-pharynx (♎) is involved; the humoral conflagration provoked by the congenital predisposition (♎) to atmospheric changes or an epidemic genius (♎), is denounced by the 10th house of ♎—♎, and ought to affect the lungs (♎) and the pulmonary innervation (♈—♎), as it results of the 1st house of ♈—♎.

The remedies called up are, 1st house: Natrum Sulphuricum.

6th house: Natrum Sulphuricum, Spongia Posta, Lachesis.

10th house: Cuprum Aceticum, and as a cardiac tonic, Rhenish wine, which is also a diuretic. The diaphragmatic breathing is to be advised (♎.)

Books Wanted.

The Editor would be glad to purchase either of the following books at reasonable prices:—

Wordsdale's Genethliacal Astrology.

Pearce's Text book of Astrology.

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4 PILGRIM STREET, LUDGATE HILL, LONDON, E.C.

* The pituitary gland.

Book Reviews.

PHYSICAL, MENTAL, AND SPIRITUAL UNFOLDMENT. By J. Blackburn, D.M., N.Y.

The following epitome of contents will convince all our readers that the doctor has left no points unconsidered. We have seen many minor works dealing with the subjects, but none that are so lucid, interesting, and convincing. We feel sure that many who read over the syllabus will feel their interest or curiosity rise to the point of further enquiry. Considering the labour and research, the guinea asked is really a modest honorarium to the author for his work, which is to be had at the office of THE MESSENGER, post free to any part of the globe for 21/-.

Lesson I. Physiological Breathing.—The importance of Proper Breathing. Breathing and its Action on the Blood. The Heart and Its Work. Blood as Fuel. The Purpose of Oxygen Gas. The Capacity of Air in the Lungs. The Structure of the Lungs. The Durability of the Lungs. How the Lungs are Protected from Cold Air. How the Bones of the Chest Protect the Lungs. Importance of Pure Air. Exercises No. I. and II.

Lesson II. Breathing Exercises.—Right Breathing. Positive and Negative Breathing. Waist Exercises. Poising Exercises. Healthful Respiration. Reposeful Respiration. Advice to Students. The Key of Life. Correct and Incorrect Standing and Sitting Attitudes. Health Exercises without Apparatus. 45 Illustrations.

Lesson III. Breathing in Relation to Health.—The first thing to do in a morning. Vitalising the Muscles. How to Control the Emotions. Exercises for Blood Circulation. How to Stimulate the Liver. How to Induce an Appetite. How to Cure Vomiting. The Emotions and Breathing, etc.

Lesson IV. How to Cure Disease without Medicine.—Vibrations. Denials and Affirmations. Only One Disease. Appetite and Hunger. When to Eat. The Stomach the Chemist of the Human System. The Stomach the Cause of Neuralgia. The Blood and other Diseases. Self Healing. How to Cure Neuritis and Insomnia (Illustrated). How to Break up a Cold. How to Stimulate Arterial Circulation. How to Cure Female Troubles. How to Strengthen the Heart, etc.

Lesson V. Mental Breathing.—Breathing a Means to an End. The Twelve Senses. The Capacity and Power of Breath. Physical Culture. A Short and Long Breath. Mental Breathing. Mind Building. The Zone of Mental Breathing. The Theory of Correspondences, etc.

Lesson VI. Healing by Laying on of Hands and Massage.—Its Antiquity and Therapeutic Agency. All Organic Tissue composed of Intelligent Cells. The Nerve Terminals, the means provided by nature for Healing. How to Reach Different Organs through the Nerves. How to reach the Cardiac Plexus. Solar, Renal, Hypogastric Plexuses. How

to Cure Phrenitis, Pneumonia, Pleuritis, Gastritis, etc. General Hints to Healers.

Lesson VII. The Objective and Subjective Minds.—Modern Writers and Duality. A Difference in the Two Minds. Their Modes of Operation and Different Functions. The Subjective Mind, Incapable of Inductive Reasoning. Limitations of the Subjective Mind. Memory of the Subjective Mind.

Lesson VIII. Sub-Conscious Mind and Suggestion.—The Relation of the Objective and Subjective Minds. The Subjective Mind Incapable of Inductive Reasoning. The Credulity of the Subjective Mind. Suggestions. The Power of Belief. The force of Assumption. Practical Directions, etc.

Lesson IX. Eating and Fasting.—Lasting Improvements Slowly Accomplished. Flesh Eating. Life Destroyed by Eating Vegetables. Food and Strength. Meat Eating and Disease. The Liver and Kidneys and Diet. Intemperance and Meat Eating: No Breakfast Plan. Table of Food Values. Table Required for Digestion. Table of Foods to supply the Fat Daily Needed. Table Showing Amount of Uric Acid in Foods, etc.

Lesson X. Thinking, A Fine Art.—Thoughts are Things. Love Creative and the Power of Love. Love Thoughts in Disease. Thinking, a Fine Art in Fiction. The Chemistry of Thought. How the Emotions can be Read by the Camera. Photographs of Sorrow, Expectation, Emotions of Love, Rage and Devotion, etc.

Lesson XI. Telepathy.—Messages from Mind to Mind. Unconscious Telepathy. The Best Methods. Mind Reading at a Distance. How to make people come to you. A New System of Mental Therapeutics. How to Cure People at a Distance. Hypnotic and Natural Sleep. Tests for Telepathy, etc.

Lesson XII. The Mission of Pain.—Sin, Violation of Law. Evil, a Subjective Entity. Human Definitions of Evil. Pains and Penalty. Judgment, a Testing. All Pains Friendly. Fever and Nature's Teachings. Messages to the Brain to Remove Obstructions. How to Treat the Organs of the Body. Organic Intelligence, etc.

WEATHER FORECASTING. By F. C. Dutt.

This little work, published in Calcutta, gives an illustration of the action of the heavenly bodies on the earth's atmosphere. Some clear and concise rules are given for forecasting the various changes of the weather, many of them being well established by our own personal investigation. The subject of earthquakes forms a part of the work, and the great disturbance at Lahore on April 4th is given as an example. Sunspots are also dealt with. It is a very interesting little work of 34 pages, and should be in the hands of all readers of THE MESSENGER.

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OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

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DECEMBER, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

The Season's Compliments.

OLD MOORE takes this, his third annual opportunity, of wishing his readers a very joyous Christmas and a successful New Year. During the year now closing he has made many new friends, but to old and new alike he extends heartiest greeting.

The New Moon.

The lunation of the 1st December takes place just after nine in the evening, and on the cusp of the fifth house, the luminaries being conjoined with Venus, but afflicted by Uranus and Neptune. The general state of the people will be better, trade will improve and the national exchequer will be in a better condition. Railways and postal affairs will also show an improved outlook. Trouble will be shown in regard to land and agriculture, the weather will be cold and probably frosty, and matters to do with land taxation will call for much comment. Theatres and music halls will gain, and much success will be shown therein. The birth rate will increase, and educational affairs will be brought well forward. Some peculiar disorders will be prevalent. Naval affairs will receive an impetus, and an enlargement of the navy is probable. Foreign affairs are not favourable, and trouble with Russia and Persia seems likely.

United States.

At Washington, the exact end of Taurus rises, and the lunation occurs in the seventh house. Many marriages of note will take place, but some scandals are to be apprehended. Shipping and railway troubles are to be feared, and fraud in postal services. A good deal of crime is shown. Much infectious disease will occur. At San Francisco, Pisces rises, and the lunation falls in the ninth. Scientific discoveries will be made. Financial matters will be depressed. Much mortality will occur in the city, and some noted magnate will die.

China and Japan.

At Pekin, Mars is rising, indicative of warlike measures and rioting. The Chinese navy will undergo expansion. Shipping troubles are to be experienced. At Tokio, the lunation and Venus will be rising, denoting a peaceful condition, improvements in scientific and religious subjects. Many strange deaths will occur.

India.

At Calcutta, Neptune is culminating, and Uranus in the fourth denoting scandals in high places, and troubles between master and man. There will be more settlement among the people generally, but a heavy drain on the Indian exchequer.

Europe.

At Petersburg, the luminaries are in the fourth, benefitting agriculture and the common people generally. Shipping troubles are threatened, while accidents on railways are clearly indicated. At Berlin, Saturn is also in the ninth opposed to Jupiter, indicative of shipping and railway strikes. Mars close to the cusp of the fourth house shows danger of incendiarism and fires.

Special Predictions.

The resignation of a ministry seems indicated by the meridional position of Saturn, and this may occur either in England or France. Seismic troubles are threatened in 17 E. Long. Fires are also threatened from this position. This meridian runs through Breslau, Vienna, Pressburg, and the Dalmatian Islands in the Adriatic Sea, Calabria. Messina may also suffer.

Clairvoyance: What it is, how it is Done.

By MONS. W. DE KERLOR.

CLAIRVOYANCE is perhaps the most fascinating and complicated of all metaphysical subtleties, and yet it is the one form of occultism which psychological investigators seem inclined to avoid most. Yet there is nothing really "supernormal" about this power, for everyone of us possesses its "germ-essence" in a greater or less degree. Clairvoyance, or clear-seeing, is just the soul's response to the vibrations around it; the intensity of this response depending upon the nature of a person's ordinary sensitiveness.

The individual strongly endowed with the clairvoyant faculty will possess an extremely high forehead and eyes set widely apart in the face. The temperament will be of an exceptionally sensitive quality, and the phrenological faculties of "spirituality" and "ideality" will be shown to a marked degree of development. Dreams of a vivid and intense character will be frequently experienced, and in curious sequence the substance of these will sometimes be manifested in the dreamer's actual life. Those who possess these signs should do all in their power to cultivate that mighty force within them, the *embodied germ*, the *essence* of the clairvoyant faculty, which desperately as incredulous ages have sought to stifle and swamp it with ridicule, yet prevails and manifests itself to day in its myriad forms and aspects claiming recognition.

The most satisfactory means of unfolding the spiritual gift of clairvoyance is by using the crystal. The best results are undoubtedly obtained with pure rock crystal, as this possesses a great occult property of magnetic attraction. But where this is too expensive the Aquamarina or the Beryl will serve the purpose. Avoid the use of black crystal, for although this is less tiring to the eyes, it only attracts vibrations of the lower astral plane. To be a proficient clairvoyant it is essential to have patience and control—absolute mental control. The would-be seer must sit for at least 20 minutes each day systematically in perfect silence before the crystal and bring the greatest possible influx of celestial or terrestrial magnetism to bear upon it, concentrating his mind and gaze wholly upon the globe before him. He will then by his steady concentrated gaze

afford a channel for the efflux of magnetism which will form a little stream from his eyes to the crystal. This has been shown even in orthodox psychological laboratories where crystal gazing is now a recognised experiment. After a time a soft milky cloud will form all over the glass, and if great patience is exercised this cloud will gradually divide and melt away, revealing pictures, scenes, faces and symbols. These visions, however, are not in *the crystal itself*, but in the soul of the seer; the *nervo-vitale* emanations of the seer's body act upon the *odyle* substance, which reacts upon the brain centres by means of optic nerves. Preceding every series of visions the seer goes through a period of abstraction and his mind is gradually withdrawn from all material existence, he hears nothing, sees nothing, but retreats into his inner soul. It is just at this point that his control and self-possession will be most needed. For in this state of semi-trance excess of joy or fear at the sudden apparition which arrests his gaze when a vision is produced, might tend to hurl him violently back to full consciousness of physical conditions, and thus destroy the frame of mind necessary for the process of development.

The visions will be either direct or symbolical. The former give scenes or actions exactly as they will transpire or have already happened. The latter order comprises visions which represent, by means of symbols, events similar to those conveyed by direct vision. The highest form of clairvoyance is the symbolical, for direct phenomena are often the product of "visualising" or telepathy. It is sometimes difficult to distinguish between the two forms of vision, and the seer must rely upon his own personal intuition to guide him in discernment. He should also lead a very pure and natural life, avoid worry and dwell upon inspiring thoughts; by so doing he will acquire a power which goes out far beyond the limits of time, place or condition.

In the October issue our correspondent "Nachel" mentioned in his article "On Numbers" Dr. Kozminski as an authority on numbers. Will he kindly let us know if Dr. Kozminski has written any works on the subject, and if so, the titles?

Daily Guide for Business and Pleasure

DECEMBER, 1910.

Astronomical Phenomena

FOR DECEMBER, 1910

Moon's Phases.

New Moon,	1st	...	9h. 11m. aft.
First Quarter,	9th	...	7h. 5m. aft.
Full Moon,	16th	...	11h. 5m. morn.
Last Quarter,	23rd	...	10h. 36m. morn.
New Moon,	31st	...	4h. 21m. aft.

Planetary Positions.

- ☉. The SUN is in Sagittarius, enters Capricorn on 22nd.
- ☿. MERCURY is an evening star in Sagittarius, enters Capricorn on the 8th.
- ♀. VENUS is in Sagittarius, but too close to the Sun for observation; enters Capricorn on 17th.
- ♂. MARS is a morning star in Scorpio, enters Sagittarius on 20th.
- ♃. JUPITER is a morning star in Scorpio.
- ♄. SATURN is an evening star in Taurus; retrogrades into Aries on 15th, and falls stationary in the last degree of that sign.
- ♅. URANUS is in Capricorn all the month.
- ♆. NEPTUNE is in Cancer all the month.
- ♁. The following table gives the position of the Moon in the signs on each day at noon.

Aries	...	11, 12	Scorpio	...	26, 27
Taurus	...	13, 14	Sagittarius	1, 2, 3, 28,	
Gemini	...	15, 16		29, 30	
Cancer	...	17, 18	Capricorn	4, 5, 31	
Leo	...	19, 20	Aquarius	...	6, 7, 8
Virgo	...	21, 22	Pisces	...	9, 10
Libra	...	23, 24, 25			

The Weather.

An unpleasant month is probable, especially in the early part of the month; down fall 8th, finer middle of month, but then unsettled, cold and snow about 22nd, windy with gales at close.

1	4	19	A good day for courting and marriage.
2	16	8	Attend to correspondence.
3	28	2	Deal with elders, and avoid accidents.
4	10	3	<i>Sunday.</i> Visit friends and acquaintances.
5	22	11	An unsettled day. Do nothing important.
6	4	30	Avoid lawyers and religious folk.
7	17	2	Deal with superiors and females. Avoid disputes at night.
8	29	50	A good day for business, important matters, and dealings with elders.
9	12	56	An evil day. Safeguard the health. Act discreetly.
10	26	23	A rather variable day. Good for inventors.
11	10	13	<i>Sunday.</i> A day for reflection. Act discreetly.
12	24	26	An evil day for health and business. Avoid superiors.
13	9	2	Attend to correspondence in the morning.
14	23	57	Avoid accidents, disputes and law.
15	9	3	Deal with superiors and females, and ask favours.
16	24	13	An evil day for pleasure and company.
17	9	17	Attend to business in a.m. Avoid disputes in p.m.
18	24	4	<i>Sunday.</i> An evil day for all things. Act with discretion.
19	8	29	A very unsettled day. Do nothing of any importance.
20	23	26	Avoid disputes in a.m. Deal with superiors in p.m.
21	5	53	Very contradictory day. Do nothing important.
22	18	53	An important day. Ask favours, seek employment, push business.
23	1	28	Avoid superiors in a.m. Push business in p.m.
24	13	44	A quiet day for all purposes generally.
25	25	45	<i>Sunday. Christmas Day.</i> Of thine abundance give to him that needeth.
26	7	36	A grand day for company, courting and marriage.
27	19	23	A splendid day for study, travel, changes, and mental affairs.
28	1	8	An evil day. Avoid disputes, quarrels and accidents.
29	12	58	Attend to ordinary duties. Do nothing important.
30	24	53	A quiet day. Deal with elders.
31	6	57	Push business, ask favours, and commence new undertakings.

Notable Horoscopes.

The New South African Parliament.

AT the opening of the New South African Parliament on Friday, November 4th, the sign Aquarius was rising, fixed signs occupying the angles of the figure, thus denoting a firm, strong and lasting monument of democratic government, coupled with humanitarian principles, justice and progress. The Sun elevated close to the meridian, shows dignity and honour, and a reputation worthy of the Imperial Union to which it belongs. The Moon ruler of the sixth, the common people, also elevated in the tenth house is also an indication that the people's rights will be upheld, and that both people and rulers will work together for the general good, though possibly independently. The great drawback is the position of Mars and Jupiter, conjoined in the ninth, and Mercury and Venus in conjunction opposed to Saturn. Jupiter having rule over the second and Mercury over the fifth houses. The former influence shows grave financial troubles, panics, great fluctuations, and a very powerful tendency to extravagance in finance. The latter influence will seriously affect the educational and religious questions, and will incline to racial differences, and disputes with the coloured races. It is not a very favourable influence for railway enterprise, Saturn being in the third. Unrest is shown among the common people, and some sedition will manifest itself, culminating at times in actual crime,—Neptune being in the sixth in opposition to Uranus in the twelfth house.

The Union has a critical period to face in 1911, for the solar eclipse of April 28th falls close to the cusp of the fourth house, while Saturn will be soon transitting the actual degree thereon, and conjoined with Mars in August. The winter and summer of 1912 are very successful times, also the greater part of 1913, but a critical time will set in at the fall of 1913 and early days of 1914.

It is interesting to note that the Moon's ascending node is in the fourth house, typical of the great treasures to be found in the mineral wealth of the Union.—EDITOR.

Prince Alexis of Russia.

PRINCE ALEXIS of Russia was born on August 12th, 1904, at 0h. 30m. p.m. at St. Petersburg. Scorpio 6° 45' ascends, the Sun being in opposition to Saturn, and trine Uranus. The Moon and Venus conjoined, the former in sextile with Neptune, trine Jupiter and separating from trine Uranus, while Mars forms the square aspect with Jupiter, the latter planet being in trine with Herschel and Quintile Saturn. Mercury is in semi-quartile with Mars, and sesquiquadrate with Jupiter.

The majority of the planets in fiery and earthy signs and well aspected, will make the native physically strong, but the opposition of the elevated Sun to Saturn weakens the health, though the effects would not be so evil as would be the case if Saturn predominated.

One of the Prince's most prominent characteristics will be his love of the occult (♁ in the sign ♄ receiving the trine of ♃, ♀, ☉, ♀, and ♄, the sextile of the ♃ respectively), and it is highly probable that if he is spared, Russia will find in him a staunch defender of the astral science. The Moon in conjunction with Venus and trine with Jupiter will give him a hearty and genial nature, love of the beautiful, and the ability to draw friends and acquaintances from all grades to his side, but Mars in square to Jupiter incline towards over enthusiasm, exaggeration and extravagance in money matters. Marriage with a good-natured and sympathetic person is shown, and in all probability one related in some way to the native (♄ in the seventh in trine to ♁ in the third.)

Neptune in the ninth receiving the sextile of the Moon will carry him across the oceans,

and give him the friendship of many foreign rulers. It is extremely probable that he will live to succeed his father, and will have a long and eventful reign. The elevated position of the Sun and Venus and their

excellent aspects cannot fail to bring fame and honour in their train. On the whole this horoscope shows excellent prospects, which is more than can be said of that of the Czar, his father. C. S.

Astro-Pathology and the Sympathetic Nervous System.

By Dr. M. DUZ.

In the November MESSENGER I gave a clinical case according to its astral genesis. Before going further with these illustrations it would perhaps be necessary to state, in a general manner, the guiding principles of Astro-Pathology.

I said elsewhere that the 1st house of the fixed Zodiac, ruled by Aries, was the chief point presiding to Nature's operations. And so it is; because all the diathetic and morbid evolutions depend on the sympathetic nerves which emerge from the base of cranium and preside to the vegetative life constituting the sole vital operation of beings before and after birth. For Nature made the very wise provision that man shall not be permitted to interfere with his own nutrition; so every function of nutrition, digestion, circulation of the blood and lymph, secretion, absorption, assimilation, excretion, is directed and controlled by the sympathetic system ruling the rhythmical action in every organ of our body. And rhythm is the universal property of the living matter, and any disturbance of rhythm is irritation. Besides, this system is the balance wheel of the Cerebro-spinal system.

It is to be noted that the peripheral sympathetic nerves which are ruled by ♄, whose dominant or ruler is ♈, play a considerable role in the production of morbid manifestations. So, red face, dilated pupils, early eruptions, dryness of the fauces, nausea and vomiting resulting from irritation of the peripheral nerve ends in the mucous membrane of the stomach, breaking up of a profuse watery diarrhoea under the action of Billroth-meisner plexus, etc., are under their dependency, and although these symptoms rather pertain to acute diseases, the sub-acute and chronic ailments depend as well on them as on the central ganglia. Now it is obvious that the 1st house, that of Aries, presiding to the cranium and encephalon is the vital point which rules Nature's rhythmical operations in the economy.

On the other hand, the Sun, at a nativity, occupies this place of the fixed zodiac, as does the birth's sign and its decanate, if any.

And when the former operates by producing a rhythmical disturbance, i.e., irritation, the latter indicate the organic systems through which this rhythmical disturbance or irritation will take place.

However, the solar action is never genuine, as it is always transmuted by the Moon's action at birth; hence the Sun's rhythmical or irritative process becomes hyperæmic or congestive and further inflammatory, partaking in this proceeding of the

nature or qualities betrayed by the dominants or rulers of the birth's sign and its decanate's, and the planetary exponent of the Moon's house and those of the 12th, 6th, and 10th houses.

Indeed, the dominants or rulers show the synergy and the exponents the pathological process of the individual diathesis and morbid evolutions.

Thus all the organic systems noticed by the signs perform through the rhythmical action of the Great Sympathetic, and thereby establish the straight connection existing between the physical diseases and mind.

The 12th house of ♄ indicates what is the matter about the heredity or fatalism threatening the individual morbid evolution, while the 6th house of ♉ designates the way by which this process operates through the abdominal, hepatic, splenic, solar and other plexuses, and the central ganglia of the sympathetic, and last, but not least, the 10th house of ♄ denounces the adequate humoral conflagration resulting therefrom.

As to the 8th house of ♎, it is that of prognostication or localisation of the morbid process taking place in sequence to a disturbance of the ductless glands, especially of the supra-renal capsules, the colon, and the kidneys, produced by a protracted organismic irritation giving way to hyperæmia or inflammation, which is threatened by the organoleptic examination of the urine.

It is to be observed that a molecular trouble of inorganic salts, which are constitutive ones of organic cells, may give way to a disturbance of the sympathetic rhythmical action, and so interfere with the individual diathesis evolution or morbidity.

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How to Calculate and Judge Directions.

By E. H. BAILEY.

THE PRINCIPLES OF PROGRESSIVE DIRECTIONS.

THE mathematical principles of progressive directing are very simple and require only a knowledge of elementary astrology, the casting of horoscopes and the calculation of planetary declinations and aspects, with simple addition, subtraction and the golden rule of three.

As can be referred from the title, the real principle of this system of directing, and indeed of systems, is "progression," not only the progression of the planets in the zodiac and the horoscope of birth, but also the actual progression or revolution of the horoscope itself.

The basis of the principle governing this idea of progression, is that the meridian, ascendant, Sun, Moon and planets, by their diurnal or daily progression form aspects to the places they held at birth, and also to one another as they progress in the zodiac. The aspects thus formed are termed directions, and are measured by accounting each 24 hours before or after the birth hour as equal to one year of life.

Thus, supposing a birth occurred at 8 a.m. on the 1st January, 1905, from this hour until the same hour on the following morning would be the first year of life, and a figure erected for that time on the latter date would represent the progressed horoscope for the first birthday. It would then be noticed that the R.A.M.C. had increased 3m. 56s., and that the degrees on the cusps of the tenth house and ascendant had made a certain progression. The positions of the planets would also have increased, in accordance with their diurnal motion, as ascertained from the Ephemeris.

In the like manner the time from 8 a.m. on the 30th January, 1905, to the same hour on the 31st would represent the thirtieth year of life, and a figure drawn for the latter

date, and at the birth hour would be the progressed horoscope for the thirtieth birthday. These directions are termed *post natal*. In the same manner measuring each 24 hours before birth, from 8 a.m. on 1st January, 1905, to 8 a.m. 31st December, 1904, would govern the 1st year of life, and 2nd December, 1904, at 8 a.m., to 1st December, at the same hour would represent the 31st year of life, and a figure drawn for the latter date at the birth hour would be the progressed horoscope for the 31st birthday. These directions are termed *prenatal*.

The Ephemeris for the year of birth, and a table of houses are the only requisites necessary for the entire mathematical calculations connected with this system of directing.

Directions are formed in two distinct ways. First by the progression of the meridian, ascendant, Sun, Moon and planets to the conjunction or aspects of their own radical places, and secondly by the combined approach of two heavenly bodies to the conjunction or aspects with each other.

It will facilitate a better understanding of this point to detail under the two separate headings, the formation of all the possible directions.

I. By the approach of one body to the conjunction or aspect of the radical place of another.

- (1). The meridian and ascendant by their progression will form aspects to the radical places of the Sun, Moon and planets.
- (2). The Sun by its motion through the zodiac will form aspects to the radical meridian and ascendant; to its own radical place, and to the radical places of the Moon and planets.
- (3). The Moon by similar motion will form aspects to the radical meridian, ascendant and Sun; to its own radical place, and the radical places of the planets.

(4). The planets by their motion through the zodiac will form aspects to the radical Meridian, Ascendant, Sun and Moon, and to their own radical places.

II. By the combined approach of two bodies to the conjunction and aspects of each other.

- (1). The progressive meridian and ascendant will form aspects to the progressive positions of the Sun and planets only.
- (2). The Sun by its progressive motion will form aspects to the progressive places of the planets only.
- (3). The Moon by progression will form aspects to the progressive meridian, ascendant, Sun and planets.
- (4). The planets by their progressive motion will form aspects among themselves.

There are three classes of progressive directions, viz. :—

PRIMARY, PLANETARY AND SECONDARY.

The primary aspects are those formed by the meridian and ascendant, to the radical places of the Sun, Moon and planets ; and to the progressed places of the Sun and planets ; by the Sun to the radical places of the meridian, ascendant, Moon and planets ; to its own radical places ; and to the progressed places of the planets ; and by the planets to the radical meridian, ascendant, Sun and Moon.

The planetary directions are those formed exclusively by the seven planets (♄, ♀, ♂, ♃, ♅, ♄, and ♁), to their own radical places, and also to their progressed places.

The secondary directions are those formed by the Moon to its own radical place, and to both the radical and progressed places of the meridian, ascendant, Sun and planets.

The following table will show the formation and division of the various directions.

PRIMARY DIRECTIONS.

The M.C. progressed to ☉, ☽ and planets radical ; ☉ and planets progressed.

The Asc. progressed to ☉, ☽ and planets radical ; ☉ and planets progressed.

The ☉ progressed to M.C., Asc., ☉, ☽ and planets radical ; planets progressed only.

The M.C., Asc., ☉ and ☽ radical to the planets progressed.

PLANETARY DIRECTIONS.

The seven planets progressed to their own radical places ; their progressed places.

SECONDARY DIRECTIONS.

The Moon progressed to the M.C., Asc., ☉, ☽ and planets radical ; the M.C., Asc., ☉ and planets progressed.

In the next lesson the rules for computing the progressed horoscopes, by both *post natal* and *prenatal* motion will be given.

Karma.

The flower hath drunk of sun and air
As much as it could hold,
And now its pretty petals rare
Are rotting in the mould.

The soul that drank of love its share
Is thrust out in the cold.

The flower has cherished well its seeds
Till broadcast they are blown ;
The soul has nurtured flowers or weeds
Until one day, full grown,
'Tis asked to lay aside its deeds :
'Twill reap as it has sown.

But karmic, cosmic law protects
The seed of soul and flower.
The night of winter's sleep connects
The past life with the hour ;
It wakes again, as Law directs,
With newly added power.

It seeks the love of which it dreamed
Throughout the peaceful night
When earthly life and echo seemed,
A shadow in the sight
Of universal love, that gleamed,—
A thousand suns alight.

It wakes again to manifest
The beauties of that sleep,—
A soul in stunted garments dressed,
A soul serene and deep,—
Not one beyond the Law is blessed,
As it has sown, 'twill reap.

—ARIEL in *The Bulletin*.

A Notable Case.

By "SEPHARIAL."

ONE of the most remarkable criminal cases of modern times has recently ended in the conviction of Dr. Hawley Harvey Crippen, and it is now possible to examine the evidences afforded by astrology without prejudice to any of the parties concerned in the case. Dr. Crippen was born, according to his own statement, on the 5th July, 1862. Investigation extended over the events of his life leads to the conclusion that he was born under the rising of the 21st degree of Cancer, which gives the local time of birth at about 5 o'clock in the morning. The corresponding Greenwich time is 10.40 a.m. The horoscope shows the following features:—

Mars on the midheaven and Neptune close to the meridian. Mars rules the 5th house, showing that love affairs would dominate the destiny and induce to actions of a hazy and impulsive nature.

Venus holds the 11th house, which undoubtedly gives many well-disposed allies and influential friends.

Uranus is on the cusp of the 12th house in Gemini, in square aspect to Saturn and Jupiter, but in close trine to the Moon. Mercury R and the Sun are also in the 12th house in Cancer.

Saturn and Jupiter are nearly conjoined in the 3rd house in Virgo. The Moon holds the 4th house in Libra. Now if we collate the positions we find four planets in flexed signs and five planets cadent, denoting a flexible, kind, sympathetic nature, but one that is easily influenced by his associates and environment, capable in many things, versatile and much occupied, having a variety of interests, but without distinction.

The planet Mars in the midheaven shows scandal and "the subject will do such things as shall incur censure."

The New Moon of January, 1910, fell in conjunction with Uranus in 21° 5' and therefore in direct opposition to the ascendant of this horoscope, Uranus being of

course in transit over the horizon. Being in the 12th house at birth it has a sinister significance.

The voyage to the Hook of Holland and that from Antwerp to America, commenced on July 9th. The last New Moon fell in Cancer 13° exactly on the place of the Sun in the 12th house, showing a secret voyage very clearly. The subsequent trial and the execrable prejudice of a large section of the Press culminated on the 29th October in the conviction on the capital charge. It will be observed that on that fateful day Neptune was in opposition to Uranus from the points of the Zodiac rising and setting at Dr. Crippen's birth. It will be seen that Neptune, so fitly symbolised by "the net," held the 10th house at birth and therefore involved the honour and reputation of the subject. In the *diurnal horoscope* for this date, the opposed planets were exactly on the midheaven and nadir of the horoscope!

If we refer now to the horoscope of Ethel Le Neve, who has played a conspicuous part in this melodrama, we shall at once perceive how heavily it afflicts that of Dr. Crippen. The Moon in Cancer is on the ascendant of Dr. Crippen's horoscope, and Mars in exact opposition to it. The present age of Dr. Crippen is 48 years, and this brings the 19th degree of Taurus to the midheaven, which is the longitude of Saturn in the horoscope of Ethel Le Neve. The influences and indications to be found in the

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latter during the progress of this case have already been cited. There is no need to repeat them in this place; but the student who will examine these horoscopes separately and in relation to one another, will not only find adequate testimony of the truth of

astrology but also, I venture to say, abundant and justifiable grounds for regarding the unfortunate convict as the victim of a most surprising concatenation of influences, from which even the most righteous of men could scarcely hope to emerge without stigma.

Trenchant Testimony by Sir W. Crookes.

AT Sir William Crookes' seances a number of photographs of Katie King, when materialised, were taken, five different cameras being used at the same time on each occasion. Each evening there were three or four exposures of plates in the five cameras. Miss Cook was lying on the floor entranced, her head resting on a pillow. Sir William says:—

"During the photographic seances, Katie muffled her medium's head in a shawl to prevent the light falling upon her face. I frequently drew the curtain to one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head. When Katie was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When

these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference."

It should be remembered that the seances were held in Sir William Crookes' own house under his own choosing, and that there was no possibility of confederacy, yet respecting the separate personality of Katie and the differences between her and her medium, he emphatically says:—

"I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

Katie's height varies; in my house I have seen her six inches taller than Miss Cook. With bare feet and not "tip-toeing," she was four and a half inches taller than Miss Cook. Katie's neck was bare; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while Miss Cook's is very dark.

"On one evening I timed Katie's pulse. It beat steadily at seventy-five, while Miss Cook's pulse a little time after was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough."

With reference to the last appearance of Katie, who ceased her manifestations because she was going to a higher sphere, Sir William says he asked that she would permit him to see the last of her, and was invited into the cabinet to remain to the end. He says:—

"After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, 'Wake up, Florrie, wake up! I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet."

Miss Cook was ever ready to assist in the experiments, and Sir William was "thoroughly convinced of her perfect truth and honesty."

"Every test I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of

action is altogether foreign to her nature. And to imagine that an innocent school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, and should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms."

Katie King affirmed that she was a discarnate human being, and at times, when she manifested in the home circle, Sir William says, "she collected my children round her and amused them by recounting anecdotes of her adventures in India"; and, in effect, he says it would do more violence to his "reason and common sense" to believe that "the Katie King of the last three years was the result of imposture" than to believe what she said regarding herself; this is, after all, only a cautious way of saying that he did believe her to be a spirit visitant.—Quoted by *The Swastika* from *Light*.

The Oriental Prognostic Observatory.

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Astrology and the Human Body.

By E. H. BAILEY.

THE ARMS, HANDS, LEGS AND FEET.

I am taking these subjects together, because they have points in common with each other. The recognised rulership of the arms and hands, including also the shoulders and collar-bone is given solely to the sign Gemini, while the hips and thighs, knees, legs and feet are given under the last four signs of the zodiac. Sagittarius, Capricorn, Aquarius and Pisces.

Now, as Sagittarius represents "extensions of sensory faculties by means of transference from place to place" (*Vide Däath "Medical Astrology,"* page 11), it would not be illogical to place the entire leg, from the thighs to the feet, under the rule of this sign, in the same manner as the entire arm, from the shoulder to the phalanges of the fingers is under the sign Gemini.

Comparing the bones of the arms and hands with those of the legs and feet, we find a remarkable similarity, in fact, they are almost identical. Thus:—

ARMS.	LEGS.
Shoulders.	Thigh.
Humerus.	Femur.
Elbow-Joint.	Kneecap.
Radius, Ulna.	Tibia, Fibula.
Carpus, Metacarpus,	Tarsus, Metatar-
Phalanges.	sus, Toes.

In view of this peculiar analogy between the two sets of bones, comprising the two limbs, it does not, in my opinion, seem scientific to allot all the bones of the arms and hands to one sign, while those of the legs and feet are divided amongst four signs. Modern investigation has found a means of doing away with this anomaly, and the following extract from a paper Mr. H. S. Green read before the first Astrological Society, on March 24th, 1899, will be appropriate. Speaking of the relation of the arms to the signs of the zodiac, he said:

"Anatomically, man is made up of a trunk

with a head, and four limbs, two arms and two legs; the limbs being mere appendages to the trunk, and this general structure can be traced throughout the whole vertebrate kingdom, from fishes upwards. In four-legged animals, the limbs, instead of being classified as upper and lower, as with man, are anterior and posterior. In fishes, they are seen in fins; in birds, the fore-limbs become wings; but embryologically and anatomically the same plan underlies them all.

"If the general plan of the structure of the two pairs of limbs is examined, it will be seen to be the same in both.

The thigh and upper arm, each with one bone, correspond; the knee and the elbow: the fore-arm and the lower leg, each with two bones; and finally the foot and hand."

He went on to speak on the same point as we have just mentioned, viz., why the legs and feet should be ruled by four signs, and the arms and hands by only one, and then made the following very pertinent suggestion.

"Is it possible that one sign can have undivided rule over the arms and the adjacent region of the body, and that the corresponding parts of the leg occupy four signs? In view of the similarity of the structural plan of the limbs, this seems a strange contradiction, and one may be pardoned for suggesting that corresponding parts of the two pairs of limbs must surely be ruled by corresponding signs. If the thighs are ruled by Sagittarius, Gemini must signify the upper arms; if Capricorn governs the knee, Cancer must rule the elbow; if Aquarius indicates the lower leg, Leo must stand for the fore-arm; and if the foot comes under Pisces, the hand must be signified by Virgo."

As far as my investigation goes, I am in agreement with this suggestion. There is a certain logical and scientific basis for the suggested sub-division of the rulership of the arms, and it only requires a few dozen cases of fractured arms and legs to prove whether it is correct or not. The planets, when in

the signs governing the limbs, would have rule over the following parts and cause the complaints named.

The Sun would govern the blood and cause structural affections of the limbs.

The Moon would rule the glands and vesicles and cause varicose veins, aneurisms, ulcers, cysts.

Mercury governs the nerves, giving rise to all neuralgic pains in the limbs, cramps, paralysis.

Venus rules the flesh, causing eruptions, whitlows, papilloma, blackheads,

Mars governs the muscles, and produces cuts and fractures of the arms, hands, collar-bone

legs, etc., aneurisms, muscular rheumatism, sciatica, all inflammatory diseases of the skin.

Jupiter governs the veins and arteries, and causes abscesses, swellings in the limbs, rheumatism, eczema, lumbago, blood-poisoning, cysts, etc.

Saturn rules the bones, and causes dislocation of joints, rheumatism, gout, sciatica, club-foot.

Uranus would govern the motor nerves, and cause cramp, spasms, injuries to limbs by explosions, paralysis.

Neptune would rule the glandular tissues and cause withering and shrinking of the limbs.

Old Moore's Table Talks on the Stars.

III.—THE STARS FOR DECEMBER.

THE stars visible during the month of December, from 5 p.m. to 7 p.m., are the same as those given under November, but beginning with December 7th, at 10 p.m., and 15 minutes earlier for every four days later in the month, we shall observe the following constellations and fixed stars.

In the N.E. quadrant, we find the stars of the Great Bear rising up between N. and N.E. and between N.E. and E. just on the horizon the group of Leo is just commencing to rise. The two stars of Gemini, Castor and Pollux, are due east, about one-third of the distance from the horizon to the Meridian, while close up to the meridian directly above the last two named stars lies Capella.

In the S.E. quadrant are several conspicuous objects. Slightly to south of east and just above the horizon is Procyon, the chief star of the Little Dog, while exactly S.E., and just rising, is the gem of the northern hemisphere, the great fixed star Sirius. A little distance above Sirius, declining somewhat towards the south, lies Orion, with its three large stars in a line, and on each side of these three, in a line with the uppermost and at an equal distance on each side are the two prominent stars, Betelgeux on the left and Rigel on the right. Still higher up towards the zenith lies Aldebarran, the chief

star of Taurus, and higher still, that curious little group of the Pleiades.

The S.W. quadrant contains no very prominent stars, except close up to the zenith, where the chief stars of Andromeda are to be found, and declining towards the western horizon will be found the great square of Pegasus.

In the N.W. quadrant, the sapphire Vega, will be found due N.W., close on the horizon and round more towards the north, some of the stars of Hercules and Draco. Slightly N. of W. and just above the horizon, will be found the diamond-shaped cluster of Delphinus, the Dolphin.

Answers to Correspondents.

HERCULES.—The magnitude of Sirius is 1.4. It has a small retrograde motion, but one which is hardly perceptible.

DENER.—All questions relating to advice from individual horoscopes must be sent to our Advertisers.

H. CLIFF.—A diurnal horoscope must be erected for the local time at the birth place; the planets taken from the corresponding Greenwich time.

G. H. HART.—We are not aware of any such division into positive and negative hours.

J. H. L. (Yorks.)—The information you ask for may be found with many forms of invocation in "Instructions for Using the Crystal." Price 1/- post free from W. Foulsham & Co., 4, Pilgrim Street, London, E.C.

Birthday Influences during December.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **THURSDAY.** (Ruled by Jupiter). ♃ in ♄, ☿ ☉. A successful year, marriage or engagement with either sex, some little unsettlement and annoyances. A child born on this day will be popular, artistic, refined and clever, should marry well in life.

2. **FRIDAY.** (Ruled by Venus.) ♃ in ♄, ☿ ♀, ☿ ☿. A successful year for business, but many little troubles and upsets. A child born on this day will be clever and very quick, intelligent and skillful, and will do well in intellectual employments.

3. **SATURDAY.** (Ruled by Saturn). ♃ in ♄, ♄ ♄. A changeable year, some reversals, but benefits through elderly people. A child born on this day will be erratic and abrupt, but generally steady and trustworthy, but will gain through elderly people.

4. **SUNDAY.** (Ruled by Sol). ♃ in ♄, * ♄. A quiet year, some social and financial benefits. A child born on this day will be popular and generally successful.

5. **MONDAY.** (Ruled by Luna). ♃ in ♄, ☿ ☿, * ♄. An active, but changeable year, some upsets, annoyances and slight reversals, but also improvement in position. A child born on this day will be quick, energetic and enterprising, erratic and very impressionable, and will have many ups and downs in life.

6. **TUESDAY.** (Ruled by Mars). ♃ in ♄, ☿ ♄, ☿ ♄. A variable year, indisposition and losses, benefits through friends. A child born on this day will be extravagant, and at times in financial difficulties. Friends will help in life.

7. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♄, * ☿, ☿ ☿. A more successful year, some gains, benefit in employ and through superiors, but danger of disputes and accidents. A child born on this day will be clever, popular, artistic and refined, will do well in life, but should avoid law and disputes.

8. **THURSDAY.** (Ruled by Jupiter.) ♃ in ♄, * ♄, ♄ ♄, * ♄. A successful year, improvement of position, gain in business, but some danger of accidents and law. A child born on this day will be steady, trustworthy, careful and accurate, will rise in life but should never go to law.

9. **FRIDAY.** (Ruled by Venus). ♃ in ♄, ☿ ☉. A changeable year, some benefits, but danger of indisposition and loss of work. A child born on this day will be popular and social, but should always remain in employ, and safeguard health.

10. **SATURDAY.** (Ruled by Saturn). ♃ in ♄, ♄ ☿, * ♄, ♄ ♄, ☿ ☿. A successful year, changes,

journeys, and important developments. A good year for inventors. A child born on this day will be active, energetic, original and inventive, and will make a name in a particular phase of life.

11. **SUNDAY.** (Ruled by Sol). ♃ in ♄, ☿ ☿. An unsettled, but uneventful year, slight danger of accidents. A child born on this day will be erratic and sharp-tempered, and have a generally unfortunate career.

12. **MONDAY.** (Ruled by Luna). ♃ in ♄, ♄ ☉, ☿ ☿, ☿ ♄, ☿ ♄, ♄ ♄. A variable year, some benefits and gains, but danger of indisposition and bereavement. A child born on this day will be popular, refined, but erratic and impressionable, and health will be a drawback to success.

13. **TUESDAY.** (Ruled by Mars.) ♃ in ♄, ♄ ♄, ♄ ♄. A changeable year, financial losses, danger of law, but many changes and social benefits. A child born on this day will be popular and social, clever and intelligent, but should be very careful in financial and legal affairs.

14. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♄, * ☿, ♄ ♄, ♄ ♄. An unsettled year, danger of accidents and indisposition, disputes and quarrels. Some favourable changes. A child born on this day will be original and inventive, but sharp-tempered, hasty, and liable to accidents.

15. **THURSDAY.** (Ruled by Jupiter). ♃ in ♄, ♄ ♄. A generally unsettled year, some little benefits in employ, also social gains. A child born on this day will be erratic and wayward, but popular and respected.

16. **FRIDAY.** (Ruled by Venus). ♃ in ♄, ☿ ☉, * ♄, ☿ ♄. An unpleasant year, danger of losses, indisposition and bereavement. Some benefits through elders. A child born on this day will be steady and trustworthy, but will have troubles in employment and in dealings with the other sex.

17. **SATURDAY.** (Ruled by Saturn). ♃ in ♄, ♄ ♄, ♄ ♄. Another unpleasant year, disputes and worry shown. A child born on this day will be hasty and sarcastic, but refined and constant. Will not have much success in life.

18. **SUNDAY.** (Ruled by Sol). ♃ in ♄, ☿ ☿, ☿ ☿, ☿ ♄, ♄ ♄. An active year, but many annoyances, worries and indisposition. A child born on this day will be active, quick, intelligent and clever, will spoil his chances in life by erratic behaviour and ill-health will also handicap him.

19. **MONDAY.** (Ruled by Luna). ♃ in ♄, ☿ ☉. A variable year, marriage or engagement, but financial troubles, and many upsets and annoyances. A child born on this day will be artistic and popular, but very extravagant, and likely to have many ups and downs in life.

20. TUESDAY. (Ruled by Mars.) ♃ in ♄, △ ☉. A changeable year, benefits in employ, but danger of accidents and disputes. A child born on this day will be popular and respected, but should avoid law and quarrels.

21. WEDNESDAY. (Ruled by Mercury.) ♀ in ♄, △ ♄, * ♄, □ ♄, △ ♄. A better year, many successes, both social and financial, benefits from elders, but danger of accidents and litigation. A child born on this day will be popular, social, artistic and refined, but sharp and sarcastic in speech, and very quarrelsome at times.

22. THURSDAY. (Ruled by Jupiter.) ♃ in ♄, * ♄, △ ♄, △ ♄. An important year, improvement of position, changes, many important developments in life, and considerable success, some danger of indisposition or bereavement. A child born on this day will be steady, serious, trustworthy and reliable, will rise in life, and gain much credit and honour.

23. FRIDAY. (Ruled by Venus.) ♃ in ♄, □ ☉, * ♄. An active year, with changes and improvement in affairs, but some trouble with superiors and in employment. A child born on this day will be clever and intelligent, active and enterprising, but should always be careful in dealing with superiors and those in authority.

24. SATURDAY. (Ruled by Saturn.) ♃ in ♄, □ ♄. A quiet year on the whole, some disappointments and grievances. A child born on this day will be careless and untidy, though of good judgment and abilities. A quiet life is shown.

25. SUNDAY. (Ruled by Sol.) ♃ in ♄, □ ♄, □ ♄, 8 ♄, □ ♄. An evil year, losses, reversals, indisposition and many annoyances. A child born on this day will be wayward, erratic, impressionable and sarcastic, and generally unfortunate in life.

26. MONDAY. (Ruled by Luna.) ♃ in ♄, * ☉, * ♄, 6 ♄. A splendid year, social and financial success, marriage or engagement, popularity and affluence. A child born on this day will be artistic, refined, buoyant and popular, and should rise in life.

27. TUESDAY. (Ruled by Mars.) ♃ in ♄, △ ♄, * ♄, * ♄. Another beneficial year, changes, journeys, benefits in business, and many developments in life. A child born on this day will be active and changeable, intelligent, inventive and original, and will have an eventful life.

28. WEDNESDAY. (Ruled by Mercury.) ♃ in ♄, 6 ♄. A changeable and variable year, many little ups and downs, and annoyances, slight benefits in employ, but danger of accidents and disputes. A child born on this day will be active and intelligent, very rash and impetuous, but his life will be very changeable, and many ups and downs will be experienced.

29. THURSDAY. (Ruled by Jupiter.) ♃ in ♄, par ☉ & ♄. A successful year, with either marriage or engagement, many little social successes, but also minor worries and troubles. A child born on this day will be refined and artistic, popular and respected, but will be given to worry and anxiety over small matters.

30. FRIDAY. (Ruled by Venus.) ♃ in ♄, △ ♄. A quiet year, with benefits through elders. A child born on this day will have a quiet life, be very steady and trustworthy, and generally successful.

31. SATURDAY. (Ruled by Saturn.) ♃ in ♄, ☉, * ♄. A splendid year, social and financial gain, improvement of position, and general success. A child born on this day will be popular, respected, social and genial, and will rise in life.

Curious Experiments.

A COMB TO CURE HEADACHE.

If the pain be on the right side of the head, make a comb out of the right horn of a ram, and if the head be combed therewith it will take away the pain. But if the pain be on the left side of the head, then the comb must be made of the left horn of a ram, and if the head be combed therewith it will stop the pain.

TO MAKE A TREE BEAR FRUIT.

Take the seeds of roses with mustard seeds and the foot of a weasel; tie together in something, and hang among the boughs or branches of a tree which bears but little fruit, this will remedy the defect and render the tree amazingly fruitful.

TO HINDER THE BITE OF A MAD DOG.

The tooth of a mad dog which has bitten any human person, tied in leather, and then hanged at the shoulder doth preserve and keep the wearer from being bitten of any mad dog, so long as he wears it.

TO PRODUCE FLIES.

We have been favoured with the following recipe for producing the appearance of flies. Take a quantity of flies and boil them with a sufficient quantity of wax or tallow, making the same into a candle, which must be performed under the ascension of Aquarius, and lit in the hour of Saturn. When lighted, the room where it is will appear swarming with thousands of insects, and the illusion will be so perfect that, to a spectator, they will have the effect of enchantment. Will any of our readers try this experiment and let us know the result?

Direct Writings of Hafed, Prince of Persia.*

THE remarkable book "Hafed," whatever may be thought of its matter, is a miracle in its manner of production.

Its almost six hundred octavo pages were written down, word for word, by a well-known gentleman, from the trance dictation of Mr. David Duguid, while its illustrations were either done in darkness, through the medium, or were the direct work of the spirits.

In regard to the literary matter of "Hafed," we have no doubt Mr. Duguid "spake as he was moved." In respect to the direct spirit drawings and writings, there can be no question as to the facts. If anything can be proven by human testimony, *they* are. A man who asks, "can I believe my eyes," may and must, in such cases, accept the confirmatory testimony of disinterested and intelligent witnesses. The gentleman's account of the conditions under which the direct writings and drawings were produced, and the certificate of witnesses, are as good testimony as can be needed, and ought to satisfy the most critical inquirer.

On the 24th August, 1875, the Persian controlled the Medium, and said he would endeavour to give some of the direct writings he had promised in the course of his narrative. The Medium took a clean sheet of note paper, and after showing it to the members of the circle, he folded it, and enclosed it in an adhesive envelope. This, with two pencils, he laid on the table. He then took my felt hat, and placed it over the envelope and pencils, putting a number of books round the rim of the hat to keep it flat on the table, and then covered the whole with a woollen tidy. (This was something new to the circle, and we watched the proceedings with great interest—perhaps with too much for its success). He then took a seat in the corner of the room, while we, at his request, reduced the gas-light, leaving sufficient light to see all that was on the

table and things around. We sat for two or three minutes, when we were told to screw up the gas; on doing which, the Medium came forward and looked on the table. The controlling Spirit said it was a failure; they had not power to undo the folds of the paper; but they would use the fingers of the Medium to take out the folded sheet from the envelope and lay it flat. The Medium then pulled up his sleeves to about the elbows, and, removing the books and tidy, put his hands below the hat. We heard him burst the envelope; he then withdrew his hands, and, after replacing the books and tidy, retired to his seat. The light was again diminished, but was sufficient for us to witness all around. We sat for two minutes, when the Medium came forward to the table, the light being turned on full. He lifted off the various articles that had served as a "dark cabinet" to the Spirits, and handed the sheet of note paper to us, which we found to contain a list, occupying two pages, of the names of the Kings of Persia from Cyrus to the advent of Christ. Our Spirit friends, however, were not satisfied with the execution, and said they would try it again when the Medium was in better condition.

The following is a verbatim copy of the writing. It may serve to throw light on what follows:—

"The Kings of Persia, from Cyrus, 529 B.C. Cambyses, Cambyses succeeded Cyrus, died of a wound received from his own sword; A Magian assumed sovereignty, but is put to death; Darius Hystaspes, made King, 522 B.C.; His son Xerxes, 485 B.C., his tyranny caused him to be murdered in the 21st year of his reign; Artaxerxes, reign 41 years; Xerxes the Second, reign 45 days; Sogdianus; Ochus or Darius Nothus, 405 B.C.; Artaxerxes or Mnemon son, reign 46 years; Ochus, poisoned by eunuch; Arsest murdered by eunuch; Darius Codomanus—Alexander the Great, invaded Persia, in his reign—Empire had lasted 209 years from

*From the Appendix to "HAFED, PRINCE OF PERSIA."

Cyrus. It was given to Seleucus Nicator, who governed it 62 years. At this time the Parthians revolted. Parthia was only the empire of Persia under a new name. Arsaces, the first king of the new empire; Arsaces II son, Priapatius son, Mithridates, Priapatius II, Artabanus, Pacorus, Priapatius III (I was born in reign); Orodes."

At our next sitting, 31st August, the first portion of the list of "*The Kings of Persia*" was written on a large card (previously numbered and initialled by the members of the circle), under the ordinary conditions, *i.e.*, the Medium bound—hands, arms, and feet—and fastened to his chair; we sat in total darkness for about four minutes while the writing was done. The remainder of the list was produced under the same conditions at our meeting on 7th September.

I have neither learning nor leisure to give to the verification of this list of kings of Persia, and leave the task to those who have.

At a subsequent sitting, I ascertained that the writings at the foot of these communications was the Lord's Prayer, but the Spirit, Jan Steen, would give no further information. "Find out (he said) the language for yourself." This was more easily done than I expected, when I sought for the Spirit's help. About two months previous, I had bought an old book, which, from its title-page, I thought might be of use to me in my business. It is entitled, "*Pantographia, containing Copies of all the Known Alphabets in the World,*" &c. "By Edmund Fry, letter-founder, Type Street, London: 1799." I had glanced at a page or two when it came into my hands, but had no leisure to read it. It was laid aside, and forgotten till this card with the "Lord's Prayer," and Steen's refusal to give information, recalled it to my mind. I took up the book, and found that the subject for illustration in many of the languages is the "Lord's Prayer." On turning to the Persian language, I find the Prayer given in three different dialects, and one of these almost word for word with the Prayer of the Card. It is as follows:—

"The literal reading of the Lord's Prayer in the vulgar dialect (Orat. Dom. Amst. p. 9):
Ei padere ma kih der osmoni. Pak basched

nám tu. Beyayed padsehahi tu. Schwad chwáste tu hemzjunánkih der osmon niz der remín. Bdéh mára jmrouz nán kefáf rouz mara. Wadargudzar mara konáhan ma zjunankih ma niz migsarim ormán mara. Wodar ozmajisch minedáz mara. Likin chalás kun mara ez scherir.
Amin."—*Pantographia*, p. 222.

At the sittings, at which these direct writings were done, one or more of the following gentlemen sat as members of the circle:—Mr. James Bowman, Photographer, 65, Jamaica Street; Mr. John M'Kay, Artist and Decorator, 160, London Street; Mr. James Walker, Engineer, Garscube Road; and Mr. James Simpson, Pianoforte Warehouse, Sauchiehall Street—all of Glasgow. These gentlemen, in the appendix to "Hafed," certify on 9th November, 1875, as follows:—

"We hereby certify that we were present at very many of the sittings with the medium, Mr. David Duguid, at which were executed the direct drawings and writings for the illustration of this volume, and many others unpublished at present; that the description given by various witnesses of some of these sittings, and the conditions under which the drawings and writings were executed, which have been quoted by Mr. Nisbet in his introduction and appendix, are quite in harmony with all which we ourselves have frequently observed when privileged to sit with Mr. Duguid; and that we have been witnesses to many of the phenomena briefly recorded under the heading, '*Extra-ordinary Manifestations of Mr. Duguid's Mediumship,*' in which the facts are set down without the slightest exaggeration.

I have sat with the medium, Mr. David Duguid, for eighteen years, and I reckon that not fewer men than 4,000 persons have been freely admitted to witness the phenomena through his mediumship; and that within the last twelve years about 900 *direct* card-paintings and drawings, and writings in various languages, have been freely given to visitors from every quarter of the world.

The whole of these communications have now been printed in book form and reduced to 4s. post free.

The End of the World.

From the standpoint of the Arcturian Theory.

By JAMES HARVEY.

PREDICTIONS of the earth's destruction date far back in the history of the world. Almost every civilised age has had its fanatics proclaiming the end of all things, from the ancient oracle and millenium prophecies of the middle ages to the auguries of the modern Dr. Baxter. But instead of being the ecstatic raving of hysteric emotion, this shadow on the astronomical screen is a logical, inductive inference, founded on acute scientific observation. For a long time astronomers have been asserting that the earth in the remote future would cease to be inhabited, become a frozen sphere, and roll a colossal cemetery round the sun. Sir Norman Lockyer says, "There will come a time when the sun, with all its planets welded into one mass, will roll a cold, black ball through infinite space." And most astronomers are unanimous in this opinion of the solar system ending by the central fire dying out. The sun's heat, which is stored by falling meteors, is being expended faster than it is replaced; and as the solar orb dies, he will drag his satellites, great and small, one after another on to his surface to replenish his dying flame. It is calculated that the earth would keep the sun ablaze for a century, while Jupiter would be fuel for 30,000 years. Still there is an end to these resources; and the doom of the solar system is inevitable. This is the teaching of astronomy.

But this is all contradicted by the discovery of an American astronomer, Prof. Leroy Tobey, of Renn Yann, N. Y. According to this gentleman the earth will not fall into the sun; but keep going on its way, passing through glacial and torrid epochs, becoming inhabited and ceasing to be, undergoing destruction, and then returning to perform the same eventful course every 104,000 years. It seems it has just been realised that the solar system is but an infinitesimal member of an immensely greater system, the centre of which is the fixed star Arcturus; a sun a thousand times larger and hotter than our own. The sun with all its attendant bodies revolving round it, is rushing straight towards this mighty orb, covering 500,000,000 miles a year. This is the latest aspect of what is known as the Arcturian theory.

The astronomical world has awakened to find that the sun, like our globe, is not stationary, but is pursuing a definite orbit to which gravitation binds it: examination of ancient and modern stellar observation having shown that what were considered stationary orbs are moving suns in different courses. And so our sun with its satellites, swaying from one side to the other of the circle of the "Milky Way," is the slave of Arcturus, a star governing a system whose year is equal to 104,000 of our solar years. We are approaching Arcturus, or what is equivalent to that, he is rushing on us at the speed of four and a half million miles a day. Prof. Tobey informs us we are now entering on the Arcturian spring; and that the earth was at the coldest point of the

Arcturian winter on February 8th, 25,093 B.C.; that it will reach the Arcturian summer on June 21st, 19,905 A.D., the midsummer being attained on August 8th, 28,905, and the finish on September 23rd, 37,905. Then, after passing through an autumn 18,000 years long, it will again enter the Arcturian winter 50,000 years in duration to begin another glacial period. This will take place in February, 80,905.

During the 18,000 years Arcturian spring, the ice-caps at the poles of the earth will melt; and the dream of north-west passage will become a realised fact, journeys to the other side of the world becoming a matter of ease and expediency. A lifetime's observation will mark no visible difference in Arcturus; but the astronomer will know that every year is diminishing the distance between the destroyer and our earth. As the vernal season of the Arcturian year draws to a close, a star of dazzling brilliancy will appear in the sky, scarcely the size of the sun or moon—but brighter than the latter; and it will be no trouble to read newspapers on a clear night. Prof. Tobey says that winter will be the most pleasant and healthful season of the year. The natives of tropical countries will find it impossible to dwell at the equator during summer; and the polar regions whose fog and ice now vanished, will make life bearable all the year round.

With the advent of the 18,000 years summer, man, fully alive to the Arcturian theory, will prepare for the immense epoch of heat. Thought and invention will endeavour to annihilate space for the purpose of transition to some near convenient world we may come across in our Arcturian path. In the event of none such appearing, attempts most probably will be made to reach the moon, mankind carrying their atmosphere with them or generating it there, to escape the scorching of the 18,000 years. There will be little difference in the seasons of our globe; the atmosphere will be stifling. Forests and all plant life will perish and give place to gigantic cacti, which will engender uncouth, heat-detesting organisms. The countless minute life peculiar to semi-desert wastes will become monstrous and appalling. True dragons will crawl amongst the colossal vegetation, winged and mailed monsters will fly about while the titan sun is below the horizon; and creatures out-rivalling the fabled monsters of antiquity in hideousness will hide in the huge vegetation during the Arcturian day. Man, if alive, will only exist in subterranean cities or submarine dwellings. Submarine and aerial navigation will be the only possible means of travelling; mankind making transit from pole to pole at the extreme depths of the sea; or flying at the extreme edge of the atmosphere on the night side of the globe. Metal will melt and sink into the earth and form ore deposit for the future races to excavate. Perhaps the metals we melt at present may have been used by a hundred civilisations in the great Arcturian past. The mighty heat will

Jupiter and Saturn are opposed twice, and Mars and Saturn are conjoined.

Mars and Uranus are conjoined on March 11th, just after noon and in the seventh house, a warning against foreign disputes, and a combination of powers against us. Jupiter and Saturn are in opposition on April 30th and October 18th. The former falls in the eleventh and fifth houses, afflicting Parliamentary debates, while a serious earthquake is shown in the East of Europe, close to the Ionian Isles. That of October 18th, will adversely affect India, where Saturn is culminating, and earthquakes are threatened therein. Also in Texas and Central America, serious earthquakes are shown.

Mars and Jupiter are in opposition on July 23rd and December 3rd, the former is central on the Meridian close to Dublin. where fires and rioting are to be guarded against. Seismic troubles are threatened in Morocco, or a reign of terror, religious riots and incendiarism. The latter is formed from the first and seventh houses, and indication of disputes with other powers. Mars culminates in 93 W, a warning against fires, incendiarism and seismic troubles. India will also suffer. Mars and Saturn are conjoined just before midnight on August 16th, in the twelfth house, an indication of many crimes and rioting, fires and explosions, especially in workhouses and institutions. A noted official is in danger of assassination in India, where the two planets culminate, and a terribly destructive earthquake is threatened in Central America.

The solar eclipse on April 28th, threatens seismic troubles in Eastern Europe, while that, of October 22nd, will afflict Central Asia and earthquakes are threatened in the Far East and the West Indies.

A correspondent asks us if Dr. Kozminski has written any book on numbers. Yes, "Numbers, Their Magic and Mystery," post free, 1/2.

RECIPE AGAINST DESPAIR.—Look at the good things God has given you in this world, and remember the better ones He has promised for the next. He who looks for cobwebs in his garden will find not only them, but spiders as well. But he who goes to find flowers will certainly return with perfumed roses.

Astronomical Phenomena

FOR JANUARY, 1911.

Moon's Phases.

First Quarter,	8th	...	6h. 20m. morn.
Full Moon,	14th	...	10h. 26m. aft.
Last Quarter,	22rd	...	6h. 21m. morn.
New Moon,	30th	...	9h. 45m. morn.

Planetary Positions.

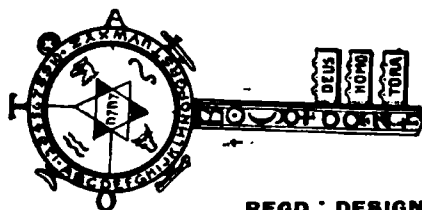
- ☉. The SUN is in Capricorn, enters Aquarius on 21st at 3h. 52m. a.m.
- ☿. MERCURY is in Capricorn all the month, evening star at commencement, ☿ ☉ on 10, then morning star for rest of month, in ☿ ♀ and ♀ on 5th.
- ♀. VENUS is an evening star in Capricorn, enters Aquarius on 10th.
- ♂. MARS is a morning star in Sagittarius all the month.
- ♃. JUPITER is an evening star in Scorpio all the month.
- ♄. SATURN is in Aries, stationary beginning of month, enters Taurus 20th. An evening star.
- ♅. URANUS is in Capricorn, ☿ ☉ on 16th.
- ♆. NEPTUNE is in Cancer all the month.
- D. The following table gives the Moon's sign position at noon on each day of the month.

Aries	...	7, 8	Libra	...	20, 21
Taurus	...	9, 10	Scorpio	...	22, 23, 24
Gemini	...	11, 12	Sagittarius	...	25, 26
Cancer	...	13, 14	Capricorn	...	1, 27, 28, 29
Leo	...	15, 16	Aquarius	...	2, 3, 4, 30, 31
Virgo	...	17, 18, 19	Pisces	...	5, 6

The Weather.

The month opens with seasonable weather, damp 2nd, changes 5th, windy about 7th, snow and cold 10th, unsettled to 16th, then variable for some days. A cold snap about 21st to 28th, then windy and milder towards the close.

THE KEY TO UNLOCK The Mysteries of the Universe.



REGD. DESIGN

TO WEAR AS A BROOCH OR PENDANT.

CHARMS AND TALISMANS INSURE SUCCESS.

SIMPLE and trifling as they may appear, they have left their impression upon millions of human beings. We follow the pattern of the ancients in our highest marks of civilisation, and each generation revives some of the early customs, not as fads, but in admiration and appreciation of the wisdom of the ancient races.

The wearing of Talismans and Charms is again assuming great importance. That they do accomplish the purposes they are designed for can be easily proven by wearing one only a short time. But to possess virtue they must be properly prepared by those persons peculiarly constituted to give influence and power.

The Books of Holy Writ attest their magic powers. See Ex., 39 chap. The masters of ancient wisdom attest their power, and always wore them. Every secret order has its charms in the shape of emblems, on which are engraved cabalistic signs of the order. Every country and city chooses a symbol of expression of the past or future.

The Key which I have to offer is the Key to unlock the mysteries of the universe—all are contained in the symbol.

1st, the numbers and letters which all people vibrate to. The four signs of the Zodiac—Leo, Taurus, Aquarius, and Scorpio.

The four angels of the four elements—air, fire, earth, water.

The four symbols of manifestation—the cup, cross, circle, and sceptre.

The double trine in the centre showing involution and evolution.

The union of spirit and matter, or the soul seeking its divine counterpart.

The seven planetary signs showing the rulers of our destiny and one of which we are born under.

The three wards of key, on which the words Deus, Homo, and Tora appear, embrace God, man, and the universe.

The Divine name in the centre of the double trine signifies that the real name above all other names is the secret of life.

This Talisman is worn to bring Health, Happiness, and Success to the wearer.

Antique Bronze 4/3 post free

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When ordering please state whether Brooch or Pendant is required.

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How to Calculate and Judge Directions.

By E. H. BAILEY.

HOW TO CALCULATE THE PROGRESSED HOROSCOPE.

THERE are three different methods of calculating the progressed horoscope, each of which are more or less used, and have their adherents. They are as follows:—

1. For the birthday anniversary.
2. For 1st day of January in each year.
3. For the date in each year which measures to the succeeding and preceding noons.

The rules for the calculation of the progressed horoscope by each method are as follows:—

I. To calculate the progressed Horoscope for the birthday anniversary.—This is the simplest method of all, and is nothing more than erecting a horoscope for each day before and after birth at the birth time.

Thus, supposing a person born on 18th June, 1885, at 8 a.m., if the progressed horoscope for the twelfth birthday was required, add 12 days to the date of birth bringing it to the 30th June, and erect the horoscope for 8 a.m. on that date.

An alternative method is to add to the R.A.M.C. of the birth figure, the progress for the number of years required, and with this total erect the progressed figure, calculating the planets' places for the date and hour corresponding to the age. Thus in this example the R.A.M.C. at 8 a.m., 18th June, 1885 is 1h. 46m. 55s.; the progress for twelve years is 47m. 19s.; these added together give 2h. 34m. 14s. as the R.A.M.C. of the progressed horoscope. The planets' places will be calculated for the 18th + 12 days = 30 June at 8 a.m. This is post natal.

For the prenatal method, we subtract the age on the birthday from the date of birth and erect the figure for that day at the birth time. Thus, taking the previous example, we subtract 12 days from June 18th, making

it June 6th, and erect the figure for that day at the birth hour, viz., 8 a.m. This can also be done by the alternative method, by deducting the progress for twelve years, 47m. 19s., from the R.A.M.C. at birth and with this amount erecting the figure, calculating the planets' places for the date and time as previously found.

The drawback in this method is that the planetary longitudes and declinations have to be re-calculated, thus giving additional labour.

II. To calculate the progressed Horoscope for 1st January in each year.

RULES.—(a). Find the age in years, months, and days of the native on 1st January, and turn the same into time allowing one day for each year, two hours for each month, and four minutes for each day. Take out from the Table the progress for the time obtained, and add it to the Right Ascension of the Meridian at Birth. The total obtained is the R.A.M.C. of the Progressed Horoscope. (b). Add the age of the native, when turned into time as above, to the day and hour of birth. This gives the date and time for which the progressed place of the planets are to be calculated. If the total is over 30 or 31 days, deduct the number of days in the month of birth.

EXAMPLE. 18th June, 1885, 8 a.m. Required the progressed horoscope for 1st January, 1905.

Years	m.	d.	
(a) 1905	1	1	1st January, 1905.
1885	6	18	18th June, 1885.
<hr/>			
19	6	13	
	× 2	× 4	
<hr/>			
12	52		equal to 19 days 12h. 52m.

	H.	M.	S.	
R.A.M.C. at Birth ...	...	...	...	1 46 55
Add Progress for 19 years	1	14	52	
" " 12 hours	0	1	58	
" " 52 minutes	0	0	9	1 16 59
<hr/>				
R.A.M.C. Progressed Horoscope				
1st January, 1905 ...	...	...	...	3 3 54

(b). Date and time of birth, 18th June, 1885, 8 a.m. As time is counted from noon, this represents :—

	D.	H.	M.
June	17	20	0
Add age on Jan. 1st, 1905	19	12	52

	37	8	52
Less days in June...	30	0	0

Gives July 7th, 8h. 52m. ... 7 8 52 the time for which the progressed places of the planets should be calculated.

This is the postnatal method.

Now in dealing with the prenatal method, we adopt the same process, except that where we added the required figures, we now subtract.

The progress for the age on January 1st, is *subtracted* from the R.A.M.C. at birth and a figure erected from the total obtained.

The age on January 1st is *subtracted* from the birth date, and this gives the date and time for which the planets are calculated.

Thus, taking the above example, the progress 1h. 16m. 59s. is subtracted from R.A.M.C. at birth, 1h. 46m. 55s., and gives 0h. 29m. 56s. as the R.A.M.C. of the progressed horoscope. The figure should be erected for this meridian.

The age subtracted from the birth date and time, adding the days in the previous month, if the age is the greater, gives May 29d. 7h. 8m. p.m., and this is the time for which the planets should be computed.

The third method I will leave until next month, as it is one which I recommend all students to adopt, for by means of a simple little sum, a great deal of calculation is rendered unnecessary, while it enables the lunar parallels to be computed with greater accuracy.

A table will also be given in the next issue showing the progress of the meridian for each year of life.

GENTLEMAN, born June 4, 1885, Sun in 14° Gemini, Moon in 28° Aquarius, Libra rising, Venus, ruler, conjoined with Sun, trine Moon, sextile Jupiter in Leo, desires to correspond with young lady or gentleman interested in astrology and occultism, having planets in sympathetic positions. Address H. H., c/o of Editor of OLD MOORE'S MONTHLY MESSENGER, 4, Pilgrim Street, London, E.C.

Daily Guide for Business and Pleasure

JANUARY, 1911.

1	19 19 9	<i>Sunday.</i> Visit friends.
2	1 14	An evil day for all purposes.
3	14 7	Act discreetly until evening, then attend to correspondence.
4	26 53	Deal with elders and superiors in p.m.
5	9 50	Attend to important matters noon. Avoid disputes afternoon.
6	23 1	A good day for travel, changes, correspondence and business.
7	6 27	An evil day. Avoid disputes and accidents.
8	20 8	<i>Sunday.</i> A day for calm reflexion. Visit friends.
9	4 8 6	Guard health and do nothing important.
10	18 22	Travel, deal with superiors and attend to correspondence p.m.
11	2 53	A changeable and unfavourable day for all things.
12	17 37	An evil day. Avoid disputes and accidents.
13	2 27	Deal with elders and superiors. Avoid changes.
14	17 16	An unsatisfactory day for all purposes.
15	1 56	<i>Sunday.</i> A day for meditation. Do nothing important.
16	16 18	Travel, change, deal with important matters after 10 a.m.
17	0 17	Deal with elders and push business in a.m.
18	13 50	Attend to correspondence and business early.
19	26 55	Travel and change, deal with superiors.
20	9 35	Attend pleasure and entertainment in the evening.
21	21 54	A very evil day for all purposes generally.
22	3 57	<i>Sunday.</i> A quiet day. Safeguard health.
23	15 49	A variable day. Attend pleasure parties in evening.
24	27 36	Travel, change, attend to correspondence a.m.
25	9 23	A variable day. Act carefully.
26	21 16	Deal with opposite sex a.m. Avoid disputes p.m.
27	3 17	Attend to ordinary duties. Do nothing important.
28	15 30	Travel, deal with important matters early.
29	27 56	<i>Sunday.</i> An evil day. Avoid travel.
30	10 37	A changeable and contradictory day. Do nothing important.
31	23 31	Ask favours, court, marry and attend parties.

Arithmetic and Astrology.

THE value of strict accuracy in the arithmetical department of astrology cannot be too highly appreciated by all fair-minded students of the science, and in view of the misleading and exaggerated statements emanating from a certain quarter, we have thought it necessary for the benefit of students and readers of this magazine to place on record a plain statement of facts regarding this subject.

Though habitually a fearless writer, I have a friendly feeling for my brother students in the science, especially for the younger and less experienced ones, and when imaginary and exaggerated drawbacks are placed in their paths I always like to explain matters and clear away any misconceptions which have arisen; and where it becomes necessary to combat errors and criticise statements, I never allow personal feeling to bias my remarks.

In the article "Arithmetic and Astrology," in the October issue of *THE MESSENGER*, the writer must be taken to task for his misleading and inaccurate statements regarding his subject, and for his exaggeration of the difficulties which students have to face, difficulties which are, in the main, purely imaginary.

The writer speaks in a very disparaging vein of other writers, both past and present, as people "that would have done better remaining silent, and have never written at all" (forgetting that in the old days, a man was forbidden to write on astrology unless he had studied it for at least five years, though at the present day it seems that every Tom, Dick and Harry, aye, and Harriett too, as soon as they have read two or three shilling manuals on astrology, blossom forth as astrologers!), and sneers at their works as being "riddled with Arabian superstition and other Oriental rubbish," yet almost in the same breath he actually commends certain modern authors who make extensive use of Arabian and Oriental teaching in their

books. This self-contradiction is more *than* once shown in the article, as no doubt many have observed.

On the first column of page 10, numerous statements are made exaggerating the difficulties in calculating, "simply overwhelming and to all appearances unachievable" some are declared to be. "Fearful arrays of figures, geometrical diagrams and logarithms, descant mostly in language which is vague terrorising and appalling great shadowless monster of calculation"

All this is very pretty, but it is utterly illogical and grotesque, and in the words of Shakespeare can be dismissed as words:

"Full of sound and fury
Signifying nothing."

At the present day all students of astrology have all their difficulties done away with completely by the published works on the science. Raphael, Alan Leo, Sepharial and George Wilde all adopt the more simple methods of computation, and in the lessons given in these pages we have always intentionally avoided abstruse technicalities.

All astrologers now are unanimous in their endeavours to put the subject before students in a simple and comprehensive manner, and Mr. Harvey's exaggerations that "astrological calculation is overdone," that "things are put in a vague, incomprehensible and complex manner, the cumbersome, laboured and complex presentations of astral philosophy, and the presiding shadow of apparent abstruse mathematical calculation," are wholly without foundation.

The statement at the top of page 11, second column, "what avails accurate computation to the mathematical hair-splitting pressure insisted on by many of our learned astrologers," requires some explanation. Who are the astrologers who insist on this? Certainly not those mentioned just previously. Then who are the "many"? Again, "despite all exactitude, directions at times

fall out and do not operate at all." This is purely a matter of judgment and has nothing to do with calculations. We all know this is a fact.

We give our contributor credit for being sincere and well-meaning in his efforts to help on the cause of astrology, but in this instance we think he has allowed his feelings to run away with him. He has ridiculously exaggerated the difficulties of calculation, and to use his own words has made "maximums out of minimums."

There are two other points in the article to which we must call attention. In the middle of column 2, page 10, occur the following astounding statements.

"After all, planetary positions are only apparent. For instance, the longitude and the right ascension of a planet differ to the matter of from one to two degrees, and at the best are only approximates in mathematical calculation."

The first sentence is a grave error. The planetary longitudes in the Ephemeris are the *actual* geocentric positions, and are taken direct from the *Connaissance des Temps*. There can be no contradiction on this point.

We do not understand what is meant by

the longitude and R.A. of a planet differing from one to two degrees. As a matter of fact there is no actual difference, one being the equivalent of the other. Longitude is measured on the ecliptic, and R.A. on the equator, and each can be converted into the terms of the other. There is no more difference between longitude and R.A. than there is between 20 francs and 15s. 11d.

If at the best they are only approximates in mathematical calculation, how is it that eclipses, lunations, occultations and other astronomical phenomena are computed to the exact second of their occurrence? I wonder what we shall be told next!

There are several other points which we could controvert, notably those concerning calculation in prehistoric times, but space forbids any further comment.

We much regret that our pages should have been taken up in this manner, but we do not consider that such erroneous and misleading statements should be allowed to pass unchallenged, as they would cause incalculable harm to the cause of astrology and deter many from investigating the science.

E. H. BAILEY.

Old Moore's Table Talks on the Stars.

IV.—THE STARS FOR JANUARY.

CONSTELLATIONS that were visible on December 7th, at 10 p.m., are now—January—visible on January 7th, at 8 p.m., and 15 minutes earlier for every four days. For those visible at 10 p.m. on January 7th, and 15 minutes earlier for every four days, the following information will enable the reader to observe.

In the North-East Quadrant, the stars of the greater Bear will be seen perpendicular, the tail of the Bear downwards, while almost east the constellation of Leo will be rising.

In the S.E., Sirius will be observed between S. and S.E., and well above the horizon, and the stars of Orion—the three conspicuous ones in a line—due south, with

Aldebarren high up in the heavens. Directly overhead will be seen a brilliant star, Capella.

Declining down from Capella, in a direct line with the east, are Castor and Pollux, the two chief stars of the constellation Gemini, and from them in a line due S.E., will be found Procyon, the primary star of the constellation of the Little Dog.

In the S.W. quadrant, well up in the sky, the Pleiades will be found declining towards the west, while round the south-western horizon will be found the stars of Eridanus and Cetus.

In the N.W. quadrant, several conspicuous objects can be described. Due west and just above the horizon, will be found the great

square of Pegasus, and above these the stars of Andromeda, and higher up, almost on the zenith, the thickly-clustered group of Perseus. Due N.W. the "milky way" meets the horizon, and the stars of the Cygnus, the Swan, are intermingled. Vega, the gem of the constellation Lyra, is just

above the horizon, between N. and N.W., while almost due N., a little higher in the sky than Vega, are Etanin and Alwaid, two of the chief stars of Draco, the Dragon. Chief interest attaches this month to the brilliant stars of Orion, and the adjacent constellations in the southern skies.

The Influence of Colours.

By "SEPHARIAL."

MARS is the great energiser of the cosmos, and in the microcosm of man he answers to the faculty of determinism or expression of will-power towards preconceived and definite ends. The Sun is the source of life, and this life-power becomes concentrated, specialised and directed along definite channels under the influence of Mars.

What we find in regard to the aura of the Martian, answers exactly to this estimate of his qualities. The golden ray of the solar orb becomes converted into the red and the scarlet of the planet Mars. The luminiferous or light-burning ray, when arrested by an intervening medium, such as a sheet of glass, is slowed down and is largely converted into the calorific or heat-giving ray. That is the meaning and purpose of the glass hot-house. When the light ray is not only slowed down, but also concentrated to a focus as when it passes through a lens, then the calorific qualities are still more apparent.

Applied to the matter of planetary colours, we find Mars nothing but a concentrated Sun, vital energy brought to a focus through the medium of the spatial ether, and in effect it is found to express itself mentally as zeal, intensity, impulse; psychically as passion and anger; physically as the scarlet fever, inflammatory action, high temperature, the rash, etc.

The red of Mars when discerned in the aura, is an index of a sullen and morose disposition, a smouldering anger, resentful and violent nature, and a disposition to run to extremes in love and in hatred. When this

dull glare of the smouldering fires is perceived, it will go hard with those who stir the embers. The tendency to flare up is always there, and, hence, those of the red aura are difficult persons to deal with. The scarlet aura (Mars in a fiery sign, astrologically), is on the other hand the index of religious zeal, enthusiasm, love of freedom, spiritual emancipation, and the fine frenzy of the inspired prophet. The scarlet vesture is the sign of all the most elevating and humanising of the powers of the mind, and rightly belongs to the spiritual leaders of mankind. To this order also belong the thaumaturgists, the wonder-workers, the miraculous healers and those in possession of "the divine fire," or the fire of the gods, which is the fiery serpent or Kundalini of the oriental Siddhas. In ancient Egypt they were known as the maa-kherou, those possessed of the "efficacious words," the spiritual kings and priests whose word was law, because it was the expression of a knowledge of the laws of the spirit.

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The Course of Creation.

Astrologically, Astronomically, and Theosophically Corroborated.
By JAMES HARVEY.

THE enigma of the Universe is one whose importance need not be commented on: its significance being a grim reality to all souls filled with the tempest of thought. There comes a time when it sweeps across the spirit, devastating to early opinions impressed on the infantile mind; and terrorising to the soul's comforting illusions. Plato has rightly styled the conditions set up as, "the spectres of the mind;" for behold, they haunt the avenues of being until the passing of the spirit into the outer darkness. There are some, however, who arrive at some consolatory explanation, but for the greatest part of humanity—alas!

It is at all times necessary that, in investigating the problem of the Universe, it should be pursued in the pure scientific spirit, if definite and reliable ideas are to be arrived at: the pure scientific spirit consisting in perfect balance of mind, without any leaning, predilection or bias to preconceived opinions. For if one try to read some fond notion or preconception into their observations, confusion will ripen; and they are as foolish as they who waste their time and labour in the profitless task of writing in water, or engraving on sand. They, who proceed in such a manner, are in the same labyrinth as those who invent facts to support some favourable theory, and leave the theme in the most unadmirable position of being exactly just as they found it. It were better for one to lapse into the condition of absolute scepticism, than drug their mind with a dose of pleasing ideas, which render one unto a state similar to that of a mariner afloat on a sea marked by islands of shadow and mist.

All brotherhoods of occult thought have delivered the dictum that there is no ultimate explanation of the Universe: the highest attained being that which humanity only is capable of receiving. There is no ultimate explanation, the fact considered being infinite; and thus one explanation gives way to another, endless in the unravelling of the great scheme of God. What is true to-day will be a lie to-morrow: thus error gives place to truth, truth to error, the mind of man suffering and undergoing reverse and triumph in its strife to unlock the gates of the citadel of nature. A scientific fact is, at its greatest value, only the best explanation of the phenomena under consideration: the resolving of the idea and the objective phenomenal agreement, being philosophically impossible. Thus, proceed we on faith in all observation of the Universe: consoling ourselves with inductive rational methods, postulating truths and facts, yet when analysed, are found to rest on a grand assumption. Defining natural law as, *the observed invariability of cause and effect in natural phenomena*, yet the *observed* invariability is but the *inferred* invariability, for the invariability is based upon experience: hence, the assumption that matter and force will act in the same way as it has

done in the past. This may be rational and probable, but it is not philosophical.

In contemplating this immense theme of the course of creation, one has to be careful in the handling of the subject, lest it assume proportions inordinate to proper philosophic treatment. Ruskin, it is recorded, when thinking out his "Seven Lamps of Architecture," became afraid that, if they were not deftly dealt with, they were in danger of becoming, seven thousand, seven hundred and seventy-seven. In the same way, when considering this exposition of the Buddhist or Theosophic conception of the problem, I was filled with fear and daunting at the vistas, and ramifications that fell upon my sight at close scrutiny: avenues which would lead us from the present, into the fathomless past and the distant, indiscernible future. So let it ever be understood by those perusing the poor picture of my pen, that it is fragmentary in its presentation; and but an explanation of the evolution of planet, race and man. Nevertheless, let this not be taken as an apology for the conception, it is the best I know: I have yet to see a better.

Immanuel Kant was the man who first thought of the Nebular Hypothesis, originating the idea from the observation of a mechanical law. This was to the effect that particles flying from a rotating body, on attaining their centre of gravity, revolved in the same direction as the body from which it came. This was a very ingenious explanation of planetary motion, considering the data on hand in Kant's day; and was wonderful as a first effort. In 1795, Laplace, unconscious probably of the speculation of the philosopher, illustrated the theory on the principles of dynamics. Yet this theory, although generally accepted, fails to explain or account for a great amount of astronomical phenomena. First, the great nebulae, common to all students of stellar science, have preserved their shape through many centuries, as far as can be known from the records of the ancient observers. Now, these gaseous masses, it is assumed, float in pure vacuum; and considering this scientific statement in the light of the fact that gas diffuses itself in space, the thesis fails to explain this preservation of form through the ages. Take 20 feet of gas in a cylinder, it spreads and accommodates itself to the surroundings: but by a piston or disc, that gas can be rammed up to occupy only half the space by pressure. Now these nebulae, if nebulae occupying vacuum, would diffuse and destroy their shape appreciably through the length of time they have been observed. The Nebular Hypothesis fails in explanation here, for it cannot be ignored, that this is a formidable objection. Again, accounting for planetary motion, it fails to explain the retrograde motion of the Moons of Uranus: the planet rotating from west to east, the satellites from east to west. From the position of its first principles the Hypothesis

is once more at fault here. However, despite these objections to the theory, it is the best explanation that natural science can offer for the evolution of the stellar universe. Before leaving these difficulties to the speculation, it might be suggested that the shape of the nebulae are sustained by the immense velocity of their rotation in space: and that they revolve in vacuum is at best a guess, which must be taken for what it is worth. Again, the retrograde motion of Herschell's moons might be due to the effects of

Neptune's perturbation: just as the back-wash of a large steamer going east would send backwards smaller craft in a westward direction by its surge. This will be immediately evident to the student of physics. Perhaps, what is seemingly nebulae, is immense clouds of stars, which our present telescopic attainments are unable to break up into separate bodies, accountable by their vast distances.

To be Continued.

Astro-Pathology and Astro-Therapeutics.

By Dr. M. DUZ.

"Omnia duplicia, unum contra unum
et non fecit quidquam dusse."

THE aphorism of Hermes: "What is above is as what is below," thoroughly portrays the straight connection existing between the universe and man who constitutes the macrocosm. That is to say, in nature all links together, repeats itself, and recurs.

As the earth is formed by the condensed fluids, so the cell-nucleus is formed by the protoplasma.

Thus, man may be considered as a mirror where focusses Nature's forces through his nervous frame, which by its vaso-motor action on the vessels, has charge of the distribution and regulation of the organismic fluids, and acts on the cells of which he is constituted.

Two nervous systems take care of the individual: they are the sympathetic and the central. The first is that which presides to the vegetative life and the other to the life of relation.

Nevertheless, man primarily is made up of the germ, i.e., the ovum. The fecundation of this latter absolutely necessitates the co-operation of two elements, differing in their nature as it is with the positive and negative poles of a battery: similars repulsing and dissimilars attracting.

The ovum is at first but a unique cell, slicing afterwards in many others, making cellular colonies of diverse species; hence the epithelial cells, the embryonal cells, the sanguineous cells, the nervous cells, etc., each having to fulfil a special function in the economy.

But no one of these cells may be constituted without the inorganic salts which are constitutive of the cells, and, says Dr. Moleschott, "without a basis yielding gelatine there can be no true bone; but just as little can there be true bone without bone-earth, no cartilage without cartilage-salts, nor blood without iron, nor saliva without potassium chloride."

And the organism provides itself with the necessary elements needed in the earth and air. Nevertheless, it is to be understood these materials are molecular and not ponderous.

As I have previously stated, to the sympathetic-nervous system pertains the care of the individual preservation; and this system is under the solar action which evinces by *irritation*.

The Moon, on the other hand, presides to the organismic fluid and to the organic systems through which they circulate, and evinces by *hyperamia*.

It is certain that the Sun and the Moon in their action on the earth carry with themselves the cumulative action of the planets revolving in the ecliptic, and that, as guiding bodies of the earthly matters, they largely suffice to explain all the physical and chemical operations threatening in the economy. So we can content ourselves to only know their action in relation with the zodiac, instead of that of the reciprocal action of the planetary system. This latter gives way to the astrological theme, where one is obliged to deal with a complex problem. When limiting our researches to the Sun and Moon we greatly simplify the problem, and reduce it to an accurate one.

Besides, we can practically take party of the peculiar properties ascribed by the ancients to the planets; but in so doing we consider these latter as exponents of the zodiacal signs, where they serve to mark the physiological and pathological modalities subdued to each one, Aries excepted, to which the dominant or lord of the solar sign and that of its decanate give the intonation or key.

The signs presiding to the sympathetic-nervous system are:—♈, ♉, ♊, ♋, ♌, ♍, ♎, i.e., the first eight of the twelve; the remaining four signs, ♏, ♐, ♑, ♒, denouncing the relation of some particular organic system with the nervous systems.

Hence the following table ruled by the Sun:—

- ♈.—Ganglion of ribs emerging from the base of cranium and the carotid and cavernous plexuses.
- ♉.—Cervical ganglia and the pharyngeal plexus.
- ♊.—First to fourth thoracic ganglia and the post pulmonary and right coronary plexuses.
- ♋.—Fifth and sixth thoracic ganglia and the left coronary, diaphragmatic, hepatic and gastric plexuses.
- ♌.—Great splanchnic, semi-lunar ganglia and the cardiac plexus.
- ♍.—Small and smallest splanchnic ganglia and the solar and superior mesenteric plexuses.
- ♎.—Four lumbar ganglia and the renal, aortic and hypogastric plexuses.
- ♏.—Four lumbar and four sacral ganglia and ganglion impar, and the hepatic, supra-renal, renal,

superior hemorrhoidal and spermatic plexuses, and the middle sacral artery.

†.—Muscular systems and hips and thighs.

♂.—Cutaneous, mucous, osseous systems, the connective tissue and the peripheral nerves and the knees.

☿.—Sanguineous system and the legs and ankles.

♂.—Fibro-ligamentous and synovial system and the feet and toes.

It is to be observed that the signs are positive and negative in rotation. This point will be dealt with further.

So the sympathetic-nervous system commences with ♀+ and finishes with ♀—, both ruled by ♀; and that the peripheral sympathetic nerves and the blood (in its composition) are the first under ♀— and the second under ☿+, both ruled by ♀. Hence the following scheme:

$$\begin{array}{c} \text{♀} + \\ \text{♀} \left(\begin{array}{c} \text{☿} + \\ \text{♂} - \end{array} \right) - \text{♀} \\ \text{♂} - \end{array}$$

of which results:

1. Relationship between the head and the pelvic organs (♀+ and ♀—).

2. Relationship between the head and the cutaneous system and nerves (♀+ and ♀—, and ♀— and ♀+).

3. Relationship between the peripheral nerves and the blood (♀— and ☿+, and ☿+ and ♀—).

4. Antagonistic action between the cutaneous system and nerves, and the pelvic organs (♀— and ♀+, and ♀+ and ♀—). For instance: sweat increasing, the renal secretions decrease, and vice versa.

We observe, further, the connection of ♀ with ☿, i.e., of feet with heart (œdema of the feet in cardiac diseases); of ♀ with ♀, i.e., of feet with cerebellum (wakefulness by cold feet); of ♀ with ☿, i.e., of connective tissue with kidneys (anasarca); of ♀ with ♀, i.e., of supra-renal capsules and kidneys with cerebellum (disturbed sleep and uremic coma in kidney diseases).

Besides, ♀ and ☿ are nervous signs having a special action on the cerebellum (vegetative life), as is ☿, acting on the plexus abdominalis and the solar plexus; this latter being considered as the cerebrum abdominalis.

As to the Moon, she rules, when she is New, the blood (hæmatopoiesis); when she is in her First Quarter, the bile (bilification); when she is Full, the spleen (innervation); when she is at her Last Quarter, the lymph (chylopoiesis); and in her transits through the zodiacal signs:

♀.—The sympathetic and cerebro-spinal nervous systems, the head and its dependencies.

♂.—The throat's glandular system, the thyroid gland, the pharynx, the larynx, the neck and their dependencies (eustachian tubes, uvula, palate, etc.).

☿.—The respiratory system (upper lobes right and left of the lungs), the pulmonary innervation, the upper limbs, and the dorsal vertebræ, 1, 2, 3, 4.

♂.—The digestive organs (stomach, epigastrium and their dependencies), the diaphragm, the lower lobes of the lungs (right, two lobes; left, one

lobe), the plura and the pulmonary hæmatosis of the base.

☿.—The cardiac and circulatory system (heart and large vessels), the one-third superior portion of the stomach, the cardiac and the dorsal vertebræ, 5, 6, 7, 8, 9.

♂.—The two-third inferior right portion of the stomach, the solar plexus, the pylorus, the left lobe of the liver, the lobulus spigelii, the pancreas, the epigastric abdominal system and their dependencies.

☿.—The kidneys, the umbilical right and left regions, the hypogastrium, i.e., the inguinal right and left regions with part of the small intestine, the bladder in infants and the uterus in pregnant women.

♀.—The geni-urinary system (uterus, ovaries, ureters, urethra, penis, the excretion of bladder), large intestine, rectum, anus, the supra-renal and renal systems, and the ductless glands, of which partakes the pituitary gland resting in the sella turcica, situated in the sphenoid cone.

†.—The muscular system, including the heart, the gastro-intestinal tunics, the bladder (muscle), the lumbar region and the hips and thighs.

♂.—The cutaneous, mucus, and osseous systems, the connective tissue, and the joints and knees.

☿.—The sanguineous system (the blood and its composition), the lower limbs, calves and ankles.

♂.—The fibro-ligamentous and synovial, and respiratory systems, the os calcis, the feet and toes, and as Raphael says in his "Medical Astrology," "Dropsical affections and tumours and a tendency to alcoholics and intoxicants are under the rule of Pisces ruled by the Moon."

The planets may be classified as follows: 1. ♀, ☿, ♂. 2. ☿, ♀, ♂. 3. ♀.

The first bring their action on the chylopoiesis; the second on the hæmatopoiesis; and the third on both; as this latter borrows its influence of each of the two signs ☿ and ♀, of which it is the ruler, and which preside to the chylopoiesis (☿) and the hæmatopoiesis (♀), dealing with all physiological and pathological processes.

And it is of the human organism as it is of the plants, whose diverse parts differ in odour, taste and virtue, in spite of the unity of the sap. The reason is that the macrocosm which presides to the formation of the different parts of the plant or the animal body (Paracelsus) communicates to them these peculiarities according to the retrogressive metamorphosis of the cells.

Two properties, however, rule the matter, acidity and alkalinity, partaking of the organismic operations. If they are in due proportions in the body a healthy state results, but as a standard healthy state is rather an exception, thus, one of these two properties more or less prevail over the other.

We stated that the signs are positive and negative in rotation, and as to the human body those occupying its right side are positive, head included, and those occupying its left side are negative, feet included. Physiologically the positive signs are alkaline and electro-positive; and the negative, acid and electro-negative.

Hence the following table, where A means acid, and K alkaline :

+ ♀ and its decanate = K, whose dominants or rulers established by the theme act by alteration.

— ♂ ☉ = A, the exponent ☉ acts by irritation.

+ ♀ ☽ = K, the exponent ☽ acts by infection.

— ☿ ☿ = A, the exponent ☿ acts by erethism or neurosis.

+ ♀ ☽ = K, the exponent ☽ acts by hyperæmia.

— ♀ ☽ = A, the exponent ☽ acts by cachexia.

+ ♀ ☽ = K, the exponent ☽ acts by intoxication.

— ♀ ☽ = A, the exponent ☽ acts by synergia.

+ ♀ ☽ = K, the exponent ☽ acts by irritation.

— ♀ ☽ = A, the exponent ☽ acts by infection.

+ ♀ ☽ = K, the exponent ☽ acts by erethism or neurosis.

— ♀ ☽ = A, the exponent ☽ acts by hyperæmia.

The qualities positive (+) or alkaline, and negative (—) or acid, design the ground on which evolves the diathesis or constitutional morbidity, according to the nature of the solar sign and that of the other elements of the theme.

The sign ruling the country or the place of a nativity indicates the nature of the individual environment, and typifies its hereditary tendencies. So whether it is a positive sign, it betrays an electro-positive environment; and whether negative, an electro-negative environment.

This, also, is a necessary factor of the theme, and as it extols Hippocrates, the natal country is often an important curative agent in many long diseases.

I will say that the division of the planets into positive and negative, acquiring a different meaning according to their nature, is a happy solution to many psychological and biological problems hitherto remaining unsolved; but I will add that, whether this distinction is true as it regards the male, positive by nature, the reverse would be true for a female, negative by nature. So a man whose ascendant is ruled, for instance, by ♀ negative, would be a Jupiterian, negative; a woman having the same ascendant will be a Jupiterian, positive. With the male, ♀ ruler of ♀, may be evil; with the female, good. Thus it would be unnecessary to deal with the Sun for a male and the Moon for a female, in the meaning of a map, as their action is subdued as well as the qualities threatened by the signs and dependencies.

Now a word as to the houses. Those having a physiological and pathological interest, are the twelfth, the sixth, the tenth, and the eighth. The twelfth denounces the hereditary predispositions or fatality; the sixth marks the potential of the individual vital force; the tenth the hidden humoral conflagration; and the eighth the prognostication or what attends to the individual in his morbid evolution.

And we observe that these four houses are negative. That is to say, that the acidity proves to be an important and necessary factor in the production of diseases, as it is in all nature's works (oxidation); and this pathological truth, quite in harmony with Van Helmont's views, is betrayed by the astral data.

The signs occupying these houses, according to the theme, betoken the utmost combinations of the

acid principle with the alkaline, and the pathological process or processes resulted therefrom.

The remedies are grouped in two classes (1) negative; (2) positive. The negative are those called by the ancients cold and moist and cold and dry. The positive, hot and moist and hot and dry. Adapting these to the planetary divisions we find that :

☽ is negative at 1st degree.

☽ is negative at 2nd degree.

♂ is negative at 3rd degree, and

☉ is positive at 1st degree.

♂ is positive at 2nd degree.

♂ is positive at 3rd degree.

Thus, the remedies which are negative at 1st degree, are cold and moist; 2nd degree, cold and moist (more); 3rd degree, cold and dry; and so on with the positive.

It is obvious that the cold and moist means the acids; the cold and dry the acid oxides; the hot and moist means the volatile alkaline; the hot and dry means the basic oxides or alkaline.

These four series may combine with each other; thus the combination of hot and dry with cold and dry gives way to the salts, and that of hot and moist with cold and moist to the ammoniacal salts.

To sum up, the law governing the astral medicine is that of similars, "similia similibus curantur," i.e., to a hot and dry disease, a hot and dry remedy, and so on; that the remedies ought to be grouped by each planet of similar qualities, i.e., the remedies hot and dry with a planet hot and dry, and so on.

Yet, it is absolutely necessary to be acquainted with the study of the materia medica.

Nevertheless, for the sake of simplicity, biochemistry or cellulo-therapy, may constitute an ideal therapy with its twelve cellular constitutive inorganic salts.

These may be regarded as a therapeutical synthesis. They are: Group of Mars, natrum muriaticum; Venus, natrum sulfuricum; Saturn, natrum phosphoricum; and calcarea sulfurica; Jupiter, magnesia phosphorica; Mercury, kali phosphoricum; Moon, silicea and calcarea fluorica; Sun, kali sulfuricum.

There are, however, three other biochemical salts, which are: ferrum phosphoricum, kali muriaticum (KCl), calcarea phosphorica; but being universal salts they belong to each planetary group.

As to the hygienic and climacteric conditions, they are subdued to the law of "contraria contrariis," as we look for their soothing rather than for their medicinal action.

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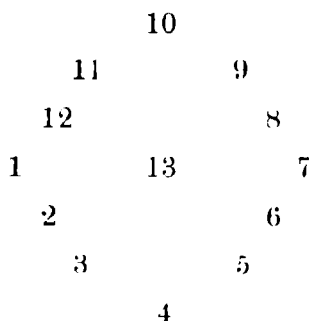
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Astrology and the Cards.

A SPECIAL CHRISTMAS ARTICLE. BY AN EXPERT.

THE following method of fortune-telling by cards is given to the reader of THE MESSENGER as a special Christmas study. It is based on astrological grounds, and will be found not only amusing and interesting, but instructive and scientific, and will afford much pleasure and amusement at Christmas parties.

Procure an ordinary pack of cards and desire the consultant to shuffle them three times, and cut with the left hand. Then taking the lower half of the pack, you proceed to deal out 13 cards in the following manner, starting with No. 1.



and continuing in the order of the numbers and placing the 13th card in the centre as the significator. Students of astrology will at once observe that this diagram is in the form of the twelve houses of the horoscope ; and therefore the general signification of the twelve houses is the first thing to be borne in mind.

The second point to be noted is, that the centre card (No. 13) is the index to the whole reading, and wherever cards of the same suit happen to fall, the more important becomes their power. The more cards of the same suit the better, as it will show greater fortune or the reverse, according to the general signification of the suits.

The next thing to learn is the meaning of each card, and, taking the suits in a general way, diamonds stand for money and success ; hearts for love, friends and pleasure ; clubs

for business and occupation ; spades, grief, losses and trouble.

The indication of the individual cards are as follows :—

TEN ...	...	Something large.
<i>Diamonds</i> ...	...	Money, legacy.
<i>Hearts</i> ...	...	Friends, pleasure.
<i>Clubs</i> ...	...	Business success, successful transactions.
<i>Spades</i> ...	...	Misfortune, losses, obstacles.
NINE ...	...	Always important.
<i>Diamonds</i> ...	...	Luck or surprise in money.
<i>Hearts</i> ...	...	Realisation of wishes.
<i>Clubs</i> ...	...	Success in business.
<i>Spades</i> ...	...	Suffering, malice.
EIGHT ...	...	Outside matters, travel, journeys.
<i>Diamonds</i> ..	...	Journeys about money.
<i>Hearts</i> ...	...	Friends, visits.
<i>Clubs</i> ...	...	Voyage.
<i>Spades</i> ...	...	Disastrous journey.
SEVEN ...	...	Something received.
<i>Diamonds</i> ...	...	Cheque or paper money.
<i>Hearts</i> ...	...	Gift.
<i>Clubs</i> ...	...	Something solid or substantial.
<i>Spades</i> ...	...	Poverty or anxiety.
SIX ...	...	Offers.
<i>Diamonds</i> ...	...	Offer of money.
<i>Hearts</i> ...	...	Offer of marriage.
<i>Clubs</i> ...	...	An appointment.
<i>Spades</i> ...	...	Lack of offers and opportunities.
FIVE ...	...	Material benefits
<i>Diamonds</i> ...	...	Health and wealth.
<i>Hearts</i> ...	...	Engagement, pleasure.
<i>Clubs</i> ...	...	News from abroad.
<i>Spades</i> ...	...	Quarrel.
FOUR ...	...	Short journeys.
<i>Diamonds</i> ...	...	Short journey about money.
<i>Hearts</i> ...	...	Invitation to a party.
<i>Clubs</i> ...	...	Journey about business.
<i>Spades</i> ...	...	Trouble through journeys.
THREE ...	...	Always relate to time.
<i>Diamonds</i> ...	...	Month.

<i>Hearts</i>	...	Week.
<i>Clubs</i>	...	Three months.
<i>Spades</i>	...	Indefinite.
Two ...	...	Unexpected gain.
<i>Diamonds</i>	...	Secret, something unexpected.
<i>Hearts</i>	...	Present.
<i>Clubs</i>	...	A good friend.
<i>Spades</i>	...	Removal, or tears.
ONE (ACE)		
<i>Diamonds</i>	...	Money, wealth, a ring marriage.
<i>Hearts</i>	...	Home, house.
<i>Clubs</i>	...	Letters.
<i>Spades</i>	...	Worry, or large town or building.
KING		
<i>Diamonds</i>	...	Soldier, successful man.
<i>Hearts</i>	...	Kind, honorable man.
<i>Clubs</i>	...	A clever man, a good friend.
<i>Spades</i>	...	Dark man, widower, or old man, generally an enemy.
QUEEN		
<i>Diamonds</i>	...	Society woman, kind but frivolous.
<i>Hearts</i>	...	Kind-hearted woman, good hostess.
<i>Clubs</i>	...	Clever woman, honorable.
<i>Spades</i>	...	Dark woman, widow or old woman, generally spiteful or malicious.

The Knaves stand for the thoughts of the King or Queen of the same suit, or of the significator. May be also children or young people.

Now for a practical example. Let us suppose that the following cards have been dealt out.

- | | |
|-------------------|-----------------|
| 1. Ace Diamonds | 7. Jack Hearts |
| 2. Two Hearts | 8. Two Clubs |
| 3. Six Clubs | 9. Three Hearts |
| 4. Queen Diamonds | 10. Four Clubs |
| 5. Two Spades | 11. Five Clubs |
| 6. Jack Diamonds | 12. Nine Clubs |

Centre card, nine Diamonds.

Now in order to read the fate and fortune of the consultant we should begin as follows :

The significator, nine Diamonds, with Ace of same suit in the first house, shows a

lucky man, one who has made money readily, a wealthy man. The Queen of the same suit being in the fourth, denotes that he has made money through inheritance, probably on his mother's side, and the Knave of the same suit in the sixth shows many servants and employees who work for him. This completes the diamonds, and we now proceed to take the different cards in rotation.

Queen Diamonds in fourth, a successful and brilliant eventide of life, with wealth and affluence.

Two of Spades in fifth denote tears, signifying disappointments in regard to children, only a small family and probably the death of the first-born. Gain is shown through servants and inferiors; shown by the Knave of Diamonds in sixth.

Knave of Hearts in seventh, shows that marriage plays an important part in life, the thoughts being often turned towards it, and that a young and handsome wife is denoted.

Unexpected gain from a good friend in the shape of a legacy is indicated by Two of Clubs in the eighth.

Travelling from time to time comes from Three of Hearts in the ninth.

Four of Clubs in tenth indicates business to do with travelling, and success therein.

Five of Clubs in eleventh shows material gain through friends, especially those abroad.

Nine of Clubs in twelfth, denotes little enmity mostly arising through success in business.

Nine Diamonds, the centre card, predicts that the consultant is a man of prosperity, and one who realises his greatest wishes.

Having done this, the consultant desires to know his fortune for the coming year. He states he is in his 32nd year. You thereupon give him the remainder of the cards, leaving the thirteen on the table. He shuffles the same three times, cuts with the left hand and hands the pack back.

You then proceed to deal out the cards over the others, taking to care to count round the twelve until you come to the 32nd card and this is dealt first.

The first card in the original diagram turns up at 13, 25, 37 and so on; the 32nd card is the 8th, and therefore start and deal the

first card on the 8th, second on the 9th, and so round to the seventh.

You then read the signification of each card according to the house, general signification of the suits, and special signification of each card.

Now, supposing the deal for the 32nd year resulted in the same arrangement as the example before, the following would be the fortune for the year.

You will probably receive some unexpected gain financially, Ace Diamonds in first, or if consultant is single, marriage or engagement is likely. A present is indicated by two of Hearts in the second. Six of Clubs in the third denotes the offer of a business appointment which will necessitate a short journey. Queen of Diamonds in the fourth denotes gain through family matters, inheritance. Two of Spades in the fifth will bring disappointments, if married and having children, death or illness of a child. Knave of Clubs in the sixth will bring changes in employees, or that the mind will be exercised in regard to health. Knave of Hearts in seventh, is an indication that thoughts will turn on marriage, or if married, business enterprises. Two of Clubs in eighth, denotes a gain by legacy through a good friend. Three of Hearts in ninth, a journey abroad for a week. Four of Clubs denotes a journey to do with business, connected with news from abroad—five of clubs in eleventh. Nine of Clubs in twelfth, shows that some enmity is likely to be incurred through success in business.

Horary questions can be asked by dealing out the cards in a similar way, always commencing from that house representing the query; thus, seventh for marriage, tenth for business, etc. The centre card is always an important one in this matter, and generally represents the result of the question.

The accuracy of the judgment and predictions of the seer rest entirely on his own skill in combining the different significations and variations of the cards. The examples given show the general outline, but this can be extended and amplified in many ways.

Personally, I regard it not only as an innocent amusement for Christmas, but in reality a very accurate method of fortune-

telling. I have tried it with many people and have been successful in making many true forecasts.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Your distinguished contributor "Sepharial," analysing my article on horary astrology, says that my statement for finding the ancient noon from the modern sunset seems to him inaccurate.

I wish to say that this ancient reckoning of day's hours is yet in use in Turkey, where the noon varies and must vary according to the movements of the Sun from or towards the solstices. And during the equinoxes the day and night are of the same length, and noon and midnight are at 6h. from sunrise or sunset.

On the other hand I observe that Sepharial's computation, finding 8th. hour of the day for the birth hour of a person born on Wednesday, 14th November, at 3 p.m. by the use of the ancient astrolabe, answers as well to my statement of 10h., this latter being the 8th hour from sunrise.

Besides, my computation is in accordance with that of Nicola Spadon, a Venetian astrologer of 1679.

I will add that I am not fond of horary astrology, and if I dealt with it in your columns, it was simply for the sake of a new standpoint of the matter.

Sincerely yours,

Bois Colomb.

Dr. M. DUZ.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Your correspondent, Mr. James Harvey, on page 11 of your issue of October last, suggests that the "Milky Way" was not always visible to the naked eye. What is his authority for this belief? All the old classic writers mention the "Milky Way" in such a manner as to indicate its being always a familiar object to them.

Yours etc.,

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Birthday Influences during January.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. SUNDAY. (Ruled by Sol). ♀ in ♊, ♋ ♌, ♍ ♎. A variable year, good for marriage or engagement, but many sudden changes and unpleasantness at the hands of others. A child born on this day will be clever, original, inventive and intelligent, will rise in life, but will suffer much treachery from others.

2. MONDAY. (Ruled by Luna). ♀ in ♍, ♎ ♏ ♐. Some changes and financial gains, but health will require care. Females will cause annoyance. A child born on this day will be clever and artistic, but will have many hindrances to contend with, and should be careful of the opposite sex.

3. TUESDAY. (Ruled by Mars). ♀ in ♍, ♎ ♏ ♐. A changeable year, some benefits, gain through the opposite sex, but danger of losses, unpleasant changes and reversals. A child born on this day will be popular and artistic, active, but hasty and impetuous, and will have many troubles to contend with.

4. WEDNESDAY. (Ruled by Mercury). ♀ in ♍, ♎ ♏ ♐. A quiet birthday, some benefits through elders. A child born on this day will be steady and serious, somewhat sharp in speech, and have a quiet career.

5. THURSDAY. (Ruled by Jupiter.) ♀ in ♋, ♌ ♍ ♎. A variable year, some improvement in finance, but danger of accidents and disputes. A child born on this day will be original, inventive and very clever, will rise in life and gain approval, but should steer clear of litigation and quarrels.

6. FRIDAY. (Ruled by Venus). ♀ in ♋, ♌ ♍ ♎. A successful year, changes, travel and journeys, and important developments in affairs. A child born on this day will be clever, energetic, intelligent and inventive and will have many adventures in life.

7. SATURDAY. (Ruled by Saturn). ♀ in ♋, ♌ ♍ ♎. An active but changeable year, danger of accident and bereavement. A child born on this day will be energetic, enterprising and brave, but will be liable to accidents and feverish complaints.

8. SUNDAY. (Ruled by Sol). ♀ in ♋, ♌ ♍ ♎. A very evil anniversary, changes, worries and annoyances, danger of indisposition and loss of work. A child born on this day will be erratic, excitable, changeable and unreliable, should always remain in employ.

9. MONDAY. (Ruled by Luna). ♀ in ♋, ♌ ♍ ♎. Another evil anniversary, losses, indisposition and bereavement, with many disappoint-

ments and worries. A child born on this day will be desponding, extravagant, careless and unsettled, will have many trials in life, and only through the help of friends will he benefit.

10. TUESDAY. (Ruled by Mars.) ♀ in ♋, ♌ ♍ ♎. An important year, changes, travel, developments in business or occupation, success in affairs, and prosperity. A child born on this day will be clever, intelligent, successful in business, popular and original, and will rise in life and make a name.

11. WEDNESDAY. (Ruled by Mercury). ♀ in ♋, ♌ ♍ ♎. A variable year, danger of plots and treachery, underhand actions, and much trouble. Some benefits financially and in employment. A child born on this day will be impressionable and unreliable, erratic and wayward, but should gain in marriage and through the help of superiors, and the opposite sex.

12. THURSDAY. (Ruled by Jupiter). ♀ in ♋, ♌ ♍ ♎. A troublesome year, danger of disputes and accidents, many little worries. A child born on this day will be rash and impetuous, and should never go to law.

13. FRIDAY. (Ruled by Venus). ♀ in ♋, ♌ ♍ ♎. Sudden and unexpected changes and reversals should be guarded against. Some benefits through elders. A child born on this day will be erratic, abrupt and wayward, but will gain through elders and in employment.

14. SATURDAY. (Ruled by Saturn). ♀ in ♋, ♌ ♍ ♎. An unpleasant year, danger of indisposition and loss of employment, some benefits through friends, but much worry. A child born on this day should always remain in employ, and never undertake work on own responsibility, will gain through friends, but will not be very successful in life.

15. SUNDAY. (Ruled by Sol). ♀ in ♋, ♌ ♍ ♎. A very unfortunate anniversary, losses, indisposition, worries and disputes, danger of accidents and bereavement. A child born on this day will be careless, excitable, rash and hasty, and will be generally unsuccessful in life.

16. MONDAY. (Ruled by Luna). ♀ in ♋, ♌ ♍ ♎. A changeable year, danger of reversals and losses, but changes, new enterprises, benefits in business and through superiors. A child born on this day will be erratic and independent, inclined to be extravagant, but energetic, enterprising, popular and esteemed, will have an adventurous career.

17. TUESDAY. (Ruled by Mars). ♀ in ♋, ♌ ♍ ♎. A quiet year generally, some benefits financially, and through elders. A child born on this day will be steady and serious, popular and respected, and will be fairly successful in life.

18. WEDNESDAY. (Ruled by Mercury). ♃ in ♀, * ♀, ♄, ♃ ♀. Some changes and alterations in business, but slight danger of indisposition and troubles with superiors. A child born on this day will be clever, intelligent, of good reason and judgment, but should always remain in employment, and be careful in dealing with superiors.

19. THURSDAY. (Ruled by Jupiter). ♃ in ♀, ♄, ♄, ♄, ♄ ♀. A variable year, some changes and benefits in employ, but danger of accidents and disputes. A child born on this day will be rash and hasty, original and inventive, and will gain through superiors and employment.

20. FRIDAY. (Ruled by Venus). ♃ in ♄, ♄ ♀, ♄ ♀. Another unsettled year, some trouble through letters and correspondence, and benefits through the opposite sex. A child born on this day will be sarcastic and hasty in speech, but will have many friends and supporters in life.

21. SATURDAY. (Ruled by Saturn). ♃ in ♄, ♄ ♀, ♄ ♀, * ♀. An evil anniversary, ill-health, bereavement, many unpleasant and sudden changes, and reversals. A child born on this day will be despondent, erratic, wayward and bad-tempered, will be energetic and active, but will have many obstacles to contend with during life.

22. SUNDAY. (Ruled by Sol). ♃ in ♄, ♄ ♀, ♄ ♀. An evil year, danger of illness, bereavement and serious troubles. A child born on this day will have a hard struggle in life.

23. MONDAY. (Ruled by Luna). ♃ in ♄, ♄ ♀, ♄ ♀, * ♀. A brighter year, benefits through friends, but some disappointment through the opposite sex. A child born on this day will be popular, clever, artistic, and generally respected, inclined to be vain and foppish.

24. TUESDAY. (Ruled by Mars). ♃ in ♄, * ♀. Changes and activity in employment, some underhand actions from others. A child born on this day will be clever, intelligent, original and intuitive, and will have a fairly successful life.

25. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, * ♀. A variable and unsettled year, changes, benefits in employment, but danger of accidents and disputes. A child born on this day will be rash and hasty, impetuous, but popular, and should remain in employ.

26. THURSDAY. (Ruled by Jupiter). ♃ in ♄, ♄ ♀, * ♀. Another unsettled year, some benefits through the opposite sex, but danger of accidents, disputes and litigation. A child born on this day will be hot-tempered, rash and hasty, but artistic, and will gain much through the help of friends.

27. FRIDAY. (Ruled by Venus). ♃ in ♄, ♄ ♀. A quiet anniversary, some benefits through elders. A child born on this day will be steady and serious, but will have a quiet life.

28. SATURDAY. (Ruled by Saturn). ♃ in ♄, ♄ ♀, * ♀. Some changes and benefits in employment, new friends and general success, some treachery and underhand action to be guarded against. A child born on this day will be clever and of good judgment and reasoning power. Will suffer from treachery during life.

29. SUNDAY. (Ruled by Sol). ♃ in ♄, ♄ ♀, ♄ ♀. An unfortunate year, reversals and indisposition, with many little troubles and trials. A child born on this day will be erratic and despondent, and will not have much success in life.

30. MONDAY. (Ruled by Luna). ♃ in ♄, ♄ ♀, ♄ ♀. A very unsettled year, changes in work, danger of accidents, loss, litigation and disputes, some benefits in employ. A child born on this day will be erratic, hasty, impulsive and impressionable, will not have much success in life, but should always remain in employ.

31. TUESDAY. (Ruled by Mars). ♃ in ♄, ♄ ♀. A better year, developments in affairs, gain through females, and probably marriage or engagement. A child born on this day will be popular and artistic, kind and affectionate, and should marry well in life.

Astrology and the Human Body.

By E. H. BAILEY.

THE RESPIRATORY ORGANS.

WE now come to another complicated subject where the influence of more than one sign is considered in ruling over a particular organ and its ramifications.

In dealing with the respiratory organs, we have to take into consideration three signs, viz., Taurus, Gemini and Cancer.

Under Taurus we get the Trachea, or windpipe, and the Larynx.

Under Gemini, the Bronchi, smaller Bronchial Tubes, the upper lobes of each lung.

Under Cancer, the Pleura, pleural cavity, lower two lobes of right lung, lower lobe of left lung, and diaphragm.

It should be here remarked that the right lung is somewhat shorter than the left, but it is broader and heavier; it is also divided into three lobes or divisions, whereas, the left lung exhibits a division into two lobes. The left lung has a depression on its front border caused by the presence of the heart.

The planetary rulership of the different organs is rather obscure, but the general arrangement previously given can be adopted.

The Sun rules over the structure of the lungs.

The Moon over the lymphatic and absorbent vessels at the root of the lungs.

Mercury over the nerves, breath and air cells.

Mars over the intercostal muscles, diaphragm.

Jupiter (and probably Venus), over the pleura, veins and arteries.

The chief diseases of the respiratory organs due to the action of the planets, are as follows.

The Sun causes inflammation and hyperæmia of lungs.

The Moon.—(Edema of lungs, bronchial catarrh.

Mercury.—Asthma, bronchitis.

Venus.—Bad respiration due to tight lacing and indiscretions in dress.

Mars causes pneumonia, inflammation of lungs, hæmoptysis, hæmorrhage from lungs.

Jupiter causes pleurisy, impurities of the blood.

Saturn.—Consumption, broncho-pneumonia, chronic bronchitis, asthma.

Uranus.—Spasmodic breathing, asthma.

Neptune.—Consumption, wasting of the tissues.

RECIPE AGAINST ATTACKS OF DISCONTENT.—Set out for the houses of the poor. Look at their narrow rooms, their hard beds, their poor clothes and shoes. Observe what is put on their breakfast, dinner, and supper table. Ask what their earnings are, and calculate how you would fare had you no more. When you get home you will no longer be discontented.

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Mr. M. S., Mount Ebenezer, Axim, W.C.A., writes: "I received your paper, and am quite surprised to read the contents; all that you say about me is quite correct. Europeans are very wonderful indeed. May God bless you."

C. E. J. writes:—"I have found the guidance of this year very valuable. I should not like to be without your advice now I have proved its great worth."

E. L. K. writes:—"I sincerely thank you for my Horoscope. I consider your information very valuable to me, and that you are a wonderful Astrologer."

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GEORGE WILDE, Esq. August 23rd, 1893.

Dear Sir,—I yesterday read over your Horoscope to the subject of it—the test case I mean. You will be pleased to know that both he and I were immensely staggered by your success. You hit off with extraordinary accuracy so many events of his past life that it was quite wonderful.—I am, yours very truly—
(Signed) W. T. STEAD.

Dear Sir,—My Horoscope which you sent me has completely changed my opinion of Astrology, for whereas before I was a doubter I am now a firm believer in it. I am determined, in future, when in doubt and difficulty to apply to you, for your deductions were marvellously correct.—M. C.

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Old Moore's Monthly Outlook.

The New Moon.

The lunation of the 30th January falls in the eleventh house in square to Jupiter. It takes place just before ten o'clock in the morning, with Aries rising and Saturn in the first house. Mercury is in the tenth, Venus in the twelfth, Uranus in the eleventh, Neptune in the fifth, Jupiter in the seventh, and Mars close to the meridian. This latter position is evil, and denotes much unrest, and a difficult problem for the Government to face. Mercury in the tenth in sextile to Jupiter is favourable for trade, and denotes increased activities in Governmental circles. Uranus in the eleventh opposed to Neptune points to wrangling and party splits in the Commons, while the lunation therein in square to Jupiter accentuates the difficulties arising. The exchequer will benefit, receipts being above the average, but expenditure heavy. Much depression will be felt in the country generally. Railways will prosper, and their trade increase. Theatres and music halls will suffer, and much unpleasantness occur in matters connected with the Censorship. Foreign affairs will be peaceable, though some friction will be sure to arise, probably to do with Persian or Moroccan affairs. Trouble is denoted in connection with shipping and the Colonies. The elevated position

of Mars is evil for Royalty, and sickness, if not death, will strike many of high position in the land. Hospitals will benefit.

United States.

At Washington, Mars is rising, denoting a warlike tendency among the people, rioting and violence in places. Financial matters will cause trouble in Congress. Heavy expenditure in the exchequer is denoted. Severe cold weather is shown in the Eastern States. Double dealing with foreign powers is also indicated. At San Francisco, Jupiter is rising, benefitting the trade of the City. Bank failures and panics on 'Change are denoted. Saturn on the cusp of the sixth house is evil for the people, throat troubles and diphtheria being prevalent.

China and Japan.

At Peking, Saturn is close to the meridian, a warning to the Emperor and Mandarins to safeguard their health and persons. Seismic troubles are threatened. At Peking, the lunation falls in the sixth house, an indication of heavy expenditure in naval affairs. The month seems generally quiet.

India.

At Calcutta, Neptune rises, indicating unrest and sedition in the empire. Much illness will be shown among the people, and

accidents. Deaths will occur among notable people. Trade and commerce will greatly improve during this lunation.

Europe.

At Petersburg, Mars is in the seventh and the lunation in the tenth, indicating trouble in high quarters and danger of war. At Berlin, Saturn will be just above the ascendant, denoting much depression and unrest among the people. Trade will improve, and much activity will be shown in political circles. Religious and financial disputes will occur in the Reichstag.

Special Predictions.

Seismic troubles are shown in 66 W. Long. Fires and rioting in Spain. Disturbances in Western Europe and the Balkans. Irish troubles will again become prominent. Morocco will now begin to benefit.

Nuts for Numerologists.

(Contributed by "NACHIEL.")

SOME interesting articles are appearing in a current journal *re* Dr. Cook and his North Pole expedition. Who discovered the North Pole and proof: Take the English alphabet numbering A (1), and so on consecutively to Z (26), and we find

N O R T H	P O L E
14, 15, 18, 20, 8.	16, 15, 12, 5 = 123.
F R E D E R I C K	C O O K.
6, 18, 5, 4, 5, 18, 9, 3, 11.	3, 15, 15, 11 = 123.

As Dr. Cook does not seem absolutely certain about the fact, this may convince him! It is certainly a strange coincidence in Numbers.

The Christian names of Her Majesty are, according to *The Observer*, a formidable list, namely, Victoria, Mary, Augusta, Louise, Olga, Pauline, Claudine, Agnes. The numerical values are respectively 43, 21, 18, 27, 17, 33, 33, 19. Total 211, to which must be added the family name, Wettin, which has a value of 28 to $271 + 28 = 239$ or $14 = 5$, of these there are 5 unfortunate figures, 43, 18, 33, 33 and 28; three fortunate ones, 27, 17 and 19, and one doubtful, which according to art, must be added to the unfortunate. No. 5 is a potency and is classed by Heydon as indifferent, but generally regarded as unfortunate. This adjudication is the aggregate one. Some student might analyse the components and submit another solution.

Astronomical Phenomena

FOR FEBRUARY, 1911.

Moon's Phases.

First Quarter, 5th ... 3h. 28m. aft.
Full Moon, 13th ... 10h. 38m. morn.
Last Quarter, 21st ... 3h. 44m. morn.

There is no New Moon in February, 1911; a very remarkable occurrence.

Planetary Positions.

- ☉. The SUN is in Aquarius, enters Pisces on 19th at 6.21.
- ☿. MERCURY is in Capricorn, enters Aquarius on 13th, ♄ ♀ on 10th.
- ♀. VENUS is an evening star in Aquarius, enters Pisces on 3rd and Aries on the 28th.
- ♂. MARS is in Capricorn all the month; a morning star.
- ♃. JUPITER is a morning star in Scorpio.
- ♄. SATURN is an evening star in Taurus.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer, now well placed for telescopic observation.
- ♁. The following table gives the Moon's sign position at noon on each day.

Aries ... 3, 4	Libra 16, 17, 18
Taurus ... 5, 6, 7	Scorpio ... 19, 20
Gemini ... 8, 9	Sagittarius 21, 22, 23
Cancer ... 10, 11	Capricorn ... 24, 25
Leo ... 12, 13	Aquarius ... 26, 27
Virgo ... 14, 15	Pisces ... 1, 2, 28

The Weather.

The month opens with unsettled weather, improving after 5th, brighter about 9th, then unsettled, frosty towards middle of month, with cold snap and downfall 19th to 24th, unsettled and windy end of month.

Editorial Notes.

The Recent Disasters.

The terrible disasters which befel our country during the month of December, deserve some notice and explanation from an astrological point of view. First we have the colliery disaster in Lancashire. At the lunation of December 1st we find γ δ η from the 4th and 10th houses, and from fixed signs, while δ was also in the 4th house in π . All these are pointed indications of seismic troubles and mine explosions. The terrible railway accident at Christmas is directly traceable to the lunar eclipse of November 17th, which fell from the 3rd and 9th houses. The various earthquake shocks felt during December are also due to this eclipse which fell in earthquake signs.

Our Predictions.

We have on several occasions tried to find space to enumerate some of the most important of our successful predictions. A great fire occurred at Messina during December. This was exactly predicted on page 42. The troubles arising from the Brazilian Naval Mutiny were hinted at on page 22. The attempt against the life of the Mikado, an event unprecedented in Japanese history, was also foreshadowed in these pages. Other events just as important have also been forecasted.

A Remarkable Prediction.

Our esteemed contributor, "Sepharial," in the "Green Book of Prophecies," made a most remarkable forecast of the Houndsditch murders and outrages. Under January he states, "A shooting affair causes consternation."

A War Prediction.

Old Moore is not a scaremonger nor a jingo, but he ventures to make the following

prediction: "In the early days of July of this year England will be in grave danger of war, and treachery on the part of a Foreign Power is indicated. The enemy comes from the EAST." Those who can read the maps for the Sun's entry into Cancer and the New Moon following this, will see the influences which point to this conclusion.

How to Study Astrology.

The recent articles on "Arithmetic and Astrology" have raised considerable discussion amongst students as to the best methods of studying astrology, and in the next issue we propose to include a short article explaining how this can be done, and the best books to buy in order to deal with the subject in a practical and scientific spirit, as well as making the work instructive and healthy to the mind.

Astrology and the Cards.

The interesting article in the last issue has also brought much correspondence, and many of our friends are, like Oliver Twist, asking "for more." We therefore propose to explain and simplify the method shown in the last issue, and give further interesting and instructive rules for our readers.

THE EDITOR.

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Palmistry, until proficient	5	5	0
Psychometry, Clairvoyance, Telepathy	3	3	0
Figureology	2	2	0
Solar Biology	2	2	0
Suggestion, and How to Use it	3	3	0
Periodicity	2	2	0

Address: EDITOR, "THE MESSENGER,"

4 PILGRIM STREET, LUDGATE HILL, LONDON, E.C.

How to Calculate and Judge Directions.

By E. H. BAILEY.

IN the last issue I promised to give a more accurate and correct method of erecting the progressed horoscope. It is by far the easiest method, for it enables the aspects and especially the lunar parallels to be computed far more exactly. It does away with all the calculation of the planets' places and renders the entire process one of simplicity. The key to this method is what is termed the "Index Date," because all the calculations both of the horoscope and directions, hinge on this particular date.

RULES.

I.—To find the Index Date.

- (a). ADD to the time of birth as many hours and minutes as will bring the time to noon.
- (b). Turn this odd period into months and days at the rate of two hours for a month and four minutes for a day, and add it to the date of birth. This gives the "Index date," the date in each year for which the progressed horoscope is erected.

II.—To calculate the Progressed Horoscope.

- (a). Find the age of the native in days, hours and minutes on the Index date, and ADD the progress for such age to the R.A.M.C. at birth, in any year. This will give the R.A.M.C. of the Progressed Horoscope.
- (b). ADD the age thus found to the day and hour of birth, deducting the number of days in the birth month if required, and this will give the date for which the planets' places should be calculated.

NOTE.—The date found by rule 4 will always be an exact noon.

For illustration of this method we will take the previous example, 18th June, 1885, at 8 a.m., and compute the "Index date,"

and the Progressed Horoscope for the year 1905.

Now by rule 1 (a) four hours are required to bring the time of birth to noon, and by (b) this turned into time equals two months, which is to be added to the date of birth making August 18th in each year the Index date.

On August 18th, 1905, the age of the native will be 20 years 2 months, and this equals 20 days 4 hours, therefore we have as follows:—

	H.	M.	S.
R.A.M.C. at birth	1 46 53
Add progress for 20 days	1 18 51
" " 4 hours	0 0 39
			<hr/>
			3 6 23
			<hr/>

This is the R.A.M.C. of the progressed horoscope for 1905.

The date for which the planets' places are to be calculated is found as follows:—Date and time of birth June 17d. 20h. + Age on 18th August, 1905, 20d. 4h. = 38. Less 30 days in June = gives 8 days in July.

This is the 8th July at noon, and the planets' places have merely to be inserted in the horoscope from the ephemeris. There need never be any fear of a mistake here as the time for which the planets' places are required is *always* an exact noon. This is the ordinary or post-natal method.

For the pre-natal method we adopt the same course, only *subtracting* where the word ADD occurs in *capitals*.

Taking our example, we find that the birth time is 20h. from the previous noon, equal to 10 months, which is to be added to the birth date, making the Index date 18th April.

Now on April 18th, 1905, the age of the native will be 19 years 10 months, equal to 19d. 20h., so we have the following for the progressed Horoscope.

R.A.M.C. at birth	...	...	H. M. S.
Progress for 19d.	1	14 54	1 46 53
" " 20h.	0	3 17	1 18 11

Subtracted gives ... 0 28 42
as the R.A.M.C. for the progressed pre-natal
Horoscope.

The planets' places for this date will be as
follows:—

Birth date + 31 days in May	48	20	0
Age	19	20	0

= to May 29th, at noon ... 29 0 0

The date here will always be an exact
noon.

I now give the table for calculating the
Progressed Horoscope, to which reference
has been made in the examples.

A TABLE FOR CALCULATING THE
PROGRESSED HOROSCOPE.

Days.	Progress.	Days.	Progress.	Days.	Progress.	Hrs.	Progress.
	H. M. S.		H. M. S.		H. M. S.		M. S.
1	3 57	35	2 17 59	69	4 32 2	12	1 58
2	7 53	36	2 21 56	70	4 35 59	13	2 8
3	11 50	37	2 25 52	71	4 39 55	14	2 18
4	15 46	38	2 29 49	72	4 43 52	15	2 28
5	19 43	39	2 33 46	73	4 47 48	16	2 38
6	23 39	40	2 37 42	74	4 51 45	17	2 48
7	27 36	41	2 41 39	75	4 55 42	18	2 57
8	31 32	42	2 45 35	76	4 59 38	19	3 7
9	35 29	43	2 49 32	77	5 3 35	20	3 17
10	39 26	44	2 53 28	78	5 7 31	21	3 27
11	43 22	45	2 57 25	79	5 11 28	22	3 37
12	47 19	46	3 1 21	80	5 15 24	23	3 47
13	51 15	47	3 5 18	81	5 19 21	24	3 57
14	55 12	48	3 9 15	82	5 23 17		
15	59 8	49	3 13 11	83	5 27 14		
16	1 3 5	50	3 17 8	84	5 31 11		
17	1 7 1	51	3 21 4			Min.	Progress
18	1 10 58	52	3 25 1				
19	1 14 54	53	3 28 57				
20	1 18 51	54	3 32 54				
21	1 22 47	55	3 36 50	Hrs.	Progress.	4	1
22	1 26 44	56	3 40 47			12	2
23	1 30 41	57	3 44 44			16	3
24	1 34 37	58	3 48 40	1	10	20	3
25	1 38 34	59	3 52 37	2	20	24	4
26	1 42 30	60	3 56 33	3	30	28	5
27	1 46 27	61	4 0 30	4	39	32	5
28	1 50 23	62	4 4 26	5	49	36	6
29	1 54 20	63	4 8 23	6	59	40	7
30	1 58 17	64	4 12 19	7	1 9	44	7
31	2 2 13	65	4 16 16	8	1 19	48	8
32	2 6 10	66	4 20 13	9	1 29	52	9
33	2 10 6	67	4 24 9	10	1 39	56	9
34	2 14 3	68	4 28 6	11	1 48	60	10

URANUS.—If you will send your address we will
forward your communication to our contributor, and
ask him to reply direct.

"NUMERIST" writes that our correspondent
"Nachiel" is slightly wrong in his calculations.
He also takes the unit instead of the gross value.

Daily Guide for Business and Pleasure

FEBRUARY, 1911.

1	6 ✕ 38	Travel, change and commence new undertakings.
2	19 57	Travel, deal with correspondence and business matters.
3	3 ♄ 25	An evil day. Avoid accidents and law.
4	17 3	Deal with superiors before 10 a.m. Evil for rest of day.
5	0 8 49	Sunday. Visit friends in afternoon and evening.
6	14 44	Deal with superiors and elders before 10 a.m.
7	28 48	A variable and unsettled day. Do nothing important.
8	13 ♀ 1	Attend to important matters after 6 p.m.
9	27 20	Deal with elders and commence new work after 5 p.m.
10	11 ☿ 43	Good for business and important affairs after 1 p.m.
11	26 6	An evil day. Act discreetly in all things.
12	10 ♄ 22	Sunday. Study and reflect in the evening.
13	24 26	An evil day. Avoid accidents, and act discreetly.
14	8 ♀ 12	Travel, deal with superiors and commence new work and undertakings.
15	21 37	A good day for courting, marriage and travel.
16	4 ♄ 39	Attend to business and correspondence.
17	17 20	An evil day for general affairs. Visit friends in evening.
18	29 40	Deal with superiors, but safeguard health.
19	11 ♀ 45	Sunday. Travel and visit friends in afternoon and evening.
20	23 40	Travel, court, marry and attend to business and correspondence before 8 p.m.
21	5 ♄ 28	An evil day. Safeguard health and avoid accidents.
22	17 17	An unsettled day. Do nothing important.
23	29 12	An evil day for health, business and general affairs.
24	11 ♀ 16	A good day for business. Attend to important matters.
25	23 35	A very unpleasant day. Act discreetly.
26	6 ♄ 12	Sunday. A quiet day. Do nothing important.
27	19 6	A variable and unsettled day. Attend only to ordinary duties.
28	2 ✕ 19	Deal with elders or superiors mid-day. But generally evil for all else.

The Course of Creation.

Astrologically, Astronomically, and Theosophically Corroborated.
By JAMES HARVEY.

(Continued from page 72).

THE latest discovery of astronomy is that, all nebulae are spiral. Professor Lowell, in his "Evolution of Worlds," pages 17 to 25, speaking of this, says, "In 1843, when Lord Rosse's giant speculum, six feet across, was turned upon the sky, a nebula was brought to light which was unlike any ever before seen. It was neither irregular like the great nebula in Orion, nor round like the so-called planetary nebulae—the two great classes at that time known—but exhibited a striking spiral structure. It proved the forerunner of a remarkable revelation. For the specimen thus disclosed has turned out to typify not only the most interesting form of those heavenly wreaths of light, but by far the commonest as well. As telescopic and especially photographic means improved, the number of such objects detected steadily increased until about thirteen years ago, Keely, by his systematic discoveries of them came to the conclusion that a spiral structure pervaded the great majority of all the nebulae visible. Their relative universality was outdone by the invariability of their form. For they all represent spirals of one type: two coiled arms radiating diametrically from a central nucleus and dilating outward. Even nebulae not originally supposed spiral have disclosed on better revelation the dominant form. Thus, the great nebula in Andromeda, formerly thought lens-shaped proves to be a huge spiral coiled in a plane not many degrees inclined to the plane of sight." This is indeed a significant proof of the universality of the spirality of nebulae. For many years, intuitively, I felt this was true; and it was, of a truth, very gratifying to me reading the above statement in Professor Lowell's book. And thus the occult conception of the Universe held by all the great Brotherhoods, Mystics, Kabalists, Theosophists and Buddhists, is corroborated by the dictum of science so far. And this is an indication of humanity being on the threshold of the upper path to light, spiritual illumination and unfoldment.

The existence of the dark bodies moving in space is a familiar fact to all acquainted with the study of stellar science: these spheres being dead worlds, burnt-out suns and meteorites. They range from the size of a stone to the incomprehensibly colossal dimensions of the suns and worlds that revolve in infinitude. This truth is proven by the phenomena of the star Algol, in the constellation of Perseus. For many centuries this star was a problem to the science of Astronomy: it passing from the brilliance of an orb of the second magnitude to that of one the fourth or fifth magnitude. This variation was explained by the discovery that Algol, "the Skull," not "the Demon," as Lowell contends, moved in a track that is encircled by the orbit of a dark sphere or dead sun. By revolution the dark body interposing between Algol's earth line and the observer's

eye, the star increases or decreases in light according to position. These dark bodies have been found to occupy space in various dimensions, as mentioned above, from the distance of a hundred miles above us, to that of the incalculable extent of miles beyond the comprehension of the human mind.

Now these occupiers of space throw a great deal of light on the generation of nebulae: that process being a problem to the seers of the heavens. The meteorite, it is argued by Professor Solas, is more like the generator of nebulae, than the result of it. And Professor Serviss, some years ago, in an article, wrote to the effect that, one of these dark orbs colliding or coming in near contact with another dark body or sun would immediately burst into a flaming nebula; and go through again all the stages of planetary evolution. "It is assumed that once a great sun—it may have been one of those dark, invisible bodies which are known to abound in space—passed very close to our sun, which at that time had no planets." "And," continues Professor Serviss, "the result of the meeting, as far as our sun was concerned, was what has been already described. A spiral nebulae was formed, the sun being the centre of attraction and motion." Commenting for some length on the effects of the colossal contact, the astronomer says, speaking of the dark orb, "It would simply act the part of the male parent in biological generation, and pass on after the encounter." At another part he speaks of the dead star causing, by its collision, "birth to a system of revolving nuclei capable of being shaped into planets."

Now it is well known to every student of the occult that the symbol of the descent of spirit is a spiral. The magnetic vortex set up by the act of copulation attracts the reincarnating spirit, the descent takes place into the womb; and conception is the result. And from the statement of Professor Serviss above, it is seen that, just as reproduction is dependent upon the interpenetration of two forces; so in the same manner the birth of a system is brought about. Thus the saying of the old occultist recurs to the memory through the contemplation of this circumstance: "As below, so above"; and also, what is true of the atom is true of the star. The universe is constructed on one gigantic permeating principle, that of vibration. Everywhere every molecule and atom are in continual revolution, the quicker the revolution, the quicker the vibration; and this accounts for the different phases of matter as commonly known: gaseous, liquid and solid. The solid matter has the slowest range of vibration, the liquid is quicker in its ratio; and the gaseous is the most rapid we know: and the ether of space will in its atomic motion be far beyond any idea known to the ordinary scientific mind. When that substance is known or resolved chemically, there will be another and another more rapid and finer still; and so on unto everlasting. Professor Huxley said to the

effect that if we had the sense of hearing intense enough, by putting our ear to a humble blade of grass, the vibrations of growth would sound like the roar and thunder of a mighty sea. This is caused by the revolutionary action of the processes of creation or evolution, which is the basic principle of the material universe. The result of the intersection or interpenetration of two forces is a vortex, and when we consider the cause assigned by science for the nebulae, and examine and compare the symbolic expression of the occultist for descent of spirit, regeneration and reincarnation, one can realise the vast and important truths that underlie the simple glyphs. The spiral is ever the sign of the coming-down of the soul, and the symbol of the circle containing the cross is the sign of regeneration, reincarnation and the basic principle of the universe. The cross symbolises male and female, it also signifies redemption and regeneration; and the circle denotes eternity, the endless cycle, the "ever-becoming," creation and suchlike ideas. The circle containing the cross is familiar to the astronomer as the glyph of the earth, to the astrologer as the Part of Fortune, to the hieroglyphist as that of property; and a legion of other things according as to how it is connected with the circumstances in which it appears.

According to theosophic and all occult teaching each race on each planet has seven ages. That which is known as the *Manvantara*, sweep of life, and period of activity, consists of seven sweeps of life round the planetary chain; and at the end of each round it is interspersed with what is known as a *Pralaya*, or period of inactivity. At present we are in the fifth race of the fourth round; and when the septenary revolution of life has culminated, then sets in the *Mahapralaya* or "Great Death": the minor periods of inaction being known as *Solar-pralayas*. Each planet has seven races in every round, and each race has seven ages, in their involutionary and evolutionary stages: thus, golden, silver, copper, iron, copper, silver, golden. The iron age is the intermediate one between the periods of involution and evolution. And as each sweep of life is separated by a *Pralaya*, so in the same manner each race is separated by a colossal cataclysm, sometimes by fire and sometimes by water. But for further information on this subject, I should recommend the reading of "What is Theosophy," by W. G. Old, Esq.; and for more elaborate unfoldment, "The Pedigree of Man," by Mrs. Besant, and "The Secret Doctrine" of Madame Blavatsky. Enough has been said for the purpose in hand.

The ages of each race are divided in the following manner:—

Golden Age	...	...	1,728,000 years
Silver Age	...	...	1,296,000 years
Copper Age	...	...	864,000 years
Iron Age	...	...	432,000 years
			<hr/> 4,320,000 years

The above total is the time apportioned to each race in the evolutionary chain; and when compared with what is known as the Naronic cycle, the contrast

becomes significant. According to this cycle the Earth is under the rulership of each sign of the Zodiac for 600 years; 600 by 12 by 360 equals 2,592,000 years. Now the Equinoctial or eastern point of the Earth precedes or moves back apparently at the rate of 50 seconds of space per century, that is 1 minute in 120 years; and 120 by 60 by 360 equals 2,592,000 years. Here there is a remarkable agreement between astrological, astronomical and occult science: each corroborating the other. And when compared with the totalling up of the period of a race in evolution by the adding of its ages, the matter is more than a coincidence it must be admitted. 2,592,000 years is 100 times the period of the precession of the Equinoxes: a phenomenon that is caused by the polar declination of the Earth, and not the motion of the solar system through space.

The Earth has three motions according to science, which are rotation, nutation and revolution: which means it spins, nods and moves round the Sun. But there is another movement which science ascribes to the cause mentioned above, the movement of the system through space, which in reality is caused by the globe tilting from the equator towards the poles at the rate of 50" per 100 years. Sir Robert Ball is the only scientist I know who subscribes to this; and accounts for the glacial and torrid periods of the Earth from this circumstance.

The first motion is the spinning motion of the globe at an angle of 23° to the ecliptic; the second is that of its travelling along its orbit round the Sun; the third is its nodding motion; and the fourth is its tilting movement wherewith the equatorial points gradually steal up to the Polarian position. To form a clear idea of this matter think of a figure waltzing round a room slowly nodding its head as it travels, and turning very slowly head over heels in its progression. Rather a unique form of dancing, and not to be encouraged; but it is a very good illustration of what is meant. When this part is made plain and comprehended properly, the subject will become clear.

This tilting motion of the globe is very easily proven. Before me as I write lies the fossilised specimen of a tropical fern, taken from the sandstone deposit of the Giffnock quarries in the Clyde Valley. Now this fossil points to the fact that the Valley of Clutha was once under tropical conditions. How otherwise can the petrified plant be accounted for? The Rev. Dr. Hatley Waddell of Dumbarton, proved conclusively in his book, "Ossian and the Clyde," that Strathclyde, from Cathkin Hills to the Campsie Range, was, in or about 2,000 years ago, an inland sea; and the river Clyde is but the remains of the vast track of water: The Clyde is a river which is constantly under the action of the dredger; and which, if neglected, would become shallow, and not afford depth to float the great ships that sail there. Here, it will be observed, is a slow retreating of the sea, which can only be reasonably accounted for by this tilting movement of the Earth: also explaining the remains of the tropical plants found in the sandstone of Giffnock quarries. And another strong proof for the inland sea is, the Clyde Valley abounds with the fossils of fish, and the remains of primitive boats and skiffs, far from the ways of water. Here we see the

* To be had from W. Foulsham & Co., 4, Pilgrim Street, London, E.C. Price 1/-.

Earth is under continual change, water giving place to land, torrid to arctic zone, water pulling down and fire building up; all transient factors and forces in the great evolutionary scheme of God. G. E. Sutcliffe, Esq., has ably dealt with this theme, demonstrating how astronomical and mathematical science goes to corroborate the occult teaching on this subject. I can recommend his book, "Lectures on Science and Theosophy," as a thought-stimulating, interesting production, which goes very abstrusely into the figures and computations of the theme in a masterly manner. Mr. Sutcliffe points out that the orbit of the fixed stars, Sirius and Vega, are one, and intersect or cross at right angles the orbit of the Earth. Now these two great suns in their paths of motion forming the square, conjunctive and oppositionary aspects, influence and produce immense seismic disturbances on the Earth, and the solar system. And when the periods of these great bodies' motion is calculated, it is found to approximately fit the great stretches of duration, allotted by occultism, to the going and coming of the subroot and root races. As mentioned at the opening of this article, the subject is vast; and to those who would follow it further, I can only refer them to the books spoken of above and beforehand. I am painfully aware of the shortcomings of this production: but if the slightest suggestion or stimulus has been given to the thought of a few souls—or even one—then I will not have striven in vain.

But to summarise. Lord Kelvin by mathematical estimation apportioned to the Sun, as a self-luminous body, the length of a hundred million years: that is the age of a solar system. On further investigation, by observation and experiment on the subject of atomic energy, it was shown that there was as much energy contained in the atom as would give to the solar system 40 times the length of that stated by Sir W. Thomson. This made the age of a system 4,000,000,000 years, which is very near that period of time known as A Day of Brahma—4,320,000,000 years. Here the agreement is remarkable.

To state the thesis or method of creation or evolution in a cursory way, it might be resolved thus: Each system comes from the nebulous conditions, to that of life-manifestation; and then when tidal action has ceased, and each offspring of the central body has returned to its source, the parent sun will die itself. This will be what is meant by the *Solar Pralaya* or Solar Death: also the end of one stage of the *Manvantara*, or period of activity. And then from out the depths of space shall come another great Sun which shall collide or come in contact with the inactive centre of the system, and immediately arouse it again into a whirling, blazing nebula. And again the process of forming the system will have begun; and once more pass through another step in the *Manvantara*. And so on until the seventh round is accomplished; and then shall come the *Mahapralaya*, or Great Death. And in this is made manifest that Reincarnation is evidently the law of the Universe: from the world to the star, from the atom to the system. Again, the occult axiom, "As above, so below." And as the spiral structure is true of the great nebulae or the heavens, so the same

structure is found in the smallest point of matter. Everything in the universe is revolving round a centre; and all revolving around one great centre. Before another wanderer in space shall invade our system, each planet will have fallen back again into the Sun; and the Sun itself will be cold to the centre. Professor Lowell, speaking of "An Intruder from Space," in his "Evolution of Worlds," says, "Not only may each of us rest content in the thought that he will die from causes of his own choosing or neglect, but the Earth herself will cease to be a possible abode of life, and even the Sun will have become cold and dark and dead so long before that day arrives that when the final shock shall come, it will be quite ready for another resurrection."

After contemplation of the subject of creation from the standpoint suggested and set down in the foregoing matter, it will be found it offers the only feasible and working hypothesis available. It is the best I know. It is an explanation at the very least; and as I have remarked elsewhere, I have yet to see better. But again let it be remembered it is not put forth as an ultimate explanation, for explanations will change as the course is made by the great stream of involution and evolution. Explanations shall change concomitantly with the unfolding tide of matter and spirit; and we shall comprehend in as far as we are able to receive. For verily humanity is on the upward path of unfoldment: the evolution of matter and the involution of spirit has come to an end. The turning point is past in the downward course, and the involution of matter and the evolution of spirit has begun: humanity is on the path to spiritual freedom. And all is well in the great scheme; therefore let the soul rejoice. Let the soul learn the great truth of God: not standing appalled in horror at the contemplation of a meaningless universe. Let the spirit be comforted with the truth that has been laid down, so that when the Great Shadow, "who holds the keys of all the creeds," enters our life to summon us forth, we may say with the dying Claudian, "I see—I know; I understand."

There is so much bad in the best of us;
And so much good in the worst of us,
That it hardly behoves any of us
To talk about the rest of us.

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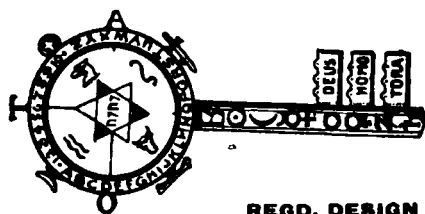
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The Books of Holy Writ attest their magic powers. See Ex., 39 chap. The masters of ancient wisdom attest their power, and always wore them. Every secret order has its charms in the shape of emblems, on which are engraved cabalistic signs of the order. Every country and city chooses a symbol of expression of the past or future.

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1st, the numbers and letters which all people vibrate to. The four signs of the Zodiac—Leo, Taurus, Aquarius, and Scorpio.

The four angels of the four elements—air, fire, earth, water.

The four symbols of manifestation—the cup, cross, circle, and sceptre.

The double trine in the centre showing involution and evolution.

The union of spirit and matter, or the soul seeking its divine counterpart.

The seven planetary signs showing the rulers of our destiny and one of which we are born under.

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Horoscopes of Notable People.

THE DUKE OF CONNAUGHT.

THE recent visit of the Duke of Connaught to open the new South African Parliament, has brought us a request from several quarters to publish the Horoscope of this clever and popular prince. He was born at Buckingham Palace on May 1st, 1850, at 8h. 17m. a.m., with the 14th degree of the sign Cancer on the Eastern Horizon, and the planets placed as in the subjoined figure. Mars rises in the ascendant in sextile to Mercury and Venus, giving a strong martial and fearless tendency, executive power, organising ability and power to command, with energy, enterprises and great skill. Mercury and Venus in conjunction give a kind and affectionate disposition, good memory, excellent mental gifts and a love of art, music and things of beauty.

The character is practical, reliable, ambitious and somewhat reserved, while the strong trine of the luminaries from earthy signs is an excellent indication of great success in life.

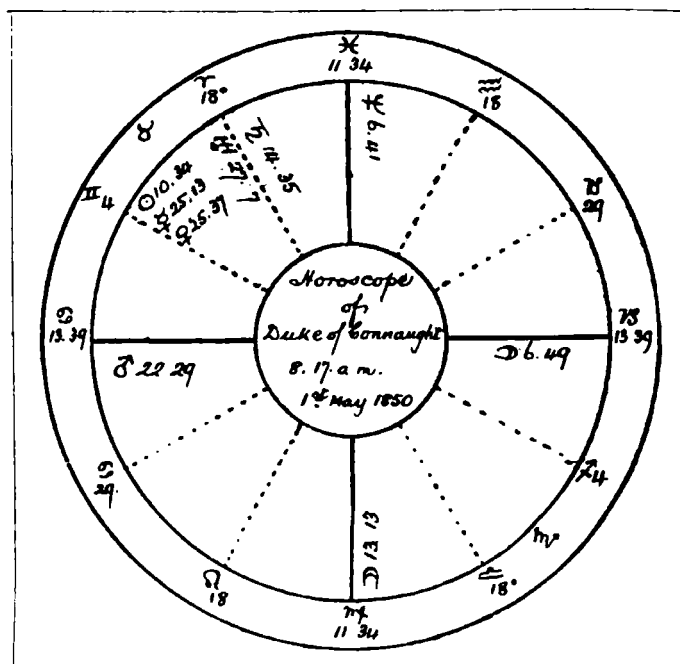
The ascending position of Mars give a liability to martial diseases and accidents, and it is very curious to note that on two occasions when visiting Scotland (ruled by Cancer), the influence of this planet has been particularly in evidence. On the first occasion he

suffered from small pox, and on the second he was injured in a motor-car accident.

The chief events in the Prince's life have been signified by the following directions.

Death of Father, December, 1861. Asc. \odot δ rod d., \odot δ $\#$ con. \mathcal{D} \square \odot , \square $\#$. Marriage March 13th, 1879. Asc. par. ♀ d., \ast ♂ d., \odot \ast δ , \mathcal{D} Δ ♀ , Δ ♀ . Voyage to India September, 1886. M. C. Δ \mathcal{D} m. d., par. ♀

Z, con. Death of Queen Victoria. \odot par. δ d. \mathcal{D} R \square δ P, ♀ \square $\#$. Voyage to South Africa. \mathcal{D} R par. ♀ P \odot δ ♀ con. The influences at the present time are not very favourable, for Venus is approaching a square of the \odot R and the transits of ♂ and δ through ♈ , over the radical positions of \odot , ♀ ♀ are not reassuring for peace or rest of mind. Mercury, however, is in



parallel to the \mathcal{D} R which is generally indicative of further voyages and travel for our Royal subject.

In six years' time the Sun reaches the \square ♈ , but is then in sextile with Jupiter. The critical period in the Duke's life is, however, about twelve to fifteen years from the present time, when the \odot is \square ♈ R and applying δ δ R.

1916 is the critical year, for the \mathcal{D} will then be \square \odot P, δ ♈ P, δ $\#$ R, \square δ R, and ♀ P δ \mathcal{D} R.

The Influence of Colours.

By "SEPHARIAL."

THE Sun is the source of the cause of light and heat to this universe, but not of light and heat themselves. Etheric vibration gives rise to light and also to heat. There are three or four different modes of etheric vibration known to science. The calorific or heat-producing vibrations are below the red of the spectrum. The luminiferous or light-bearing vibrations are included in the gamut of the spectrum. While above the violet are the electrical vibrations which produce the phenomena so well known to us in telegraphy. Above these again are the X or Röntgen rays.

The Sun, therefore, stands for life and intelligence, for all that corresponds with light and heat. Its auric colour is Orange, and this is the colour of the sacred robe which those bear who have surrendered all, that all may be increased. To this Orange ray belong all those magnetic qualities which render men fit to govern. It gives the self-extensive sense and faculty, the sense of the greater "I" in all things, the ability to control, energise and direct others. Such as are invested with this vital aura carry with them and communicate to others a freshness and vitality which is more invigorating than the air of the hills, for it requires nothing in return and suffers nothing in conversion, being already the humanised essence of life. Along with this super-abundance of vitality there goes a joyousness and buoyancy of mind which is contagious in its freshness and geniality. These people love life, sunshine and splendour. They are opposed to all cliques and cabals and take no interest in artificial or sordid things. They are focal centres for the vital forces of the universe. They view life through the golden haze of an established optimism. They have confidence in themselves and rarely suspect others. What Mars (red) concentrates and determines to specific purposes, the Sun diffuses universally. Neither love nor hatred and sforceful expression through the Orange

ray, but its subjects are responsive to appreciation, praise and encouragement of all kinds. Reciprocity is hardly enough, however, and the children of the Sun love to indulge in *largesse* and are splendid in their generosity. They depend more on influence than on intellect or faculty, and when the aura degenerates from Orange to russet or green, they lose their magnetic qualities and become colourless and inconsiderable persons. The characteristic of the Sun, as of its Orange aura, is *vitality*.

A Remarkable Dream.

THE dream of the passenger on the steamer *Waratah* related at the recent inquiry, momentarily revived interest in the question of the value of premonitions. From an article on the subject in the *Occult Review*, by Paulina Fayne, we quote the following story:—

One morning I was standing at my sitting-room window, idly looking out on the lawn, the garden gate opening close by on to a country road. Without any train of thought leading up to it, I suddenly began to think of a person who lived some distance away, whom I had not seen for years, and certainly had not thought of in any way for twelve months at least. My mind continued occupied with Mrs. M —, till, hearing the click of the gate, I looked round, and there was the identical person entering! I was glad to see her, and then in the course of conversation she told me she had dreamed more than once of late that I was leaving my pretty country home, and that my lawn was occupied with the auctioneer and buyers of my effects (which actually was the case a few months later). Here were premonitions on her part and mine.

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Birthday Influences during February.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, * ♃, * ♄. A successful year, important changes, improvement in position, social and financial benefits and happiness in domestic affairs. A child born on this day will be brave, courageous and skilful, will rise in life, and be prosperous and popular.

2. THURSDAY. (Ruled by Jupiter). ♃ in ♄, ♄ ♄, * ♄, Δ ♄, * ♄. A successful year, gains and promotion, changes and developments in affairs, but some danger of indisposition and bereavement. A child born on this day will be popular and respected, very successful in life, but health will at times be a drawback to success.

3. FRIDAY. (Ruled by Venus). ♃ in ♀, □ ♄. A troublesome year, financial losses, danger of litigation, some unpopularity, and feverish complaints. A child born on this day will be extravagant, often involved in litigation and financial troubles, and generally unsuccessful in life. Will be of a hasty and quarrelsome disposition.

4. SATURDAY. (Ruled by Saturn). ♃ in ♀, * ♄, □ ♄ & ♄. A variable and worrying year, improvement in position, but danger of plots, schemes, unpleasant changes and many worries and annoyances. A child born on this day will be wayward and whimsical, and very unreliable, will do best in employ of others.

5. SUNDAY. (Ruled by Sol). ♃ in ♄, □ ♄, ♄ ♄, Δ ♄ * ♄. Another changeable year, danger of indisposition and bereavement, but some financial benefits and success in dealings with the other sex. A child born on this day will be energetic and artistic, popular with the opposite sex, but health and environment will be a drawback to progress in life.

6. MONDAY. (Ruled by Luna). ♃ in ♄, □ ♄, * ♄, ♄ ♄. A variable year, benefits and success in business, with promotion, but heavy financial troubles and danger of litigation. A child born on this day will be popular and respected, will do well in business, but should guard against extravagance and litigation.

7. TUESDAY. (Ruled by Mars). ♃ in ♄, Δ ♄, □ ♄, Δ ♄. A worrisome and unsettled year, changes, some beneficial and others the reverse, little annoyances, and some disappointments. A child born on this day will be unsettled and unreliable in work, clever and intelligent, but unsuccessful in dealings with the other sex.

8. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, Δ ♄. A changeable year, little worries and annoyances, but some benefit in employ. A child born on

this day will be wayward and unreliable, and should always remain in employ.

9. THURSDAY. (Ruled by Jupiter). ♃ in ♄, * ♄, ♄. A successful year, social and financial benefits, gains through elders and superiors. A child born on this day will be steady and trustworthy, popular and respected, and will rise in life.

10. FRIDAY. (Ruled by Venus). ♃ in ♄, Δ ♄, ♄ ♄, Δ ♄. A variable year, danger of accidents and disputes, some benefits in employ and in dealings with the other sex. A child born on this day will be rash and hasty, clever and inventive, and will be successful in life.

11. SATURDAY. (Ruled by Saturn). ♃ in ♄, ♄ ♄, ♄ ♄, □ ♄, ♄ ♄. A very disastrous anniversary, worries, annoyances, bereavement and indisposition, many troubles and unfavourable changes. A child born on this day will be erratic, unreliable, unsuccessful in life, and have a very hard struggle to obtain a competence.

12. SUNDAY. (Ruled by Sol). ♃ in ♄, □ ♄. Another disastrous year, danger of plots, indisposition, accidents and quarrels. A child born on this day will be hasty and vengeful, wayward and erratic, and very unsuccessful all through life.

13. MONDAY. (Ruled by Luna). ♃ in ♄, ♄ ♄, Δ ♄. A changeable year, disappointments and worries, much annoyance, but benefits in business, new schemes and plans, and improvement in position. A child born on this day will be clever, energetic and businesslike, will have a fair amount of success, but generally will have to fight hard.

14. TUESDAY. (Ruled by Mars). ♃ in ♄, * ♄, Δ ♄, ♄ ♄. A variable year, danger of indisposition and accidents, but will gain through elders and superiors. A child born on this day will be steady and reliable, but should always remain in the employ of others.

15. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, * ♄. An unsuccessful year, danger of indisposition, accidents and losses, many little worries, but some favourable changes and benefits through the opposite sex. A child born on this day will be erratic and hasty, inclined to worry, but will be popular and artistic, and fairly successful in life.

16. THURSDAY. (Ruled by Jupiter). ♃ in ♄, Δ ♄, Δ ♄. A quiet year, with some favourable changes and benefits in employ. A child born on this day will be clever and intelligent, but inclined to be extravagant.

17. FRIDAY. (Ruled by Venus). ♃ in ♄, □ ♄, ♄ ♄. An unsettled year, danger of accidents, disputes and loss of work, many annoyances. A child born on this day will be rash and hasty, very unreliable, but kind and affectionate. Will not be very successful in life.

18. SATURDAY. (Ruled by Saturn.) ♃ in ♈, ♎, ♏, ♐, ♑, ♒. A changeable year, benefits in employ, gain and success in business, but unpleasant changes, indisposition and many obstacles. A child born on this day will be popular and respected, but erratic and eccentric, will have many trials and obstacles to contend with.

19. SUNDAY. (Ruled by Sol.) ☉ in ♈, ♏, ♐, ♑, ♒. A successful year, new ventures, social and financial benefits, and general success in affairs, some slight trouble through letters. A child born on this day will be energetic, popular and respected, will rise in life, and have much success in business.

20. MONDAY. (Ruled by Luna.) ☾ in ♈, ♏, ♐, ♑, ♒. Another successful year, changes, travel, gain through the other sex, many important developments in affairs and business. A child born on this day will be energetic and enterprising, refined and artistic, and generally successful in life.

21. TUESDAY. (Ruled by Mars.) ♀ in ♈, ♏, ♐, ♑, ♒. An unpleasant year, promotion in business, but danger of disputes, quarrels and many annoyances. A child born on this day will be steady, practical, trustworthy, but should guard against disputes, litigation and unpopularity.

22. WEDNESDAY. (Ruled by Mercury.) ☿ in ♈, ♏, ♐, ♑, ♒. A quiet year, benefits in employ, and some little annoyances. A child born on this day will be clever and intelligent, but will have a quiet life.

23. THURSDAY. (Ruled by Jupiter.) ♃ in ♈, ♏, ♐, ♑, ♒. A variable year, indisposition and bereavement, many little worries and troubles in money matters, gain in employ. A child born on this day will be steady and respected, but health and environment will have much to do in moulding his career in life. Should be generally successful.

24. FRIDAY. (Ruled by Venus.) ♀ in ♈, ♏, ♐, ♑, ♒. A quiet but successful year, financial and social gains. A child born on this day will be popular and philanthropic, and will be greatly respected.

25. SATURDAY. (Ruled by Saturn.) ♃ in ♈, ♏, ♐, ♑, ♒. An evil year, danger of plots and schemes, loss of work, and many unpleasant changes and worries. A child born on this day will be hasty and vengeful, erratic and abrupt, and will have many troubles to contend with in life, mostly brought about by want of thought.

26. SUNDAY. (Ruled by Sol.) ☉ in ♈, ♏, ♐, ♑, ♒. An evil year, danger of accidents, indisposition and bereavement, many obstacles to contend with. A child born on this day will be rash, hasty and bad-tempered, and will have much to contend with in life.

27. MONDAY. (Ruled by Luna.) ☾ in ♈, ♏, ♐, ♑, ♒. A very unsettled and worrying birthday, many annoyances and upsets, but some favourable changes and gain in employ. A child born on this day will be clever and intelligent, but have many ups and downs in life.

28. TUESDAY. (Ruled by Mars.) ♀ in ♈, ♏, ♐, ♑, ♒. A more successful year, business benefits, social and

financial gains, and improvement in position. A child born on this day will be popular and respected, clever and intelligent, and more or less successful in life.

An Egyptian Curse.

IN an "Illustrated Interview" of Lord Charles Beresford which appeared in *The Strand Magazine* in 1896, the following appears: "As a kind of souvenir of his adventures in Egypt and the Soudan, Mr. Ingram (of *The Illustrated News*) bought a mummy for £50 from the English Consul at Luxor. The mummy was that of a priest of Thetis and it bore a mysterious inscription.

"Ingram sent the mummy home in a big case. Over the face was a *papier maché* mask which is now deposited in the British Museum. The last-named institution was asked to send along an expert to decipher and translate the inscription which was long and blood curdling. It set forth that whosoever disturbed the body of the priest should himself be deprived of decent burial; he would meet with a violent death and his mangled remains would be "carried down by a rush of waters to the sea." This is the first part of a fascinating romance of real life.

"Some time after sending the mummy home, Mr. Ingram and Sir Henry Meux were elephant-shooting in Somaliland, when one day the natives brought in a great chunk of dried earth, saying it was the spoor of the biggest elephant in the world. The temptation was too much for the two sportsmen, so they hunted up that herd. "I've left my elephant-gun behind," cried Sir Henry, in dismay. "Take mine," said Ingram, generously, leaving himself with a comparatively impotent small-bore.

"When they sighted the elephants, Sir Henry went after a bull, and Mr. Ingram turned his attention to an enormous cow. His method was to turn round in the saddle, fire a shot, and then gallop his pony on ahead, dodging the infuriated elephant among the trees. At last, looking back for another shot, he was swept out of the saddle by the drooping bough of a tree. The moment he reached the ground the wounded elephant was upon him, goring and trampling him to death, notwithstanding the heroism of his Somali servant who poured a charge of shot right into the monster's ear.

"For days the elephant would not let anyone approach the spot, but eventually Mr. Ingram's remains were reverently gathered up and buried for the time being in a nullah, or ravine. Never again was the body seen, for, when an expedition was afterwards dispatched to the spot, only one sock and a part of a human bone were found; these pitiful relics were subsequently interred at Aden with military honours. It was found that the floods caused by heavy rains had washed away Mr. Ingram's remains, thereby fulfilling the ancient prophecy—the awful threat of the priest of Thetis. The mummy is now in the possession of Lady Meux, and Sir Harry has the tusks of the elephant."

Astrology and the Human Body.

By E. H. BAILEY.

THE HEART.

WE now come to a very interesting, and from an astrological point of view, a very complicated organ, and this on account of the numerous divisions and parts, auricles, ventricles, valves, etc.

Now the heart is under the rule of the sign Leo, though all the fixed signs claim a certain sub-rule over it, and the Sun. The rulerships of the other planets may be briefly laid down as under :—

The Moon over the Heart functions, Pericardium.

Mercury over the Nerves.

Venus over the Veins and Aorta.

Mars over the Ventricles, Muscles.

Jupiter over the Arteries, Right Auricle.

Saturn over the Left Auricle, Endocardium.

Uranus over the Valves.

Neptune over the Depressor Nerve.

This is, of course, a very incomplete division, as numerous other particulars are wanting, and only investigation and research can supply this.

As regards the various diseases caused by the planets when in the sign Leo, the following may be taken as supplying the chief ailments :—

The Sun causes general disease of the heart.

The Moon produces irregularities of the heart's action.

Mercury produces palpitations, neuralgia, and nerve troubles of the heart.

Venus causes aortic disease, palpitation and heart troubles through indiscretion in dress, tight lacing, etc.

Mars gives rises to hypertrophy, palpitations, syncope, aneurisms, angina.

Jupiter causes fatty degeneration of the heart, and ailments due to indiscretions in diet.

Saturn produces organic weakness, gout in the heart, weak action and auricular disease.

Uranus causes spasms of the heart, valvular disease, stoppage of the heart's action.

Neptune causes suspension of the heart's action through injudicious taking of opiates, narcotic. It is the cause of what is known as "tobacco heart."

In the next issue we propose to deal very fully with the bowels, digestive organs and intestines.

A Cure for Consumptives.

DR. J. MONTEIVO of Silva, published in "The Messenger of San Pablo," Brazil, the following important communication. Translated by Mrs. C. L. Sharp for The Sister Republics.

"Who does not fear tuberculosis with its miseries and sufferings? But notwithstanding all the miseries it has caused in the world we must not despair of finding a cure.

"The juice of the plant of the banana or even the water of the fruit produces miracles in the cure of tuberculosis.

"I have known many consumptives to be cured with this juice and oil of "Capivara," which works as a powerful food and great modifier of nutrition.

"I visited one day a village near the sea and was invited to visit a lady seriously ill. I made an examination and found her to be in the last stage of consumption. She coughed frequently, the expectoration was abundant, with high fever, also profuse perspiration at night. She was weak, had diarrhoea, her appetite had failed her even to an aversion to food.

"Some members of her family, victims of the same disease, had been caring for her.

"I was puzzled what to do for her as I did not care to give stimulants. I ordered the juice of the banana and preferred the "San Thome" as it is stronger.

"I had them cut each day, a stalk a little over one-half yard long, which was crushed in a mill. The juice was filtered and kept in a clean bottle which was given to the patient four or five times each day, about two wine glasses full each time.

"With only this treatment after three days she was able to be up. All the symptoms of the disease had greatly diminished. She recovered her appetite and her strength and had a greater desire to live. Thanks to this simple remedy.

"An unfortunate youth who had worked hard with little to eat was suddenly attacked with tuberculosis. His constitution was quickly undermined and was abandoned by his family for fear of contagion; but a charitable soul came along and took upon herself his care, and when there seemed no help for him she gave him the juice of the banana plant, and subjected him to strict hygienic rules.

"After two months he was convalescent, his

weight increased, the cough had disappeared completely as also the fever, but he continued taking the remedy for some time. He had travelled much in search of a climate that would cure him, but no place seemed to bring relief.

"It would take volumes to tell you of the experience of this remedy. Certainly no remedy can be cheaper or more simple.

"All classes of the banana are good, but the best is the "San Thome," as it contains the highest per cent. of galotanic.

"Each day a short piece of the trunk should be

cut fresh from the stalk, the juice pressed from it, then strained and kept covered. The doses should be four wine glasses a day until six in the evening. The juice does not keep many days as fermentation takes place and the tonic substances disappear.

"It is not only useful in tuberculosis, but also in cases of inflammation of the mucus gastro intestines, in asthma, catarrh, laryngitis, and is also good as a gargle."

Although we have not seen this remedy used, we give it with the hopes that there might be some virtue in it.—*The Sister Republics.*

The Evidential Power of Numbers.

By "NUMERARY."

IT was once stated to me by a well-known astrologer that "Numbers" was not a scientific study but merely an amusement, yet considering the number of works published on the above subject and the astounding results arrived at by any earnest investigator, one should pause before making such a ludicrous statement.

I have made it an especial study for the last few years and have been able to prove beyond doubt the efficacy of numbers and their prophetic accuracy regarding most mundane affairs. There are several alphabetical values in use: the Hebrew, Greek, Persian, Arabic (sound), etc. But after investigation I find the English values give the most pointed results.

I take the alphabet in the order of the letters, viz: A = 1, B = 2, C = 3, etc.; this alphabet has a 9 potency and each letter is reduced to a unit: for instance, M = 4 and not 13. Instead of taking the date of the month as many people do, I take the position of the Sun in the signs and add to the year.

We will now take the names of a few ships, etc., which disaster has overtaken during the last 12 months:

February 12th, wreck of the British steamer "Magellan." 51 lives lost.

Taking the above alphabet we find that "Magellan" = 29. On February 12 \odot 23° ♒ and Aquarius is the 11th sign. We now add 23 and 11 which equals 34, to this add the year 1910 as follows: 1 plus 9 plus 1 plus 0 plus 3 plus 4 equals 18; add "Magellan's" number 29 plus 18 equals 47. There is no distinct potency for 47, so add 4 and 7, equals 11. This number is symbolised as the "Clenched Hand," a number with an evil reputation. On the same day the French steamer "General Chanzy" wrecked off Minorca. "General Chanzy" equals 67; add 18 (day number) 67 plus 18 equals 85; add 8 and 5, equals 13. Symbolised as "Death," a number of death and destruction. There were 154 drowned.

Take next the French submarine "Pluviose," which equals 38, sunk off Calais May 26th. \odot 7° π 3rd sign. 7 plus 3 equals 10 plus 1910 equals 12 plus 38 equals 50 equals 5. Symbolised as

"Nemesis," a number of fire and struggle, competition and strife. There were 26 drowned.

We will now take that terrible mining disaster in Lancashire. "Pretoria mine" equals 71. December 21st, \odot 30° ♀ 9th sign. 30 plus 9 equals 39 plus 1910 equals 23 plus 71 equals 94; 9 plus 4 equals 13, "Death." This is also symbolised as a "Skeleton with a scythe reaping down men." There were 344 lives lost. For another instance take the strike at Dunkirk, May 4th. \odot 15° 8 2nd sign, 15 plus 2 equals 17 plus 1910 equals 19. "Dunkirk" equals 34 plus 19 equals 53, 5 plus 3 equals 8; a number of disruption, separation, destruction, promise and menace. 25,000 men struck work.

The above symbols are taken from Kozminski's "Book on Numbers."

Again, if we take as an instance the death of our late King Edward VII., who died May 6th. \odot 17° 8 2nd sign; 17 plus 2 equals 19 plus 1910 equals 21. Albert Edward equals 50 plus 21 equals 71.

Now here we have a number having a symbol of its own, therefore does not require reducing to a unit. 71 is symbolised as the "Reaper," a very powerful number, but not considered fortunate, as it threatens the body and worldly concerns.

Take again the Revolution in Portugal. Portugal equals 38. October 3rd \odot 11° ♈ 7th sign. 11 plus 7 equals 18 plus 1910 equals 20 plus 38 equals 58 equals 5 plus 8 equals 13. "Death." A number of destruction, etc. One will see by the foregoing examples that it is only possible to pick the good and evil days, not that such and such an event will take place, but that there is a distinct danger of mishap on any particular day.

The above alphabet may be used with success for any event say, examinations, races, competitions, etc., only a slightly different method of application is necessary. Planetary hours are used in many cases, and the numbers they govern.

I think I offer you in this article enough inducement to take up the study of numbers, and having once done so you will never regret the step taken.

My calculations for the Sun's position are taken from a book by "Sephariel."

Divination in the Drawing Room.

Contributed by "NACHIEL."

[This article appeared in "Beeton's Christmas Annual" some forty years ago. Some of the interpretations are of a novel and interesting nature and seem to point out a theory of Astro-Chartomancy—ED.]

TRAVELLING in Spain many years ago I became acquainted with a Jewish gentleman of great and varied information. Our route led us together through a considerable portion of the South and West of Spain, and our conversation fell occasionally upon the Moors who had once held possession of that magnificent country, and the gitanos, who are still found there in greater purity of race than elsewhere. I spoke one day of their Eastern origin and adduced some of the arguments in favour of it which have since become familiar to the world through Mr. Borrow.

Looking at me with a very keen expression my companion asked me, "Did you ever have your fortune told by a Spanish gipsy?"

I pleaded guilty.

"And did anything come of it?"

"A very curious coincidence did certainly occur," I replied.

"Would you object to tell me how he prognosticated the future, and what kind of coincidence it was to which you refer?"

"Certainly not," said I. "I will tell you with great pleasure. You rightly say *he*, for it was a man who told my fortune, and he did it by means of a particularly dirty pack of cards. I was at Carpio last year and was going to Gijon to spend a few weeks by the sea, and should, of course, have to pass through Oviedo. I was in company with a party of contrabandistas; and my progress was regulated by theirs. A little beyond Carpio we were joined by a gitano, who, after persuading several of the company to take a glimpse into the future, tried his hand upon me. I was not unwilling to give him the opportunity. We seated ourselves on a bank by the roadside and allowed the band to go on. He requested to look at my hand; I gave it to him, he examined it with great attention and compared the lines of one hand with those of the other; cut one or two hairs from my head, which he rubbed on the leaf of some herb he carried about him and then tasted. He next addressed me thus: 'Senor,' said he, 'you are a learned man, very polite and elegant—*muy formaty complido*--but you are hasty and passionate and do not easily bear to have anything said to you that is not quite complimentary. May the gitano speak plainly to the noble son of the north?'"

"Say on," was my reply. "Say on, O man of occult art and dark learning."

"Then, senor," continued he, "I would say that you are wise, but that there are those older who are wiser than you; you are skilful but there are others more skilful; and now I will give you more particulars." So saying, he drew from his pouch a greasy pack

of cards, and after certain cuttings and shufflings proceeded to reject three and arranged the remaining forty-nine in seven rows; these he contemplated for a space of about ten minutes and then pronounced on my fate as follows:

"You are a man seeking after buried treasure, and at Oviedo, whither you are now going. You will be notably and most egregiously cheated. This warning ought to protect you but it will not."

"Many thanks," said I, "forewarned is forearmed; but I am not a seeker after buried treasure, and as I have no business to transact at Oviedo, I do not see very well how I can be so egregiously cheated."

"There spake out the Inglese," said my prophet, "only he will be so good as to observe it is not *I* that speak, but the fates. Of course, they may be wrong and the Senor Inglese right; though if I were at liberty to form an opinion on the subject, I think it would be in favour of destiny."

"Can you not tell me something else," I exclaimed; is there no fortune awaiting me in my own land? Are there no bright eyed senoritas—

"Senor, senor," interrupted he, "pardon me; for the present I say no more than what I have already told you; we may not speak twice when credence is not given to the first prediction. Should we ever meet again and you ask me for the exercise of my skill I will freely use it for you, but for the present I am dumb."

I gave the gipsy a dollar, a very large donation at which he looked both pleased and surprised, and went on my way. Scarcely had we arrived at Oviedo, when I was accosted by a man in black who told me that he was a dealer in antiquities; that he recognised me as an Englishman; that the English were good customers; that he was sorry there were so few in Spain; and finally, that he had in his possession a number of very remarkable coins which had been found in a chest under the ruins of an old church, and which I might have at a very low rate considering their rarity and value. Oho! thought I, here comes the second act of the comedy, only I do not see why the gitano should care to spoil this rogue's market by putting me on my guard. So thinking, I determined to play the game out, and expose first to himself and then to the authorities, this dealer in forged antiquities, this falsifier of Caesar's money.

With much caution the chest was brought to the posada, where I had taken up my abode. I looked at it carefully and was fully satisfied as to its age and genuineness. Then I turned to the contents, and, to my utter astonishment, found that there was not a false coin! The price asked was certainly less than one tenth of what my old friend Leigh Sotheby would have obtained for them at his auction rooms. I was, as sailors say, "thrown on my beam ends." I could only believe that the dealer himself believed himself to be selling forgeries, but my

practised eye, educated for years in all that concerned numismatic science, told me that there was no deception here. Whatever fraud might be intended I completed the purchase, and went happily to sleep; at least, as much so as the Norfolk Howards and other insects of an Asturian posada would permit.

But the next morning my satisfaction was considerably diminished. A servant of the Bishop was announced as desiring to see me. He informed me that the cabinet of his master had been broken open by one of his lordship's domestics; that he had been traced to my inn with a casket of great value; that he had gone away without it, and though not yet captured, he would in all probability be ere long in custody, as the police were already on his track.

I had certainly been *most notably and egregiously cheated*. I need hardly tell you the sequel of the story. Suffice it to say that I restored the casket and coins to the Bishop, and the police failed in arresting the thief." My companion smiled.

"I would not interrupt a tale so well told, but I knew your story. Did you ascertain your gitano prophet's method of divination?"

"No," said I, "I paid little attention to it, believing it to be a mere hoax."

"That was a pity. The system is very curious and of Indian origin; in fact, it forms one among the many links of the chain by which we trace the gitano to the Hindu. You have mentioned several, you may now add another."

"I should like," said I, "to hear a little more on such a subject."

"I am quite ready to gratify your curiosity. There are those in India who practise the art of chartomancy, and attach to it an immense antiquity."

"Oh, come!" said I, "that is going a little too far. We know when the cards themselves were invented, and to claim an 'immense antiquity' for fortune telling by them comes oddly from a really learned antiquary such as you are. In fact, it is the very circumstance of its modernness that deprives this species of divination of all interest. It is like astrology mixed up into an unspeakable mess by the impertinent discoveries of Herschell, Adams, Hind, Leverrier and their colleagues."

"Don't be in a hurry, my excellent friend. I never told you that any great antiquity was claimed for the cards, but only for the *system* which has been transferred to the modern playing cards. The Indian diviner uses forty-nine pieces of tallipot leaf; on each of these a mystic character is engraved, and the modern cards may easily take the places of the Hindu leaf. In fact, the cards themselves are preferred in India to the tallipot leaf as allowing the system to be more fully developed."

"And pray what is the system?" said I.

"You are hardly in a position to laugh at it after the story you have just told me; but you shall have it, and then you can laugh or not, just as you like."

(*To be continued*).

Old Moore's Table Talks on the Stars.

IV.—THE STARS FOR FEBRUARY.

FOR the month of February, the best time for observing the heavens is between the hours of 8 and 10 p.m., the latter time on the 6th, and 15 minutes earlier for every four days later in the month.

In the N.E. quadrant we find Arcturus, midway between N.E. and E., just above the horizon; and in a line with this star and the zenith will lie the seven big stars of the Great Bear. A few conspicuous stars will be found low down on the horizon between N.E. and N.

In the S.E. quadrant there is little to be seen. Leo will be seen rising, Regulus and Denebola being very prominent a little to the S. of E., a fair distance above the horizon; whilst almost due south, nearly overhead will be seen Castor and Pollux, and a little below them Procyon.

The S.W. quadrant will contain many

objects of note. Due S. will be found Sirius, the gem of the northern heavens, and declining away towards the west, a little higher up will be seen the splendid constellation of Orion, with its numerous brilliant stars and cluster. Still higher up and further west is Aldebaran, at the head of the V-shaped cluster of the Hyades; and still higher up and lower towards the west are the Pleiades. Straight over head, declining towards the west is Capella.

The N.W. quadrant will be dotted with numerous stars, but none so prominent as elsewhere. Andromeda and Pegasus will be due N.W. and setting; the curved group of Perseus, just to the N. of W., a little more than half way to the zenith, and exactly at right angles to this, northwards lies Cassiopeia.

Next month we will introduce several new objects.

Clairvoyance: What it is, how it is done.

By MONS W. DE KERLOR.

IN the past issues of THE MONTHLY MESSENGER the author described the various kinds of crystals in use by the seers of modern times. In future issues he will deal with the practical attainments of the crystal gazer and try to give the explanations of certain symbols and colours which the student of clairvoyance will be conscious of during the period of gazing. The colours which will be perceived do not proceed from the physical, but from the psychical soul-entity of the sitter, and as these are intangible, immeasurable by either instrument or prism or material device of any kind, they do not resemble anything earthly in brightness of hue. No conception of material colour will give the would-be seer an idea of the richness, beauty and strength of these luminous vibrations. One has to think of static electricity seen in a dark room, or the sparks of a high-frequency battery to have a faint idea of these colours.

Now, according to the radio-activity given off by the sitter, these colours of the astral body will be more or less intense in hue, that is, of strong or feeble quality. The duration of this coloured radio-activity will be also perceived and focussed before the retina for a time, long or short. Consequently, the quantity and quality of the "auric" radiations will have to be taken primarily into consideration. Thus the seer can already say whether the soul forces of the consultant are of a refined or gross nature, and whether the latent powers are capable of sustained efforts or not, whether the human battery of electricity is likely to run on for some time, or whether it is nearing exhaustion. The potency of these luminous coloured radiations are manifest on three different planes. Some give indications as to the state physical, good or bad, that is, healthy or unhealthy. On the psychical plane these colours will tell you exactly what is the standard of morality, integrity, or the very reversed and gloomy conditions of the consultant, etc.

If the vibrations that are perceived are of a depressing and sad nature, the gazer should never forget to take a long deep breath to clear himself from these obsessing waves of invisible light. He should perform what is called the "throwing off" of bad conditions, when once the gazing and the reading has come to an end, which should never be more than 20 to 30 minutes.

The existence of these "auric" colours has perplexed the modern scientific world at large. Because the great scientific and materialistic men of the modern schools were not capable of measuring, seeing, visualising the occult vibrations of man as they could a "beefsteak" they are still refuting the existence of human radio-activity.

However, one is thankful to note by the statistics given of the occult literature sold during the last few years that a great many people have their thinking powers earnestly engaged on the subject.

Besides the colours seen in the crystal, appearances of scenes, foreign or local, faces of friends, or of unknown persons, etc., will frequently appear spontaneously without the least wish or desire on the part of the gazer.

The difficulty in this case will be to know sub-consciously whether these are telepathic impressions or if they are of a divinatory nature. It is necessary on the part of the "voyant" to always observe a strictly impartial state of mind and not be carried away by impressions. The seer must consciously and constantly train himself towards attaining perfect calm, repose and poise, in order to give true and proper interpretations. In so doing he will obtain such results as to amaze those who consult him. He will create an earnest desire to investigate and cultivate psychic seeing, thus ennobling man's nature, leading him onwards on the path of progress, and ultimate reconciliation of science and religion.

The next article will deal with the meaning of colours and their adaptation.

OF COURSE you are vitally interested in the future of your son and daughter. A responsibility is yours which you cannot or should not shirk. You should secure a full life reading for your child, it will be an invaluable guide, enabling you to understand the child's natural tendencies and map out a career for which it is naturally adapted, thus avoiding failure.

THE PAPERS recently brought two interesting additions to the lore of dreams. Mr. Claude Sawyer dreamed three times of "a man with a long sword in his hand," and on that account left the *Waratah* at Durban. On the other hand, Bishop Nikandor, of Nisch, dreamed that "a great revolution had taken place in Servia, and the streets ran with blood"—and was promptly dismissed by the authorities. Dreams are evidently ticklish things to interpret—a fact which has been known ever since the famous cases of Pharaoh's butler and baker.—*Observer*.

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"NACHIEL,"

10, Postern Place, Nottingham.

The Fatality of Numbers.

Contributed by "NACHIEL."

THE number 37 has some remarkable properties; when multiplied by 3 or a multiple of 3 up to 27, it gives in the product three digits exactly similar. From the knowledge of this the multiplication of 37 is greatly facilitated, the method to be adopted being to multiply merely the first cipher of the multiplicand by the first of the multiplier; it is then unnecessary to proceed with the multiplication, it being sufficient to write twice to the right hand the cipher obtained, so that the same digit will stand in the unit, tens, and hundreds places. For instance, take the results of the following table:

37 by 3 gives 111	and 3 times 1 equals 3
37 .. 6 .. 222	.. 3 .. 2 .. 6
37 .. 9 .. 333	.. 3 .. 3 .. 9
37 .. 12 .. 444	.. 3 .. 4 .. 12
37 .. 15 .. 555	.. 3 .. 5 .. 15
37 .. 18 .. 666	.. 3 .. 6 .. 18
37 .. 21 .. 777	.. 3 .. 7 .. 21
37 .. 24 .. 888	.. 3 .. 8 .. 24
37 .. 27 .. 999	.. 3 .. 9 .. 27

The singular property of numbers the most different, when added to produce the same sum, originated the use of magical squares for talismans. Although the reason may be accounted for mathematically, yet numerous authors have written concerning them, as though there were something "uncanny" about them.

Here are three examples of magical squares:

2	7	6
9	5	1
4	3	8

These nine ciphers are disposed in three horizontal lines; add the three ciphers of each line, and the sum is 15; add the three ciphers in each column, the sum is 15; add the three ciphers forming diagonals and the sum is 15.

1	2	3	4
2	3	2	3
4	1	4	1
3	4	1	2

The sum is 10

1	7	13	19	25
18	24	5	6	12
10	11	17	23	4
22	3	9	15	16
14	20	21	2	8

The sum is 65

Nine, having been consecrated by Buddhism, is regarded with great veneration by the Moguls and Chinese; the latter bow nine times on entering the presence of their Emperor.

Three is sacred among Brahminical and Christian peoples, because of the Trinity of the Godhead. Peculiar characters are given to different numbers by Christianity thus:—

One is the numeral indicating the Unity of the Godhead.

Two, points to the hypostatic union.

Three, to the Blessed Trinity.

Four, to the Evangelists.

Five, to the Sacred Wounds.

Six is the number of Sin.
Seven, that of the gifts of the Spirit.
Eight, that of the Beatitudes.
Ten is the number of the Commandments.
Eleven, speaks of the Apostles after the loss of Judas.
Twelve, of the complete Apostolic College.

Correspondence.

Arithmetic and Astrology.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—I greatly respect the attitude taken up by your valuable correspondent in relation to astral art. Mr. E. H. Bailey is well known to me as a writer for many years on astrology; but why he should have anything to say against my article in the October issue is beyond me, for I am sure many astrologers could agree with it.

I am willing to be taken to task at any time to learn and be reprovén, for I do not pose either as a Solomon, or yet as a Gamaliel. I have not disparaged anyone specially; but what I pointed out was that many of our writers, in the way which they presented the art, made it repugnant and to all appearances unachievable to the novice. I know this for a fact, and many more astrologers will agree that this is so. As to Arabian superstition being present in the works of astrologers: witness Whalley and Sibley: Zadkiel I. warns the reader specially against these two writers in his introduction to "Lilly's Astrology." The "self-contradiction" in my article exists only in the mind of my critic, and not in my writing.

There is no dispute by me as to the persons named by Mr. Bailey teaching the arithmetical side of astrology in a simple manner. Therefore, Mr. Bailey need not make out a case with difficulties for the occasion. I never questioned the ability of the gentlemen in the matter. They are the most lucid writers on the subject I know, from Ptolemy to Mr. Bailey himself, and that is a range somewhat beyond the reading of "two or three shilling manuals of astrology."

As to directions falling out and not operating at all; let my critic read Raphael's introduction to his "Guides" together with Alan Leo's chapter on the subject in the "Progressed Horoscope," and he will discover that there are many more causes than a "matter of judgment." And the reading and calculation of horoscopes are soldiers of different regiments, although belonging to the same army. I do not dispute that Longitude and R.A. are equivalent to each other; but they are not each other. That they "can be converted into the terms of the other," is admitted. But Mr. Bailey leaves one to infer that they are the same.

Why is the *speculum* erected? Is it not to establish the proper equations of the arcs of directions in the

natus by right ascension, declination, latitude, etc., which cannot be obtained exactly from the geocentric longitude? If there is really no difference between R.A. and Long. what is the good of using it? The positions take place on different planes and at different angles to the earth line; therefore there is a difference, despite Mr. Bailey's efforts to prove otherwise. Right Ascension and Declination is to the Equator what Latitude and Longitude is to the Ecliptic: but Right Ascension and Declination are not Latitude or Longitude, nor yet is the latter the former, until they occupy each other's planes. Then the question of eclipses, lunations, etc., being accurately calculated, is one of motion or period: whereas it was planetary position or distance that I spoke of in relation to approximates. Those conversant with astronomy will understand this, and know the difference and difficulty associated with the two operations. After all, I believe Mr. Bailey has in some way mistaken my intention, which was not to disparage accuracy in astrological computation, but rather to protest against the method adopted

by many writers in presenting this part of the subject.

Yours faithfully, JAMES HARVEY.

[We have curtailed Mr. Harvey's letter considerably, as we do not wish to make our pages the battle ground for controversy. No further letters on this subject will be inserted.—EDITOR.]

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—In reply to the query of your correspondent "Galaxy," as to my authority *re* the "Milky Way" not being visible to the naked eye at the time of Pythagoras, in my article in the October issue of your magazine, I cannot just at present lay my hand on the exact writer of the statement. However, it is either to be found in some of Prof. Newcombe's essays on astronomy; or in G. H. Lewes' "Biographical History of Philosophy." I regret at present it is not convenient for me to obtain the books, and they are not by me.

JAMES HARVEY.

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A forecast of the World's Fate and Fortune.

No. 6. Vol. IV.]

MARCH, 1911.

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[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The lunation of the 1st takes place just after 0.30 a.m., and on the cusp of the fourth house, in trine with Jupiter in the twelfth. Mars and Uranus are in the second, Mercury in the third, Venus in the fourth, Saturn on the cusp of the sixth, and Neptune in the eighth. Jupiter rising in trine with the Sun is favourable for the country generally, and will benefit the national exchequer, although some astonishing losses may occur, or panics on 'Change. Mercury in the third benefits railways and the post office, and beneficial reforms are likely to occur in the working of these departments. A strong opposition is shown in the Commons. The weather promises to be favourable, and agriculture will benefit. Saturn in the sixth denotes much illness among elderly people, also diphtheria and throat troubles will be very prevalent. Discontent will be shown in the Navy. Many strange deaths will occur, for Neptune is in the eighth in opposition to Mars, so that suicides and deaths by poison and drowning will be frequent. Serious complications are threatened in foreign affairs, for Mars at this lunation is on the place of Mercury in the seventh house at the winter solstice. Colonial affairs will improve. Matters re-

lating to women's suffrage will probably be again discussed in the Commons. Hospitals and institutions will benefit considerably.

United States.

At New York, the end of Virgo rises, and Venus is in the seventh; the lunation is on the sixth house, and Jupiter in the second. Neptune is in the tenth, Mars in the fourth, and Uranus close to the fifth cusp. Saturn is in the eighth. Many marriages of note are likely, and commercial treaties are also shown with other powers. A disaster to a theatre or school is shown in the Central states. Financial affairs will be in good condition, and trade returns above the average. Deaths of monied people will occur. At San Francisco Jupiter is on the cusp of the fourth, benefitting land and agriculture. Slight shocks of earthquake are threatened. Much crime will occur, and many deaths of a sudden nature. Explosions on ships are denoted.

India.

At Calcutta, the lunation is rising, benefitting the country and people generally. Saturn in the second will deplete the Indian Exchequer. The position of Mars and Uranus in the sign ruling India must not

be forgotten, for it is likely to cause a recurrence of insurrection and murder. Native plots should be guarded against, especially about the 11th.

China and Japan.

At Pekin, Saturn is rising and Mars and Uranus are elevated in the tenth, a warning against insurrections and rebellion against the throne. Inundations are to be feared, or a tidal wave off the coasts. At Tokio, Jupiter will be just beneath the seventh cusp in trine with the Sun and Moon in the eleventh, which is favourable for peace, and changes and legislation of a beneficial nature will be passed in the Japanese Parliament. Explosions on ships are denoted.

Europe.

At Petersburg, the lunation is in the third in trine with Jupiter, benefitting railways. Financial panics are shown. The weather will be cold and inclement, and much distress will be prevalent. At Berlin, Venus is exactly on the fourth cusp, benefitting farmers and agriculture. Favourable weather is shown. Railways will benefit. Extraordinary losses will occur in the Exchequer. Much illness among children is shown, while theatres will suffer.

General Predictions.

India, Mexico, and places under Capricorn will suffer serious troubles this month, while China and South Africa are also in danger of disturbances. Ireland will now begin to feel the evil effects of Saturn in her ruling sign, but the worst is yet to come. Morocco and the Transvaal will benefit, but Poland and Persia will have troublous times.

LADY wishes to meet gentleman born 15th to 20th August.—Address BL3, c/o Editor of OLD MOORE'S MONTHLY MESSENGER, 4, Pilgrim Street, E.C.

LADY born 1858 5 a.m. ☉ ☿ 13 ♂ ☿ ♀ 36 24
 * ♃, ♄ ♂, ♀ ♂ ☿ elevated. ♃ 8° ☿ exalted.
 ♀ 16 ♄ in 2nd. ☉ ruler. ♃ ruler of MC, 26 ☿ rising, would like to cultivate friendship with gentleman of friendly aspects, interested in astrology, etc.—Address, W., c/o Editor of OLD MOORE'S MONTHLY MESSENGER, 4, Pilgrim Street, E.C.

Astronomical Phenomena

FOR MARCH, 1911.

Moon's Phases.

New Moon,	1st	...	0h. 31m.	morn.
First Quarter,	7th	...	11h. 1m.	aft.
Full Moon,	14th	...	11h. 58m.	aft.
Last Quarter,	23rd	...	0h. 26m.	morn.
New Moon,	30th	...	0h. 38m.	aft.

Planetary Positions.

- ☉. The SUN is in Pisces, enters Aries on 21st at 5.55 p.m.
- ☿. MERCURY is a morning star in Aquarius, enters Pisces on the 4th, and Aries on 21st.
- ♀. VENUS is an evening star in Aries, now well placed for observation after sunset, in conjunction with ♃ on the 28th.
- ♂. MARS is a morning star in Capricorn, in ♂ ☿ on 11th, enters Aquarius on 14th.
- ♃. JUPITER is a morning star in Scorpio, now retrograde.
- ♄. SATURN is an evening star in Taurus all the month.
- ♅. URANUS is in Capricorn all the month.
- ♆. NEPTUNE is an evening star in Cancer all the month.
- ♁. The following table gives the Moon's sign position at noon on each day.

Aries	3, 4, 30, 31	Libra	... 16, 17
Taurus	... 5, 6	Scorpio	... 18, 19
Gemini	... 7, 8	Sagittarius	20, 21, 22
Cancer	... 9, 10	Capricorn	... 23, 24
Leo	... 11, 12	Aquarius	25, 26, 27
Virgo	13, 14, 15	Pisces	1, 2, 28, 29

The Weather.

The month opens with fair weather, somewhat unsettled on 4th, changeable 7th, cold with downfall about 10th, light winds 11th, unsettled and variable to 15th, windy to 20th. High winds and gales 20th to 22nd, slow improvement with probable fine close of month.

Daily Guide for Business and Pleasure

MARCH, 1911.

Clairvoyance :

What it is, and how it is done.
By MONS. W. DE KERLOR.

1	15	✕	49	Travel, change, deal with superiors.
2	29	32		Travel, court, marry and visit friends.
3	13	♄	26	Act with caution in dealings with others.
4	27	27		An evil day; avoid changes, and safeguard the health.
5	11	♂	33	Sunday. Visit friends and deal with clerics in a.m.
6	25	40		Attend to important matters and special business before 5 p.m.
7	9	♂	48	Deal with females and social matters at noon.
8	23	54		A quiet day.
9	7	♂	59	Deal with elders and correspondence. Avoid females in evening.
10	22	1		Travel, take sea voyage early, avoid accidents and disputes in p.m.
11	5	♂	57	An evil day for all purposes; avoid accidents.
12	19	44		Sunday. Study, reflect, and visit friends.
13	3	♄	21	Deal with important matters and elders.
14	16	44		A variable and unsettled day. Attend only to ordinary duties.
15	29	50		Travel, change and attend to new plans and schemes.
16	12	♂	40	Deal with superiors and transact business in a.m.
17	25	12		An evil and disastrous day. Avoid accidents.
18	7	♄	29	Another evil day. Do nothing important.
19	19	32		Sunday. Travel and visit friends a.m. Avoid accidents p.m.
20	1	♂	27	Travel, change, deal with correspondence and important matters.
21	13	17		A quiet day.
22	25	7		Attend to correspondence and visit friends.
23	7	♄	2	An unsettled day; do nothing important.
24	19	7		Avoid plots and treachery. Act with discretion.
25	1	♄	27	An active day for business, but avoid females and elders.
26	14	7		Sunday. A changeable and unsettled day.
27	27	7		A quiet day. Attend only to ordinary duties.
28	10	✕	31	Avoid females and be careful in money matters.
29	24	16		Attend to correspondence a.m. Travel p.m.
30	8	♄	20	An active day for business, travel and changes.
31	22	39		Attend to business and letters midday. Evil for all else.

AS everybody knows there are seven colours in the spectrum; red, orange, yellow, green, indigo, blue, violet. Occultly speaking, there are nine expressions of colour forming the primary scale; the above mentioned plus white, and its antithesis, black.

The secondary and tertiary colours will be the admixture of all these colours in every possible combination. The person with a positive mentality, pure, clean, morally or physically, will always radiate colours in their purest expression. The Superman (to be modern) or the Archetype (in occult parlance), will constitute the standard type in regard to harmony and purity of colouring.

This standard Man will radiate a beautifully clear yellow, clear blue, pure violet or green, etc., because his purpose will be noble, high, reproachless, spiritual and disinterested. But, alas, there is no need to mention that a clairvoyant seldom has the treat of coming in contact with such beautifully brilliant radiations! It is frequently the other way about, the colours being mostly of a muddy, mixed, confused complexion.

I want to make this clear to the student, for him not to be disappointed if his first attempts at crystal gazing do not respond to his eagerness. The reason is simply this: that there are so few people indeed, going about with clean thoughts, clean minds and good habits. A state of emotions always corresponding in brightness of colour to its condition of provenance, spiritual, mental or material. Herewith the lexicon of colours and their meaning:—

1. **WHITE**.—Symbolical of innocence, purity, candour, spiritual attainment is always of very good omen; indicates also the best of health, happy, quiet, self controlled and perfectly master of the animal side of nature. The highest form of attainment on this plane and on the other is indicated by pure radiant white. Anyone possessed of this colour is incapable of evil intent, consciously or unconsciously.

2. **BLACK**.—Is an expression of sadness, sorrow, illness, losses, separation, break of friendship. When a cross accompanies the colour black, it will pertain to a condition of death or transition. It is always a sign of affliction of some kind. The intensity of which will be measured by the duration of the black cloud or conditions of darkness perceived in the crystal.

3. **PINK**.—A mixture of red and white; when bright, means sentiment of love or affection of a tender, not egotistical nature, protective, noble and pure. When flowers accompany the vision of the colour it is a sure sign that some one sends affectionate thoughts or is telepathically in communication with the seer or querent, as the case may be.

(To be continued.)

How to Calculate and Judge Directions.

By E. H. BAILEY.

HOW TO COMPUTE DIRECTIONS.

HAVING obtained the "index date" by the calculation given in the previous issue of this journal, the process of computing the directions for each year of life becomes a very simple matter.

The progressed positions of the planets on the "index date" being given for an exact noon, the aspects formed by the Sun and planets between that noon and the next, to the radical and progressed places of the planets are quickly arrived at. In fact, it is not really necessary to take into account the index date in noting the major aspects, for as these have a period of influence extending over at least three years, it is sufficient to note the year in which such directions are exact.

Now I propose to give two illustrations of the method of computing directions, one when a tabulation is for a series of years, with an illustration of lunar directions for twelve months, and a second for one single year of life giving a complete illustration of the actual working of the progressed horoscope. I do this because students have their own methods and I do not wish to lay down hard and fast rules just because I happen to adopt a certain method in my own practice. Similarly, I shall deal with the calculation of lunar directions, so as to please all readers.

METHOD OF CALCULATING DIRECTIONS.

Years.	Sun.	M.C. and Asc.	Moon.	Planets.
1				
2				
7				
20				
70				

I.—Prepare a column of figures from 1 to 70 or more representing a scale of the years of life or days after birth. The day of birth will be 1, the next day 2 and so on, as in the following:—

1.—Note on what days the Sun by its motion in the Zodiac after birth, forms aspects to the radical places of the Moon and planets. Set those down in the scale of years in the column headed Sun.

2.—Note on what days the Sun forms complete aspects to the progressive places of the planets and set these down against the year corresponding to the day of formation in the same column.

3.—Note on what days the planets form aspects to the place of the Sun in the Horoscope, and set these down in the table as before.

II.—Prepare on a separate sheet of paper another column of figures from 1 to 70 in the same manner as above, with two columns, one headed "M.C." and the other "Asc." To the R.A.M.C. at birth add the progress for each year given in the table on page 26, and calculate the longitude on the Meridian and Ascendant with the R.A. obtained, as below.

Years.	M.C.	Asc.
1		
2		
7		
20		
70		

Then proceed in a similar manner as before.

1.—Note on what days the M.C. and Asc., by their motion, as given in the above table, form aspects to the radical places of the Sun, Moon and planets, and set them down in the first scale of years in the column head *M.C. and Asc.*

2.—Note on what days the M.C. and Asc. form complete aspects to the progressive places of the Sun and planets, and set these down in the scale of years as before.

3.—Note on what days the Sun and planets form aspects to the M.C. and Asc. of the Horoscope, and set these down in the table as before.

III.—We now return to the third column in the first scale of years.

1.—Note on what days the planets *only* form aspects to the radical place of the Moon, and set these down in the scale of years in the column headed Moon.

IV.—We have one more column in the scale of years to fill up, and this is for the planetary directions.

1.—Note on what days the seven planets form aspects to their own radical places and set these down in the scale of years in the column headed "Planets."

2.—Note on what days the seven planets form aspects to their own progressive places in the Zodiac and set these down in the same column.

This finished we have now a complete outline of the life as shown by the primary and planetary directions.

HOW TO CALCULATE LUNAR DIRECTIONS.

We have now come to the method of calculating the directions formed by the Moon in her progression through the zodiac. On pages 66, 67, 84 and 85 of THE MESSENGER I gave the rules for calculating the progressed horoscope. There were three different methods exemplified, one relating to the beginning of the year, the second to the birthday anniversary, and the third to a certain day in the year dependent upon the time of birth. In the same way there are three methods of computing lunar directions, and each one relates to one of the methods of calculating the progressed horoscope.

The three methods and rules are as follows:—

To calculate the Moon's position for the 1st January in any year.

Rules (a) Find the age in years, months and days of the native on the 1st January of the year for which the directions are required, and turn the same into time by allowing one year for each day, one month for every two hours, and one day for every four minutes. Add this to the day, hour and minute of birth and this will give the date and time for which the Moon's longitude should be calculated.

(b) Find the Moon's motion in 24 hours by subtracting its longitude as just calculated from that on the day following at the same hour. Divide this by 12, and add the result twelve times successively to the Moon's place for the 1st January, and this gives its places for the beginning of each month throughout the year.

2. To calculate the Moon's position for the birthday anniversary.

Rules (a) Add the age on the birthday to the date of birth—deducting the number of days in the month of birth if necessary—and calculate the Moon's place for the birth hour on the date thus found.

(b) Calculate the Moon's place on the succeeding day at the same hour and proceed as shown above.

3. To calculate the Moon's position for the date in each year which measures to each succeeding noon after birth.

Rules (a) The rules for calculating this certain date are given on page 61, so there will be no necessity to repeat them here.

(b) Add the age on this certain date to the day and hour of birth, deducting the number of days in the month of birth if necessary, and this will always give an *exact* noon.

(c) The difference between the Moon's longitude at this noon and the noon following divided by twelve will give the monthly increment as shown previously.

Be perfectly pure in thought, word and deed. On no account permit any Fear-thought, Hate-thought, Sensual-thought, Selfish-thought to pollute your mind. Be positive to them. Have moral courage. Check low tendencies. Control the lower nature by cultivating Indifference towards it and by opening up channels for the expression of the Higher. On no account permit yourself to be broken under the grinding wheels of Despair and Worry. Think Energy and manifest Energy. Think Courage and manifest Courage in your bearing and actions. Say "I can and I will" and act up to your motto. The Lord is at the back of every clean-souled, pure-hearted, fearless and loving individual, and so long as he obeys his Soul-suggestions, he cannot but succeed in whatever he undertakes.—*The Kalpaka*.

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Opening of Parliament, Feb. 6, 1911.

By "SEPHARIAL."

AT the moment officially fixed for the opening of Parliament, the heavens are disposed as in the figure below.

The Government, denoted by ♃, Jupiter, the ruler of the 10th house, is in the eighth sign and in the 8th house from the 10th, i.e., the 5th, opposed to the Moon, ruler of the Ascendant, denoting the popular will and inclination. Consequently it may be asserted that the policy of the Government will run counter to the wishes of the people.

The ♄ in the 11th house shows the projected reform of the House of Lords. The fact that the ♄ is here in quadrature to the Sun and opposition to ♃ is of great significance, and there can be little doubt that a very determined resistance will be made to any far-reaching or subversive measures. Changes will, however, certainly take place in the Upper House. The month of June brings ♃ to the place of the Moon at this Session, and again in November ♃ will be in the same position.

FIGURE OF THE HEAVENS AT 2 P.M.
MERCATORIAL PROJECTION.

♄ 6°	♃ 20°	♂ 14°	♂ 19°	♂ 1°
♂ 15° 54' 0" ♄ 50'	♂ 3° 5'	♂ 16 41	♂ 26° 31' 21' ♄ 43'	
♂ 19° 28' ♄		♂ 13° 21' 45' ♄	♂ 4° 51' ♄	
♂ 1	♂ 19	♂ 14	♂ 20	♂ 6

R.A. OF M.C. 23HRS. 2M.

In May, ♃ will be on the midheaven of this horoscope, and discussion will become very hot and furious. Exciting debates and recriminations will take place. The National Service will then be to the fore.

The Chancellor of the Exchequer will

have a difficult task to provide revenue for the ever-increasing estimates, and additional strain may be created by provision for the up-growing generation, increased Army estimates and the liberation of certain articles of food from taxation. Estate in entail will become a white elephant and the law of primo-geniture is likely to be scuttled. But from the setting of the planets ♃ and ♄ and the elevation of the ruler of the Opposition over that of the Coalition, it may be inferred that the Government will not be able to carry its measures into effect.

With the malefic planets, ♄, ♄, ♃, dominating the figure it is impossible that the Government can have a smooth course, and it is of significance that Saturn, the predominant planet, is ruler of the 7th house, and occupies the sign Taurus (ruling Ireland). Hence it is predicable that the Irish Party will control the position, and events of a most sinister character will follow upon the conjunction of Mars with Saturn in Taurus in August of this year. The last similar conjunction took place in the year 1881, and that was the year of the great agrarian outrages of the Phoenix Park murders. It appears to me that the elements of the Coalition are not more compatible than those of nitro-glycerine, and quite as dangerous.

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Astrology and the Human Body.

By E. H. BAILEY.

THE BOWELS AND INTESTINES.

THE subject of our present discourse is one of more than ordinary interest in view of the recent discussion in these pages, and we hope that the deductions we shall place before our readers will solve the problem of the rulership of the different organs in the digestive, assimilative and excretory divisions.

Now taking these three main divisions, the digestive comes under Cancer, the assimilative under Virgo, and the excretory under Scorpio, the signs Leo and Libra appertaining to circulation and distillation.

The division of the abdominal organs according to sign rulership is as follows.

Cancer.—Stomach, pancreas, diaphragm.

Leo.—Liver, gall, gall bladder.

Virgo.—Duodenum, jejunum, ileum, Pylorus, spleen, mesenteric glands.

Libra.—Upper part of kidneys.

Scorpio.—Pelvis of kidneys, bladder, ureters, rectum colon, anus, appendix, bladder.

In the external rulership we have the following: *Cancer*.—Epigastric region. *Leo*.

—Back. *Virgo*.—Abdominal wall. *Libra*.—Lumbar regions. *Scorpio*.—External generative organs.

In Dr. Duz's interesting article on pages 72, 73, 74, will be found a more extended division of the signs, but one thing should be noted that while the sign rules over organs generally, planets, when in such signs, qualify this rulership to a very important degree. This seems a point very much lost sight of.

Now the signs Virgo, Libra and Scorpio are more chiefly concerned with the intestines, the Virgo region being in the front of the body, the Libra portion at the back and the Scorpio division falling from between these two, and underneath them. First, therefore, let us take the stomach, ruled principally by Cancer and the Moon, together with the pancreas. The planets here do not seem to play any important role, except so

far as causing diseases in accordance with their nature when placed in Cancer. Mercury is an exception here, ruling the gastric nerves, probably Uranus also having some influence over these nerves.

On the other hand, we have Saturn ruling the spleen, Jupiter the liver and gall, Mars the abdominal muscles, and Mercury and Uranus, the various nerves and nerve fibres.

Zodiacally the spleen would come under the influence of Virgo, and Saturn, when in this sign, would have a specific rule over this organ. The Moon in Virgo would govern the mesentery, all absorbing and assimilative vessels, and the various functions going on in the Virgo division of the body. An affected Venus or Jupiter in Virgo while not actually touching any specific portion of the small intestine, would specially affect the whole digestive apparatus.

The entire large intestine, commencing at the right angle junction of the small bowel with the cæcum is wholly under the rule of Scorpio, being concerned with the process of excretion. The colon, ascending and descending, the rectum, anus and appendix being parts and continuations of the same organ are therefore under the rule of the same sign. It is, however, conjectured that Uranus may have some slight connection with the appendix. The contention recently put forward by a contributor that the appendix is under the rule of Virgo, on account of operations proving fatal when taking place on days when the Moon was in Virgo, is negatived by the fact that fatality has occurred in numerous instances when the Moon has been in other signs. We put forward the rule of Uranus over the appendix for we have found many cases of appendicitis to occur under evil directions to this planet. Opinions of other authorities on medical astrology are in harmony with the views we have expressed in these pages, that the appendix, being part of the excretory system, is under the rule of Scorpio.

A System of Planetary Hours.

By C. SHERBURN.

THE subject of planetary hours having come into much prominence of late, I may perhaps be forgiven for venturing a word on this most interesting and instructive branch of astrology.

Many modern astrologers take the time between the Sun's rising and setting and divide it into twelve parts, and likewise the time between sunset and dawn, in order to get their planetary hours. This means that at some parts of the year we get an hour of 30 or 45 minutes, while at other times it is expanded to 90 minutes or more.

For myself I do not care for this method of unequal measurement.

Dr. M. Duz in an article in this magazine a few months ago gave tables of Planetary Hours, one for day and one for night, in which the first hour on a Sunday, according to the night table, is changed from the Sun's hour to Jupiter's hour, and so on with the other hours. Now I would ask, with due respect to the writer, how on earth can the coming of night alter the planetary rulership of any division of time? The same thing applies to the planetary rulers of the signs in Natal Astrology. I do not see how the fact of the Sun setting can convert Uranus's love of Aquarius into a sudden admiration for the charms of Pisces.

But enough of the night and day question, let us to work on the system itself.

Nowadays, our calendar is not in accordance with that of the ancients, inasmuch as it does not date the first day of the month from the New Moon, and therefore I consider that it is of no use to take any notice of the calendar when dealing with planetary hours.

In the system which I use the lunar month is divided up into four divisions of seven days each, the first day of the Moon being ruled by the Sun, the second by the Moon, and so on in the same order as in our week, viz., ☉, ☾, ♂, ♀, ♃, ♄, ♅.

At a glance the days and their rulers would be as follows:

☉	☾	♂	♀	♃	♄	♅
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	—	—	—	—	—

The luminaries each rule over five days in the lunar month, while the other planets only predominate over four.

The day is divided into twelve parts of two hours each. Each of these divisions is ruled by a zodiacal sign. The days ruled by the Sun always begin with Leo, and those of the Moon with Cancer; but the days ruled by the other planets have their first division (or planetary hour) ruled by their positive signs in the first and third weeks of the lunar month, and by their negative signs in the 2nd and 4th weeks. Thus if the planet ruling the sixth hour on February 20th, 1910 was required, the Moon was then 10 days old, and therefore the above date was ruled by Mars, and being in the second week, the negative sign Aries would rule the first hour, from which we get Virgo as governing the sixth hour.

Last of all these two hour divisions are sub-divided into 30 parts of 4 minutes each, corresponding to a degree of Right Ascension over the meridian; the division ruled by Aries having its first 4 minutes ruled by Aries, Taurus by Taurus, and so on with the other signs.

I have given the system in as brief form as possible, but if the Editor will permit me, I will enlarge upon the subject in a further article. I think that it will repay the readers of this magazine if they will put to test this system of Planetary Hours.

THE EMPEROR OF GERMANY is credited with an aversion to the number 13, yet it is rather a strange coincidence that "German Emperor" and "Kaiser Wilhelm" contain the fatal number of letters—13.

Astrology and the Cards.—I.

AS our recent article in the MESSENGER (page 75), has raised considerable interest and caused numerous enquiries as to the method of prediction, we have been asked to re-write the whole of our previous study in a much more extended and practical manner.

Now as our first article clearly shows, the basis of our scheme of prediction is the horoscope of the twelve houses and the general signification of the different divisions may be briefly stated as follows :—

First House.—Signifies the person, general health and fortune thereof.

Second House.—His financial prospects.

Third House.—Brothers and sisters, short journeys, educational abilities.

Fourth House.—Parents, environment, end of life.

Fifth House.—Children, speculation, pleasure.

Sixth House.—Sickness, servants, employment.

Seventh House.—Marriage, open enemies, public work.

Eighth House.—Death, legacies.

Ninth House.—Long journeys, religious and philosophical inclinations.

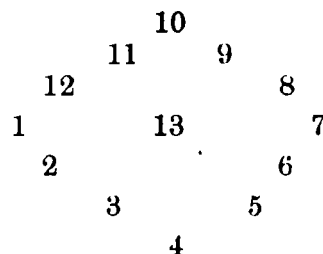
Tenth House.—Profession, honour and parents.

Eleventh House.—Friends, hopes and wishes, aspirations.

Twelfth House.—Enemies, sorrows and disappointments.

The first method of prediction is the ordinary reading of the general fortune and prospects, similar to the ordinary reading of the horoscope, and is as follows :—

Procure an ordinary pack of cards and desire the consultant to shuffle them three times and cut with the left hand. Thirteen cards are then to be dealt out in the following manner, commencing with No. 1.



continuing in the order of the numbers and placing the 13th card in the centre as the significator. We have now a horoscopolical figure, each of the twelve houses being governed by one of the 52 cards.

The general signification of the four suits is as follows. Diamonds, stand for money, financial affairs and success; Hearts, for love, pleasure, friends, social matters; Clubs, for business transactions, appointments, occupations; and Spades, grief, losses, troubles and disappointments.

The 13th or centre card of the map has an important influence, as it is termed the significator, for in whatever divisions cards of the same suit happen to fall, these cards will have more power and force than the others. Also it should be noted that the more cards of the same suit the greater will be the success, or the reverse, according to the general signification of the suits, but should a spade occupy the centre place, then the life will be one of misfortune. Should, however, the centre card be one of the other suits, and spades be the most in number, then the evil effects of the latter will be minimised. This, however, is a matter of judgment, because many variations may occur. For example, a heart may occupy the centre, with no attendant cards, and spades be most in number, the latter would then be most powerful and over-rule the influence of the centre card. The most powerful signification is when the 1st, 4th, 7th and 10th cards are of the same suit as the 13th, and this in spades is evil.

In the next issue we will give the signification of each of the 13 cards of each suit when in the different houses.

The Practice of Astro-Pathology and Astro-Therapeutics.

By DR. M. DUZ.

It is certain that disease is the result of a cellular trouble affecting the sympathetic nervous system, which, in its turn, alters the humours of the economy. Reciprocally a primary trouble of the latter may produce a cellular deficiency and affect the humours. Yet two principles direct the organismic chemistry: acidity and alkalinity of humours. The first is ruled by ♃, ♀ and ♀, and the second by ☉, ♀ and ♀. Mercury (☿) has an amalgamating nature which brings on both.

Nevertheless this organismic chemistry (which is a dynamic one) is peculiar to the living body; neither the chemistry of the corpse nor that of the inorganic kingdom can betray it. The remedies, too, are dynamic agents, and each one has an elective action on the organs of the body. And this is chiefly true of the chronic ailments of which Sydenham says that man is the author, when God is the author of the acute diseases.

It is obvious that the Sun, the Moon and the house of Aries are the principal factors of all that concerns health. The Sun marks the sympathetic nervous system, the Moon the organs and their innervation, and the house of Aries, where the birth sign is placed, gives, by the rulers of the solar sign and of its decanate, the characteristic natal or morbid processes. In addition to this the Moon's quarter at birthtime indicates the humour on which evolves the natal or morbid individual predispositions.

An illustration: Mr. X is born on the 5th August, 1877, at Newport. This day the Sun occupies the 17° of ♈ in the decanate of ♄, and the Moon the 21° of ♀ in her last quarter (Chylopoiesis). The ruler of ♈ is ☉, but being placed in the 1st house of Aries, it gives way to ♄ as ruler.* Its decanate, that of ♄, i.e., ♄ remains unchanged.

These rulers are positive and point out a nervous (☿) intoxication (♄). Hence the following two formulas: (1) ☉ in ♈, ruler ♄+ in ♄, ruler ♄+ characterizing the sympathetic nervous system; (2) ♄ in ♀ in ♄ ♄+ typifying the organic systems liable to pathological alterations which take place by innervation (☿).

So Mr. X's health standard is ruled by: (1) ♈—great splanchnic, semi-lunar ganglia and the cardiac plexus; ♄—muscular system, gastro-intestinal tunics, the bladder (muscle) and hips and thighs.

(2) ♀—the respiratory system (upper lobes, right and left, of the lungs), the pulmonary innervation, the upper limbs, and the dorsal vertebrae, 1, 2, 3, 4. ♄—the sanguineous system (the blood and its composition), the lower limbs, calves and ankles. Here again ♄ (exponent) betrays the nervous dominating principle.

(3) The humour denoted by the Moon's age (last Quarter, chylopoiesis).

Further on, for the particulars, we ought to con-

sider the 12th, 6th, 10th and 8th houses. The 12th house pointing out the hereditary predispositions or fatality is occupied by ☿ ruling the fifth and sixth thoracic ganglia and the left coronary, diaphragmatic, hepatic and gastric plexuses.

The 6th house marking the potential of the individual vital force is occupied by ♄ ruling the cutaneous, mucous, osseous systems, the connective tissue and the peripheral nerves and the knees.

The 10th house marking the hidden humoral conflagration is occupied by ♄ ruling the cervical ganglia and the pharyngeal plexus; and the 8th house denoting the prognostication, or what attends to the individual in his morbid evolution, is occupied by ♄ ruling the fibro-ligamentous and synovial system and the feet and toes.

That is to say, Mr. X who has inherited a ☿ predisposition is brought to be affected by the peripheral nerves and plexus (Bilbroth, Meissner's governing the gastro-intestinal tract); hence a thyroidian trouble (♄) affecting X's system, i.e., the feet, the heart and the cerebellum by sympathy.

But the trouble or troubles resulted from are of chylopoietic basis and start from the great splanchnic, semi-lunar ganglia, the cardiac plexus (♈) and the muscular system and gastro-intestinal tunics (♄), affecting by innervation (☿) the pulmonary hæmotosis (♄) and the blood and its composition (♄).

Now as to the therapeutic agents called for, we may obtain them by considering on the map the 1st, 6th, 10th and 12th houses. So:

♈ occupies the 1st
 ♄ " " 6th
 ♄ " " 10th
 ☿ " " 12th

These signs have the following rulers: ♄+, ♄—, ♄—, ♄— to which we add the rulers of the lunar formula above cited: ♄+ for ♀, ♄+ for ♄ plus ♄+ exponent.

So the remedies called for ought to be:

3 of the Group of ♄+
 1 " " " ♄+
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That is to say, in the choice or combination of the remedies 3 will be of the group of Mercury and be stimulant, ♄ presenting itself positive; 1 will be of the group of Saturn and be stimulant, because ♄ is positive, 1 will again be of the group of Saturn but will be anodyne, because ♄ is negative. 1 will be of the group of Venus and be anodyne, because ♄ is negative; and 1 will be of the group of the Moon and be anodyne, because ♄ is negative.

All these remedies ought to have a direct action on the chylopoiesis and election of the organic systems betrayed by the map.

The sign ruling the natal country is also to be considered, the hygienic measures depending thereon.

* For further details vide author's "Traite Pratique de Médecine Astrale et de Thérapeutique," 1910. W. Foulham & Co.

Dreadnoughts of the Future.

Strength and Health for the Working Classes. Words of Warning and Advice to all who live by work of Brain and Muscle. With a few words to the Well-to-do and Idle Rich. By Old Moore.

NEWSPAPER and magazine readers will notice how many of the largely advertised and popular health revivers, ailment cures, and strengthening cordials extol the virtues of malt and hops, accepting them as their "Great Elixir" under various names: malt and maltine, maltonic malts, extract of malt allied with cod liver oil, port wine and many other good things. Hop bitters, hop beers, hop tonics, hop tea, and even hop pillows and beds; some of these preparations and combinations are reasonably cheap, others very expensive, but none are better or as cheap as a glass of good beer which can be obtained anywhere for a penny or twopence. No doubt some of the users, and perhaps even the above advertisers of this health-giving cordial, call themselves abstainers because, refusing it in cheap and simple form, they dress it up fashionably or religiously, capped with a Government stamp to suit a fastidious taste or salve a tender conscience. Some have other reasons best known to themselves. Wisdom should teach them through experience that Nature is wiser than they and never errs. Malt is a strengthening food for brain and muscle, hops are soothing to the nervous system and induce refreshing sleep; the two, combined as beer, used as a necessary daily beverage with proper moderation, undoubtedly improves the constitutions of men, women, growing lads and girls in the British climate, for climate and soil offer us generously this beer as the best liquid stimulant and drink they have to suit us.

What about hops? We are always seeing "Study your Health." Use hop bitters, hop tea for nervous disorders, hop wine to create the appetite for the more solid malt foods; sleepless folk are recommended to use hop pillows and beds, so the medical profession have the best opinion of both. Old Nicholas Culpeper and other early botanists or herbal physicians of nearly 300 years ago, praised and used these Nature cures, put by the wayside one may say by our beneficent architect for the use of his created beings, even the lower animals know by instinct where, when, and how to use them, yet some of our "wise" and good brothers and sisters (apart from "Society"-supported temperance wage-earning collectors and lecturers) rail against the use of them, except in the form of their favourite medicine.

I unhesitatingly state that there is more benefit to the adult in a pennyworth of good beer than in any other beverage at three times the cost; more food, more lasting stimulant, more body cleansing, and more contentment. Just think of the havoc many of these so-called temperance drinks have made with the teeth, hair and eyes. 100 years ago spectacles and reading glasses were rare; there were good teeth and a full set in nearly every mouth; women had no cause to use dead folk's hair with a chance of Chinese plague and other disorders. Then

we had no hot "slush" or saccharine acid prettily "put up" for use as "internal destroyers." In olden times women were taught to brew good beer for every home, large or small; it was a servant maid's boast "I can bake and I can brew, and I can make an Irish stew," etc.

At the present day a splendid beer can be bought cheaply all over the country. The tax causes a uniformity and purity that ensures a healthy beverage, and I do sincerely and conscientiously advise all my readers and friends to go back to Britain's national, natural and climatic drink to find fresh vigour, stronger eyes, better teeth and hair, refreshing sleep that will make "nerves" (the present day and nightmare) a thing of the past.

I often wonder why brewers in all parts of the country do not advertise the full benefits and virtues of their beers as everyday medicines and builders-up, for such they are; and they should be proud of their beer for it is a splendid and uniformly good production; a brewer now must be an expert chemist. The hard worker already knows where to go for strength renewal, but to the well-to-do and the rich I say try malt and hops in the form of beer for one week for yourselves and the household, be honest about the results, and I have no doubt you will go back to the old-fashioned ways, reaping advantages in many ways. Beers are not now made to intoxicate people, times being changed; education gives the working classes self-respect, there is no call for heavy beers. When the squire was put to bed drunk every night what wonder that Hodge copied him whenever he got the chance. "As drunk as a lord, as sober as a judge" were then commonplace remarks. Beer used moderately and regularly by the working classes, whether coated in cloth or corduroy, will not only give vigour but greatly improve the temper; the well-to-do and idle rich will gain the energy that will make them hunger for work of some kind. I say to all be temperate; you do not drink other medicine by the gallon or call for pint after pint, nor do you treat each other to cod liver oil; just use it as a necessary and comforting beverage.

We are naming a few brewings in various parts of the country that can always be relied upon; where ever you see these names be sure of a good article.

As no doubt this will be read and re-read many times by millions, we trust that all who follow this advice with good results will try to convert others.

I see by the London *Evening News* of February 10th that there is also a great agitation over bread. It is headed "The Nation's Health," "People Realise Force of Doctors' Warnings." Well, you will see that another old-fashioned article will become universally used—the robust old-English loaf. So with two revivals, good bread and good beer, our men should all become "Dreadnoughts," and our women the best specimens of womanhood in the world.

Terros the Gravemaker.

* From the "Archives of Amos," some time scribe at Sardiolis.
By JAMES HARVEY.

THE wrath of the Lord was upon the land, and He shed the fire of His breath in the blackness of the heavens; and the earth shook with the thunders of His voice. And the trees were cast down like the grass of the field before the mighty wind; and the beasts of the wilderness cowered at the city walls with terror at the tempest, which raged for five days and five nights.

On the fifth night when the toil of day was done came Terros, a gravemaker of the place, to the inn before the western wall of the city. There he bought the strong black wine, and went to the fire and crushed the fuel with his foot as the flame was low. Then sat he him down and talked alone as was his wont: for Terros was strange, not like unto other men, laughing when none could laugh, weeping when none could weep.

And as he rested he thus communed, "Behold, Terros, thou art a ruler and a king, for all men acknowledge thee as the servant of Death. The slave and the king, the governor, priest, physician and scribe; yea, they are all subject to thee, when for them thou makest the couch of clay. Verily, thou art a ruler of men, for them thou puttest down they troubleth not, neither are they troubled." And he drank the strong black wine, and gazed into the crackling blaze.

Now there came to the inn a brickmaker, who made lamentation of the tempest saying, "Alas, I am undone if the storm abateth not, for my work hath been washed away, and I reap no reward for my toil."

And Terros said, "Why weepest thou brother?"

And the brickmaker answered, "Because the wife of my bosom and children shall starve if I get no bread."

Then came there an husbandman who rejoiced at the rain, crying aloud, "Blessed be the Lord for His goodness: He hath sent rain that refresheth the scorched earth and restoreth the crop of the field."

"Behold," said Terros to the brickmaker, "here is a man who praiseth God for the tempest, and thou makest lamentation."

"For forty days I prayed," quoth the husbandman, "and the Lord heard: blessed be God."

"Why heareth He not my prayers," wailed the brickmaker as one lost, "why answereth He not my supplications?" And he groaned in the bitterness of his grief.

Said Terros, "I wot when thou, my man of clay, prayest for heat, and thou good husbandman beseechest rain, ye perplex Him who holdeth all things in His hand."

"Blasphemer!" cried the brickmaker. "Thy calling hath made thee dead to holiness and the

teachings of the prophets." And Terros answered, "Better dead than be a dolt."

Then asked the husbandman, "What calling is thine, oh father?" For the hairs of Terros were as white as the silver in the temple, and his age was four-score years.

"My calling is thine," quoth the gravemaker unto him, "and our brickmaker here, for are we not three men of clay? Thou reapest from clay, he baketh from clay, and I give clay unto clay. My master reapeth always: in storm or calm, in rain or shine, all seasons are his, for the harvest of Death abideth forever."

"Hearken unto this man," cried the brickmaker aloud, "he gibeth and jesteth at death." And they who were within the place gathered round.

"What fool art thou," asked Terros, "who noiseth of nothing? May not I say as I will, inasmuch as I break not the law? Time hath made me familiar with death." And some of the rabble who stood near laughed, and they said, "He is old, the strings of his reason are broken."

Behold at this time there came a priest who took shelter from the fury of the elements: one Malinus, of the outer court of the temple of the King. And he drew near unto the concourse and did listen.

"Look ye my brethren," quoth Terros, "here we have two citizens, and one rejoiceth over the rainfall, and for the same matter the other maketh lamentation. The one loveth rain and sun, the other pleadeth for drought and heat, whilst I am content and desire nought: whatsoever pleaseth the Most High pleaseth me. If it rain I rejoice, if it blow, if it shine, if it thunder, I am pleased: I want no more than what is, for I am humble, thank God. We love the sun because of the rain, the cool of the evening because of the heat of the day. We eat our bread with relish, for we know some have no bread and starve: we seek our couch with comfort, for we know some wander bedless. One thing must be, so that all things may be; and all things must be, so that one thing may be. Thus light and darkness, day and night, sin and righteousness, death and life; so that all things depend on one thing, and one thing on all things. Therefore desire I nothing my brethren: for I am all things, and all things are me." And the rabble marvelled at the speech of Terros, one saying, "he speaketh in enigmas." Then sayeth he unto the gravemaker, "What meanest thou?"

Quoth Terros, "The meaning is plain. He that cannot see, it is not given unto him to see; he that cannot understand, the gift of understanding is not his. And this is true of most men. There is no king apart from kingdom, there is no beggar apart from want, no slave apart from master, no God apart from creature. In my life it hath been given unto me to travel the earth, when my hairs were like unto the night, and my body as the pillars of the

For introduction and origin of these documents see November issue, 1910.—Ed.

temple. In my journeyings I became wise in strange knowledge and learned great arts. And so if any man heareth me, and marketh ought that can be taken away from life; thereon I will make plain the way whereby it shall go out."

And an idler thereupon asked, "What of toil, oh father?" And the gravemaker answered, "Thou wouldst not relish thy sluggard life were it not whetted by toil. To rest you must be weary, to tire you must toil."

And another said, "What of heartache and soul-rack?" And Terros replied, "If these were not, then would there be no man. For pain is the mother of understanding, and underlieth all things: pain quickeneth the mind and bringeth the soul to wisdom." And when he had answered many things, one like unto himself, enburdened with time, and the dimness of death in his eyes, spoke, saying, "Tell me, maker of graves, would the world not be well without death?" "What!" cried the gravemaker in wrath. "Wouldst take from me my bread, dotard? If death were taken away what becomes of my livelihood? I should perish. Therefore, say I, long live Death." Then drank he the strong black wine.

At this time the husbandman said, "See the storm hath been becalmed; so praise God, and now I must take my way again. Thy wisdom is wondrous, man of death: thou hast wiled the time with magic speech. Thou shalt drink another cup with me ere I leave thee. My limbs long for bed, for I am weary."

"Weary," said Terros in thought, "My husbandman, all things are weary: even the Most High is weary."

Then came forward the priest Malinus exclaiming, "Blasphemer! Thou mockest God. Come, give a meaning of thy words."

"The meaning is clear," said the gravemaker. "If God have all things He wearie of possession: and if He have not all things, then wearie He of discontent." And when the rabble heard the wisdom of Terros, they laughed exceedingly, whereat Malinus became wrath, saying, "Thou art accurst! Thou art a scoffer, and vaunteth knowledge that are the mysteries of God! Thou predictest by omens, by signs, by the stars, and devilish crafts. Thou art a sorcerer who would destroy men; thou art unclean, and assumeth the mantle of the Lord. Speak no more, lest thou bringest Holy anger upon thee, and I crush thee under my heel, thou serpent of hell." And the rabble stood silent, whilst Terros laughed in scorn and said, "Thou art more a creature of hell than I, for thou art in a state of fire; hate flameth in thine eyes, and thy soul burneth with the poison of perdition. It is thou who art accurst. And thy kin have made mankind accurst. The people lie beneath thy ban. From the first have ye kept the soul of man from the day of freedom and the light of God. But the day draweth nigh when thy brood shall cease to rule."

When the priest heard these words, he turned to rabble crying, "Behold this man derideth a priest of the temple; he sweareth at a child of the Holy of holies. He is accurst and hath a familiar spirit, and holdeth communion with the enemy of heaven

and man." "Thou liest, priest," spake Terros; "thy soul is black with the corruption of falseness."

Then asked the priest, "If it be false, why speakest thou with thyself aloud when no man is near?" And the gravemaker answered, "Because I could not converse with a better or wiser man." "Hearken, ye people," cried Malinus, "this man slighteth a servant of the Sanctuary, and ridiculeth him with a trifling tongue." Then swayed with wrath, he lifted his voice to the rabble saying, "He is an enemy of God. Let him die! Let him die!" Thereupon the people fell upon Terros, beating him with their hands, smiting him with their feet, until he almost gave up life. And then they stood back thinking he was dead. But the gravemaker raised himself on his arm, and cried aloud in the anguish of death, "The day of the Most High is at hand, when the fangs shall be plucked from the mouth of the priest, and the sham shall be stripped from the place of the king; and the ordure of the earth shall be swept away."

Again Malinus in his anger cried, "Let him die! Let him die! And a sentinel of the city who stood by, rent the bosom of the gravemaker with his spear; and he fell back and breathed no more. At this time there came a voice from the street, wailing, "Woe! woe! woe! Woe unto the oppressors of the righteous: they shall go out into darkness and death." And the priest, seeing the rabble aghast and trembling at the sound, said, "Have no fear, my brethren, it is but the voice of him who raveth through the streets: the demoniac of Privatia." Then, seeing they were assured, he ordered them to cast the corse of the gravemaker into the wilderness from the city wall. And then blessing them he departed.

And it came to pass as they bore the body of Terros to cast it from the city wall, one stopped them on the way asking, "Who hath done this?" And the sentinel stood forth and told all, thinking to gain favour, for he saw it was the king in the garb of a citizen: it being the ruler's custom to go abroad unknown, to see and sustain the weal of the people. And when the king heard what had been done, he commanded the sentinel to be seized, and at break of day to be stoned to death without the eastern wall of the city. Then said he to his servants with him, "Take up the corse of this good and wise old man, and robe it for the tomb: then see it placed in the chamber of council."

And when the day was come, Malinus was brought before the king in the chamber of council, who sat by the bier of the gravemaker. "Behold thy handiwork, cruel priest," said the king. "Thou hast disgraced thy calling and defiled the sanctuary. The witnesses are many to the blood of innocence being upon thy soul. Hast any plea?"

Oh, Idælus, mighty king," whined the priest, "it was not I who struck the blow: it was the populace that slew the man." "Thou wast the spirit that roused the rabble," said the king. "Thou art a dissembler as well as a murderer. Is there more thou wouldst say?" And Malinus, fearful of his life, cried in despair, "I am a priest: remember, I am a priest."

But the king heeded not his lamentation, and

ordered the chief scribe to read the law. And Amos, the scribe of Sardiopolis, stood forth and read from the book of the law. "Whosoever dealeth unjustly with the people, or injureth without cause, or interfereth with the liberty of another, shall suffer death." Thereupon the priest fell grovelling upon the pavement, shrieking "Oh king, have clemency, and spare my life."

"Thou shouldst have considered mercy when thou urged the rabble to slay this wise old man. Thou that hadst no mercy, askest for mercy. Thy life shall be spared." And when Idælus had thus spoken, he to the soldiers said, "Take him forth and cut out his tongue so that he lieth no more; and put out his eyes: he needeth them not, for hitherto hath he wasted them. Then at sunset let him be led out into the wilderness by the Gate of the Fool in the west of the city."

And the soldiers took away Malinus palsied with despair.

Then Idælus commanded the body of Terros to be buried in the halls where the bones of the wise men lie. And when all had gone, save Amos the scribe, the king said unto him, "The gravemaker was a man of strange knowledge, and saw into the souls of men. He made me wise in many things that no man in my kingdom dreameth of. See, my good Amos, that a monument is raised to him with the words, 'A Light in Darkness.'"

At the close of the day the soldiers led forth the priest in the night of blindness and voiceless forever. And from the upper wall of the city above the Gate of the Fool, came the voice of the demoniac of Privatia, wailing, "Woe! woe! woe! Woe unto the oppressors of the righteous: they shall go out into darkness and death."

How to Study Astrology.

By AN EXPERT.

IT was laid down by the astrologers of old that no man should be considered skilful enough to practice astrology unless he had had at least five years' study and practical experience in the science. At the present day this dictum seems forgotten, judging from the number of so-called astrologers who advertise in the leading periodicals of the day, much to the detriment of the science.

My reason for bringing this subject before the readers of *THE MESSENGER*, many of whom are no doubt novices and students, is two-fold. In the first place it is necessary to clear the air of the mischievous and misleading statements emanating from a certain quarter, regarding the supposed difficulties which students have to face in the arithmetical portion of the science, difficulties which are purely imaginary and non-existent. Secondly to place before students a system of scientific study in order that they may perfect themselves in their favourite science. These two reasons together will, I hope, give an increased impetus to the sale of all the latest and most modern works on astrology, a fact which the publishers will, I think, appreciate.

Now it must be clear, to all sane-minded

astrologers and students, that to start the study of astrology through the medium of some ancient or medieval tomes, such as those of Coley, Sibly, Worsdale, etc., is just as mad an idea as to give meat to a new-born babe; yet there are some who talk glibly about the "great shadowless monster of calculation" which frightens students from continuing their tasks, which are to be found in such writers, wilfully ignoring the fact that the works of these writers are intended for advanced workers in the science and not for the young student.

First of all then, let us clear the air of these grotesque and misleading effusions regarding the imaginary difficulties which students have to face. Students of astrology may accept without demur, that in the present day there are absolutely no difficulties whatever in the arithmetical portion of astrology, and that they need not be frightened by what is said to the contrary.

When a child is first sent to school, it is taught the first rudiments of learning, leaving such matters as Greek, Latin, mathematics and mensuration until it has reached that age when its brain is sufficiently developed to enable such subjects to be properly understood. Similarly we are

justified in *insisting* that a student in commencing the study of astrology should commence with the simple and easily understood works, and not adopt the senseless and illogical idea of beginning with the more elaborate and technical works which it cannot properly understand and digest.

Now for the second part of our programme, *i.e.*, to place before students a system of scientific study.

Raphael's "Key to Astrology" is the first work for the young students, and at least six months should be given to the study and mastery of this little work.

Following on this, "Raphael's Guide" "The Horoscope and How to Read It," and the first 3 parts of the "Arcana of Astrology," can be taken for the following six months, and at the end of that time the student should possess a general all-round knowledge of the natal part of astrological science.

The second year of study should be taken up entirely by a perfecting of the knowledge already obtained from the before mentioned books; by gaining more skill and efficiency in the casting of horoscopes, and by becoming more proficient in the judgment of horoscopes.

In the third year, a step forward may be made. Such works as Sepharial's "New Manual of Astrology," George Wilde's "Chaldean Astrology," may now be purchased and carefully studied. These works are a step in advance of the previous small manuals mentioned and enable the student to delve deeper in the mysteries of the science and learn newer and more perfect methods of judgment. Practice should still be continued in the erection of horoscopes, calculation of directions, and in judgment, for as the mind becomes more developed, the power of judgment will improve and the student will be enabled to delineate horoscopes from the mere inspection of the figure, and less from the books.

In the fourth year the last and final step is to be taken. Pearce's Text book of Astrology, Simmonite's Arcana and Ptolemy's Influence of the Stars should be obtained, and the whole process of computing horoscopes, erecting specula, and calculating

directions should be thoroughly learned. This will be no doubt a tedious process but it is nevertheless an essential part of the study of astrology if the student wishes to become proficient.

The fifth year should be taken up with practical study and investigation and by perfecting the knowledge of calculation and judgment. The student may add to his library such works that are in existence—I mean the modern publications—and should carefully read and study them.

It will no doubt be asked why such a lengthy process is necessary in order to become thoroughly proficient in the science. It is a question which has a definite answer. Take the profession of a lawyer, an architect, a clergyman; do not all these require several years of study and preparation? Examinations have to be passed and much study is required in each of them. Then why not in astrology? Is our science less honourable than those mentioned? Is it less difficult or responsible? I wonder what some of our readers would say if they knew the Hindu definition of an astrologer. I think they would be surprised.

One point I would observe in conclusion. Although a firm believer and supporter of the Primary method of directing, and advising all who have the time to make a careful study of this part of the science, it is only fair, however, to those who are disinclined to take up the study of this more advanced section, that they can complete their studies at their studies at the end of the third year, and use the two remaining years for the perfection of the knowledge.

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Birthday Influences during March.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. WEDNESDAY. (Ruled by Mercury.) ♃ in ♄. ♄ ☉, ♄ ♀, ♄ ♀. An active and successful year, changes, financial gains, new plans and enterprises, slight danger of indisposition, but advancement and progress in affairs. A child born on this day will rise in life and overcome obstacles, of which he will have many to face. He will be active, energetic and enterprising, and generally popular.

2. THURSDAY. (Ruled by Jupiter.) ♃ in ♄. ♄ ♀, ♄ ♀. A peaceful and happy year, prospects of courtship and marriage, travel and changes, many new friends and acquaintances. A child born on this day will be refined, musical and artistic, inventive and original, and should rise in life.

3. FRIDAY. (Ruled by Venus.) ♃ in ♀. ♀ ☉, ♀ ♀. A variable and unsettled year, little worries and danger of plots and treachery. A child born on this day will be wayward and whimsical, and will not make much headway in life.

4. SATURDAY. (Ruled by Saturn.) ♃ in ♄. ♄ ♀, ♄ ♀, ♄ ♀. An unpleasant and evil year, indisposition, bereavement, danger of disputes and accidents, many troubles, worries and annoyances. A child born on this day will be erratic, impulsive, violent and rash, often involved in serious troubles, which will undermine both health and position.

5. SUNDAY. (Ruled by Sol.) ♃ in ♄. ♄ ☉, ♄ ♀. A better year, danger of losses financially, but gains in employ, changes and many benefits through the help of others. A child born on this day will be extravagant and rash in financial affairs, should always remain in employ, and follow the advice of others.

6. MONDAY. (Ruled by Luna.) ♃ in ♄. ♄ ♀, ♄ ♀. An active, changeable, but fairly successful year, great and lasting improvements in position, new friends and helpers, travel, changes and new enterprises, but danger of treachery, disputes and accidents. A child born on this day will rise in life and be successful, energetic, active and enterprising, should guard against doubtful schemes, control his temper and avoid law and disputes.

7. TUESDAY. (Ruled by Mars.) ♃ in ♄. ♄ ☉, ♄ ♀, ♄ ♀. A changeable year, troubles through letters, many worries, but success in dealing with the opposite sex. A child born on this day will be sharp and sarcastic, but clever and popular, will have rather a quiet life.

8. WEDNESDAY. (Ruled by Mercury.) ♃ in ♄. A quiet and uneventful year. A child born on this day will be extravagant and foppish, and have a very quiet life.

9. THURSDAY. (Ruled by Jupiter.) ♃ in ♄. ♄ ♀, ♄ ♀, ♄ ♀. A successful year, improvement of position, social and financial benefits and gain, some little disappointments. A child born on this day will be unlucky in love, but socially and financially very successful, and will rise to a high position in life.

10. FRIDAY. (Ruled by Venus.) ♃ in ♄. ♄ ☉, ♄ ♀, ♄ ♀. A variable year, some benefits socially, but danger of accidents, disputes and litigation. A child born on this day will be popular, artistic and refined, at times very vengeful and irritable, and likely to suffer many disasters thereby. Should guard against accidents and litigation.

11. SATURDAY. (Ruled by Saturn.) ♃ in ♄. ♄ ♀, ♄ ♀. An evil anniversary, losses, indisposition, bereavement and danger of accidents and litigation. A child born on this day will be weak and selfish, irritable and abrupt, and will have a very disastrous career.

12. SUNDAY. (Ruled by Sol.) ♃ in ♄. ♄ ☉, ♄ ♀. A variable year, improvement in affairs, gain through the opposite sex, but danger of accidents and financial losses. A child born on this day will be hasty, erratic and extravagant, fairly successful in life, but should avoid litigation.

13. MONDAY. (Ruled by Luna.) ♃ in ♄. ♄ ♀, ♄ ♀. A successful year, social and financial gains, and improvement in position. A child born on this day will be steady and serious, popular and respected, and should rise in life.

14. TUESDAY. (Ruled by Mars.) ♃ in ♄. ♄ ☉, ♄ ♀, ♄ ♀. A variable year, indisposition, disputes and worries, troubles in correspondence, some gains through friends and supporters. A child born on this day will have many ups and downs in life, be despondent and erratic, excitable and anxious, should always remain in employ, and act on the advice of friends and helpers.

15. WEDNESDAY. (Ruled by Mercury.) ♃ in ♄. ♄ ♀, ♄ ♀. A successful year, gains and benefits in work, changes, new plans and promotion. A child born on this day will be original, active, energetic and popular, will rise in life and be successful.

16. THURSDAY. (Ruled by Jupiter.) ♃ in ♄. ♄ ♀, ♄ ♀. A variable year, some gains in employment, but danger of plots and treachery. A child born on this day will be whimsical and wayward, but will gain in the employment of others.

17. FRIDAY. (Ruled by Venus.) ♃ in ♄. ♄ ♀, ♄ ♀. An evil year, indisposition, losses, disappointments and unpleasant changes. A child born on this day will be careless and untidy, despondent and erratic, and will be very unsuccessful in life.

18. SATURDAY. (Ruled by Saturn). \mathcal{D} in \mathfrak{m} , \mathfrak{g} , \mathfrak{h} , \square \mathfrak{f} . Another evil anniversary, danger of accidents, indisposition and loss of position. A child born on this day will be wayward, hasty, extravagant, and generally unfortunate. Friends will help and assist.

19. SUNDAY. (Ruled by Sol). \mathcal{D} in \mathfrak{m} , \triangle \mathfrak{w} , \mathfrak{o} \mathfrak{u} . A more successful year, gain financially, travel, but danger of accident and litigation. A child born on this day will be socially inclined, impressionable, but hasty and hot-tempered.

20. MONDAY. (Ruled by Luna). \mathcal{D} in \mathfrak{f} , \triangle \odot , \star \mathfrak{w} , \star \mathfrak{f} , \triangle \mathfrak{g} . A variable and changeable year, generally successful, gain in employment, travel and journeys, but numerous little worries and annoyances. A child born on this day will be original and intuitive, popular and respected, inclined to hot-temper at times, but otherwise will have a fairly successful journey through life.

21. TUESDAY. (Ruled by Mars). \mathcal{D} in \mathfrak{f} . A quiet year, some little disappointments. A child born on this day will be quiet and unambitious, and will not make much of a mark in life.

22. WEDNESDAY. (Ruled by Mercury). \mathcal{D} in \mathfrak{f} , \triangle \mathfrak{g} . A good year for business and travel, promotion indicated and some success with the other sex. A child born on this day will be clever, intelligent, refined and popular, and more than usually successful in business.

23. THURSDAY. (Ruled by Jupiter). \mathcal{D} in \mathfrak{w} , \square \odot , \mathfrak{g} \triangle \mathfrak{h} . A unsettled year, loss of position and indisposition denoted, but gain through elders indicated. A child born on this day will be steady and trustworthy, but should always remain in the employ of others and never undertake responsibilities.

24. FRIDAY. (Ruled by Venus). \mathcal{D} in \mathfrak{w} , \mathfrak{g} \mathfrak{w} , \star \mathfrak{u} . A variable year, financial gains, but danger of plots. A child born on this day will be erratic and impressionable, but very popular.

25. SATURDAY. (Ruled by Saturn). \mathcal{D} in \mathfrak{w} , \star \odot , \mathfrak{o} \mathfrak{w} , \square \mathfrak{h} , \square \mathfrak{g} . A variable year, gain in employment, but grave disappointments and danger of indisposition and bereavement. A child born on this day will be clever, energetic and popular, but will suffer heavy disappointments in dealings with the other sex.

26. SUNDAY. (Ruled by Sol). \mathcal{D} in \mathfrak{w} , \square \mathfrak{u} , \mathfrak{o} \mathfrak{f} , \star \mathfrak{g} . A changeable year, danger of accidents and law, gain in employment, unpleasant changes and annoyances. A child born on this day will be rash and hasty, extravagant, often involved in troubles and generally unsuccessful in life.

27. MONDAY. (Ruled by Luna). \mathcal{D} in \mathfrak{w} . Another worrying year, danger of law and accidents, but also some financial gains and new friends. A child born on this day will be rash and impetuous, somewhat erratic, but fairly popular.

28. TUESDAY. (Ruled by Mars). \mathcal{D} in \mathfrak{w} , \star \mathfrak{h} , \triangle \mathfrak{u} , \star \mathfrak{g} . A more or less successful year, but disappointments and bereavement indicated. Improvement in position and financial affairs shown, new friends and acquaintances and many benefits

through others. A child born on this day will be popular, artistic, refined, but very sensitive and emotional; will rise in life and be very successful in business.

29. WEDNESDAY. (Ruled by Mercury). \mathcal{D} in \mathfrak{w} , \triangle \mathfrak{w} , \star \mathfrak{w} . A fairly successful year, changes, travel, promotion, but many little worries and annoyances. A child born on this day will be intuitive and original, popular and clever, and will have a rather successful career in life.

30. THURSDAY. (Ruled by Jupiter). \mathcal{D} in \mathfrak{w} , \mathfrak{o} \odot , \star \mathfrak{f} . A successful year, changes, new enterprises, promotion and success in affairs. A child born on this day will be clever, energetic, enthusiastic and keen in whatever he undertakes.

31. FRIDAY. (Ruled by Venus). \mathcal{D} in \mathfrak{w} , \square \mathfrak{w} , \square \mathfrak{w} , \mathfrak{o} \mathfrak{g} . An evil year, danger of plots and treachery, financial losses and many worries. A child born on this day will be irritable, wayward, unreliable, extravagant and very unsuccessful in financial affairs. Should avoid litigation at all costs.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

Power of Numbers.

DEAR SIR.—The article by "Numerary" on "The Evidential Power of Numbers," is most interesting and instructive. Having harnessed the chariot of the Sun to Numerology, some novel results may be obtained, and the method (if he will reveal it) how it may be used with success for any event will be awaited anxiously by many of your readers.

If he has discovered an infallible method, and imparts it, he will be worthy to rank as the greatest philanthropist the world has ever known, and the especial friend of Mr. Hawke and the Anti-Gambling Association. It must be quite evident total ruin is "on the tapes" for "the bookies" should this knowledge become public property. Should he retain his secret the riches of Monte Cristo will be insignificant to the wealth he may amass. To quote the words of a distinguished statesman we must "Wait and see!"

It is distinctly a violation of the canons of magic and occult science that its revelations should be prostituted to covetous or mercenary objects, and any attempt in this direction must fail; it may at first allure but only to deceive and lead to eventual disaster, for "Thou shalt not give holy things to dogs nor cast pearls before swine."

In an article, "The Hand of Fatma," in the September issue of your journal, by Mons. W. de Kerlor, page 234, I find the following: "I will be victorious over 1, 3, 7, 9." This, I think, must be a typographical error, and if so, it is desirable it should be corrected. The spell of the "Royal George" seems hard to break. King George V.

(taking the Roman numeral at face value) yields a potency of 12. The symbols are "The Hanged Man," etc, and is a number of trouble, experience, danger, and of changes, and to indicate that knowledge will be gained by its vicissitudes.

"Centurion," another super-Dreadnought, has a potency of 11. The symbol is "The Clenched Hand," and is a number of violence, power, energy and success in some fearless venture.

"Arkansas" (the American Dreadnought which was launched 14th January, 1910). In this case Arkansas (21 + 14.1. 1911 = 39) equals 12, a potency potency which has been dealt with above.

"NACHIEL."

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—In the course of his article on "The Course of Creation," page 87, Mr. Harvey has the following erroneous statement: "Now the Equinoctial or eastern point of the Earth precedes or moves back apparently at the rate of 50 seconds of space

per century, that is one minute in 120 years; and 120 by 60 by 360 equals 2,592,000 years." The fact is that the equinox precedes the return of the Sun to the same star each year by 50" on an average, and the motion referred to by Mr. Harvey is the centennial variation of the Earth's axis, which is estimated from observations by Hipparchus, Ptolemy, Kepler and others to be 50" per century. Modernly the latter motion is held to be the cause of the precession of the equinoxes. But it is equally certain that the true motions of the solar system through space fully accounts for the fact of precession, and the observed gradual increase in precession is quite reasonably attributable to the gradual winding-in of the system by which the Earth is slowly approaching the Sun. This theory also accommodates the fact that the day is shorter than it used to be owing to an increased axial rotation, but this is also very slight, yet not so slight as to have escaped detection.

Yours etc.,

SEPHARIAL.

Old Moore's Table Talks on the Stars.

V.—THE STARS FOR MARCH.

NEW objects of importance are now visible in the northern heavens, and as the evenings are lengthening we shall have to choose later hours for observing them. Commencing on March 1st, at 10.30 p.m., and 15 minutes earlier for every four succeeding days, we shall have the following celestial objects in the different quarters of the sky.

In the N.E. quarter, we observe two very brilliant stars, one almost due east and the other half-way between N. and N.E., both only just above the horizon. The former is Arcturus, and the latter Vega. Between E. and N.E., also just rising will be noticed a small curved group of many little stars called the Northern Crown, while in a direct line with this and the zenith, more than half-way up will be seen the seven stars of the Great Bear.

More towards the N. will be seen many smaller stars comprising the constellation of Draco.

In the S.E. quarter between E. and S.E., and just rising will be seen Spica, or, as it is sometimes called, Arista, and due S.E. the smaller twinkling orbs. of Corvus, the Crow.

The stars of Leo above this latter group towards the zenith will then be noticed. A fairly bright star just due South, one-third of the distance from the horizon to the zenith is Alphard, the chief star in the constellation of Hydra.

The S.W. quarter holds many old favourites. Close along the horizon will be found Sirius and the many brilliant stars of Orion, now beginning to fade in the twilight skies while Aldebaran will be almost due West. Above Sirius towards the zenith lies Procyon, and higher still Castor and Pollux.

An interesting telescopic object this month will be found in "Præsepe," just slightly to the west of the meridian and a little east of a line drawn from Sirius through Procyon and extended to the meridian.

In the N.W. quadrant, there is not much of note. Half-way up the zenith, just to the north of west, lies Capella, and directly downwards are the Pleiades.

Numerous stars are to be observed all around the N.W. point, comprising parts of Aires, Pisces, Triangula, Andromeda and Perseus.

Divination in the Drawing Room.

Contributed by "NACHIEL."

(Continued from page 97.)

TAKE then, a pack of cards and observe that the four series, hearts, diamonds, clubs and spades, represent respectively human affections and the happiness they produce—wealth, fortune, business, prosperity, and all the advantages connected with them; vexations, crosses and disappointments, and all that affects the comfort, the luxury, and the convenience of society; and lastly, all afflictions that seriously disturb the happiness of mankind. Thus you will see that all red cards are prognostic of good, and all black cards of evil; you will see also that this system supposes the good and the evil to be about equal in the average of lives.

Next as to the court cards. The querent is always represented by the king of his colour, if a man; if a woman, by the queen; and as there are four of each, there are four broad distinctions of complexion by which querents, as well as others, may be indicated: very fair, diamonds; moderately fair, hearts; moderately dark, clubs; very dark, spades.

In general questions, the querent's wife, if he be married, will be indicated by the queen of her own colour; of course, there will be exceptions, and kings and queens, according to their colour, show forth men and women influencing the fate of the querent, and distinguishable according to their complexion; the knaves indicate the projects and designs of the men and women according to their colour; those of men when they turn up direct; those of women when they appear reversed. There is a philosophical reason for this; for the will and design of a woman are reputed to be more weak than those of a man, and every card loses some of its effective energy when it appears reversed; and here let me observe that all the diamond cards should be marked in some way so as to indicate which shall be the direct and which the reverse position. It will not fail to be noticed that this doctrine of reversal makes eight varieties of complexion, and thus tend much to enlarge the sphere of the prophet's vision.

We next come to the ACES. These are most important cards and indicate as follows:—

HEARTS.—The home, residence, family or establishment of the querent.

DIAMONDS.—His business, fortune or principal pursuit.

CLUBS.—Any letter, information or communication of what kind soever.

THE ACE OF SPADES, when direct, signifies death; when reversed, sickness, either to the querent or to some other person with whose card it is in close proximity.

TWO.—This is the card of association.

HEARTS.—A lover or very dear friend.

DIAMONDS.—A partner or very dear friend aiding in business, or with money or influence.

CLUBS.—A troublesome or vexatious companion
SPADES.—A bitter enemy, and specially a traitor.

THREE.—This is the minor card of consequences.

HEARTS.—Attentions, festivities, caresses, compliments.

DIAMONDS.—Presents, moderate gains or advantages.

CLUBS.—Vexations and disappointments.

SPADES.—Sorrows not overwhelming in extent.

FOUR.—This is the conjugal card, and such is one of the most important in the series.

HEARTS.—Conjugal happiness.

DIAMONDS.—Wealth, gains or advantages by means of a wife or husband.

CLUBS.—Quarrels and bickerings, capable of reconciliation.

SPADES.—Conjugal hate, sometimes infidelity; in all cases a most ominous card.

FIVE.—This is the card of character and reputation.

HEARTS.—The esteem and good opinion of those we love.

DIAMONDS.—Good reputation in business or for business matters such as punctuality, dispatch, knowledge of business, sufficient means, etc.

CLUBS.—A vexatious loss of reputation, such as may be caused by crime.

SIX.—This is the family card; it differs from the Ace of Hearts inasmuch as that card indicates the residence, home or family itself; the SIX indicates the effect produced by the conduct, good or bad, of the persons who compose the family or establishment thus:—

HEARTS.—The results of amiable and united feeling among children or relatives.

DIAMONDS.—Gain produced by such union and good feeling.

CLUBS.—The ill-effects of quarrels and jealousies among the members of a family.

SPADES.—The results of rooted and confirmed hatred.

The SEVEN is the card of surprises and disappointments, agreeable or disagreeable, according to the suit and colour, and according as the card may turn up, direct or reversed.

The EIGHT is the business card; it signifies any negotiation or transaction in which the querent may be engaged. It must be remembered that HEARTS do not refer to pecuniary transactions, and that SPADES do so much less frequently than CLUBS.

The NINE is the magic card of consequences it signifies in

HEARTS.—Extreme domestic happiness.

DIAMONDS.—Extreme good fortune.

SPADES.—Extreme misery and affliction.

CLUBS.—Extreme vexation and annoyance.

It needs hardly to be said that these cards, and especially the last, have a greater influence than any others, perhaps greater than all the rest in their most powerful combinations. We shall by-and-by illustrate this.

The TEN is the card of locomotion; it indicates journeys of whatever kind and to whatever extent, from a morning call to a removal to New Zealand. The causes and consequences of the journey may be gathered from the suit to which the card belongs; observing the same rule as that given under the eights.

We have now ascertained the value of each particular card, and have next to learn how so to arrange them as to prognosticate the future.

First, then, the cards must be carefully looked over so as to see that they all stand *direct* in the pack, and to that end, that the diamond cards are all duly marked, and that the court cards be marked also, where they are made so as to present two heads. These precautions having been taken, the cards must be well shuffled and cut with the left hand, observing that the cards taken up by the cut, and which must be as near the middle of the pack as possible, are to be replaced the reversed way, so that when they come to be arranged for inspection, one half, as nearly as may be, shall appear reversed; they must then again be shuffled and again cut, taking care not a second time not to reverse the portion cut.

Next take three cards from the bottom of the pack and inspect them; if they contain any court card or any ace, they must be replaced at the

top and the three next taken, and so on, until three cards appear being neither court cards nor aces.

The remaining forty-nine cards are to be arranged in seven rows of seven each, and are now ready for the wizard's inspection.

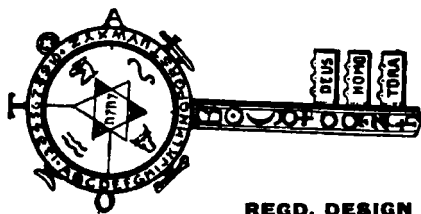
The first thing to be noticed is the position of the querent himself; and this is the more significant in proportion as it approaches nearer the centre of the scheme. Of course, the most so is when it occupies the very central spot; but this obviously, will seldom occur.

The inspector will now notice what cards are in immediate contact with that of the querent, then those which are separated by one and will prognosticate accordingly. In doing this it will be noticed that the cards *laterally* in contact are the most powerful, especially on that side to which the querent's face is turned; then cards vertically in contact, and those angularly placed; but of cards not in the line with the querent, only those which are actually in contact with his card can exercise any influence on his fortune.

On the other hand all the cards in his own line may have effect, but, of course, diminishing with their proximity.

The inspector will next look at the ace of hearts which denotes the querent's house, residence, family or establishment, and he will judge concerning it as he has already done, concerning the querent himself. Here the card to the right is the most powerful, and hearts have more influence than any other suit.

(To be continued).



REGD. DESIGN

TO WEAR AS A BROOCH OR PENDANT.

THE KEY TO UNLOCK

The Mysteries of the Universe.

CHARMS AND TALISMANS INSURE SUCCESS.

THE wearing of Talismans and Charms is again assuming great importance. That they do accomplish the purposes they are designed for can be easily proven by wearing one only a short time. But to possess virtue they must be properly prepared by those persons peculiarly constituted to give influence and power. The Books of Holy Writ attest their magic powers. See Ex. 39 chap. The masters of ancient wisdom attest their power, and always wore them. Every secret order has its charms in the shape of emblems, on which are engraved cabalistic signs of the order. Every country and city chooses a symbol of expression of the past or future. The Key which I have to offer is the Key to unlock the mysteries of the universe—all are contained in the symbol. 1st, the numbers and letters which all people vibrate to. The four signs of the Zodiac—Leo, Taurus, Aquarius, and Scorpio. The four angels of the four elements—air, fire, earth, water. The four symbols of manifestation—the cup, cross, circle, and sceptre. The double trine in the centre showing involution and evolution. The union of spirit and matter, or the soul seeking its divine counterpart. The seven planetary signs showing the rulers of our destiny and one of which we are born under. The three wards of key, on which the words Deus, Homo, and Tora appear, embrace God, man, and the universe. The Divine name in the centre of the double trine signifies that the real name above all other names is the secret of life. This Talisman is worn to bring Health, Happiness, and Success to the wearer.

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OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 7. Vol. IV.]

APRIL, 1911.

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[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The New Moon of the 30th March takes place in the ninth house in sextile with Mars setting. Mercury is on the meridian in square to Neptune in the twelfth. Jupiter is in the fourth, Saturn and Venus conjoined in the tenth, and Uranus in the twelfth. The general condition of the people will improve, financial affairs, trade, and the national exchequer will benefit, but expenditure will run high. Railways will have a fairly successful time, and goods traffic will benefit, albeit some frauds are shown therein, and also in postal affairs. The weather will be fine and warm, but somewhat rainy. Theatres and music halls will have a more successful time, new enterprises being brought forward. Some discontent will be shown in naval circles. Mars in the seventh is not good for peace, though the sextile of the luminaries will probably prevent actual hostilities. The Government will have a difficult task to face, for Mars has the square of Saturn and Venus, and it will require careful statesmanship to steer clear of difficulties. Russian affairs will play an important part at this time. Shipping and Colonial affairs will

improve. Mercury on the meridian in trine with Jupiter will benefit trade, but the square of Neptune will cause scandals in high life. The conjunction of Venus with Saturn points to trouble to the nobility, and some noted lady will pass to the great beyond. Members of Parliament will suffer from ill health, and death will also place its hands upon them. Trade matters will be prominently discussed in the Commons. Neptune in the twelfth points to scandal in connection with hospitals and institutions.

United States.

At Washington, Uranus is on the meridian, denoting grave troubles to the President, who will find his position a hard one. Saturn and Venus rising is bad for the people generally, much depression and discontent being shown. Mars also in the tenth denotes danger of war and disputes with other powers, for this planet rules the seventh. At San Francisco, Jupiter culminates, which is favourable for the trade and commerce of the City. Much depression in railway stocks and shares will occur, and some accidents and outrages thereon.

India.

At Calcutta, the lunation falls in the seventh house, being favourable for the foreign trade of the Empire. Neptune in the tenth denotes scandals among officials, and Uranus in the fourth, much disorder among the people. Outrages on women and children are denoted. Railways will benefit.

China and Japan.

At Pekin, Scorpio rises and Mars is on the cusp of the fourth house, an indication of rioting and incendiarism. Seismic troubles are threatened. The conjunction of Saturn and Venus on the cusp of the seventh, is evil for relations with foreign powers. At Tokio, the latter part of Scorpio rises, and Saturn and Venus are in the sixth. Much sickness will be rampant. The exchequer will be in a flourishing condition. A somewhat quiet month is denoted.

Europe.

At Berlin, Saturn and Venus are culminating, pointing to the demise of a noted lady of the German Empire. The Kaiser will have much grief and disappointment. At Petersburg Mars is in the sixth house, denoting accidents in the Navy, and much sickness and death among the people. Russian affairs will be very much disturbed at this time.

General Predictions.

Ireland and places under Taurus will have grave troubles under this lunation. Russia will feel the effects of Mars in her ruling sign. Spanish affairs will be much more prosperous and settled. Earthquakes and disturbances are threatened in Persia. British trade will have a boom this month.

Health Restorers of the Good Old Times.

What Nicholas Culpeper said of the Governments and
Virtues of Barley and Hops nearly 300 years ago.

BARLEY.

BARLEY, in all the parts and composition thereof, is more cooling than wheat, and a little cleansing; and all the preparations thereof, as barley-water and other things made thereof, do give great nourishment to persons troubled with fevers, agues, and heats in the stomach. A poultice made of barley-meal or flour boiled in vinegar and honey, and a few dried figs put in them, dissolveth all hard imposthumes, and assuageth inflammations, being thereto applied: and being boiled with melilot and camomile flowers, and some linseed, fenugreek, and rue in powder, and applied warm, it easeth pains in the side and stomach, and windiness of the spleen. The meal of barley and flea-worts boiled in water and made a poultice with honey and oil of lilies, and applied warm, cureth swellings under the ears, throat, neck, and such like; and a plaister made thereof with tar, wax, and oil, helpeth the king's evil in the throat; boiled with sharp vinegar into a poultice, and laid on hot, helpeth the leprosy; being boiled in red wine with pomegranate rind, and myrtles, stayeth the lax or other flux of the belly, boiled with vinegar and quince, it easeth the pains of the gout: barley flour, white salt, honey, and vinegar mingled together, taketh away the itch speedily and certainly. The water distilled from the

green barley, in the end of May, is very good for those that have defluxions of humours fallen into their eyes, and easeth the pain being dropped into them; or white bread steeped therein, and bound on the eyes, doth the same.

HOPS.

The Hop is under the dominion of Mars. This will open obstructions of the liver and spleen, cleanse the blood, loosen the belly, cleanse the reins from gravel, and provoke urine. The decoction of the tops cleanses the blood, cures the venereal disease, and all kinds of scabs, itch, and other breakings out of the body; as also tetters, ringworms, spreading sores, the morphew, and all discolourings of the skin. The decoction of the flowers and tops help to expel poison. Half a dram of the seed in powder, taken in drink, kills worms in the body, brings down women's courses, and expels urine. A syrup made of the juice and sugar, cures the yellow jaundice, eases the head-ache that comes of heat, and tempers the heat of the liver and stomach, and is profitably given in long and hot agues that arise from choler and blood. The young hop sprouts, which appear in March and April being mild, if boiled and served up like asparagus, are a very wholesome as well as a pleasant tasted spring food. They purify the blood, and keep the body gently open.

Daily Guide for Business and Pleasure

APRIL, 1911.

Astronomical Phenomena

FOR APRIL, 1911.

1	7 8 7	An evil day. Safeguard health and avoid disputes and accidents.
2	21 30	<i>Sunday.</i> A day for quiet contemplation.
3	6 II 9	A quiet day. Deal with superiors in evening.
4	20 33	Another quiet day. Attend only to ordinary work.
5	4 ☉ 49	Deal with elders in afternoon.
6	18 53	A variable day. Attend amusements in evening.
7	2 ♄ 44	A very evil day for all purposes generally.
8	16 23	A dangerous day. Avoid accidents and law.
9	29 48	<i>Sunday.</i> A quiet day. Do nothing important.
10	12 ☿ 59	Attend to important matters, but safeguard health.
11	25 57	Travel, change and visit friends. Do nothing of any importance.
12	8 ♌ 41	An unimportant day. Act with discretion.
13	21 13	Avoid superiors before 3 p.m. Travel in evening.
14	3 ♍ 31	A changeable day. Act with discretion.
15	15 39	Act discreetly a.m. Attend to correspondence p.m.
16	27 38	<i>Sunday.</i> A day for contemplation and study.
17	9 ♄ 31	A variable and changeable day. Do nothing important.
18	21 21	Travel in the p.m. Avoid disputes and accidents.
19	3 ♄ 11	Avoid law and correspondence. Deal with elders in p.m.
20	15 6	A variable day. Attend to correspondence, but avoid travel.
21	27 11	An evil day; avoid travel and commence nothing new.
22	9 ☿ 30	A very evil day for all purposes generally.
23	22 7	<i>Sunday.</i> A day for calm reflection.
24	5 ♄ 6	The influences are contradictory. Do nothing important.
25	18 30	Attend to correspondence in a.m. Evil for all else.
26	2 ♄ 19	A quiet day. Deal with elders in a.m.
27	16 32	Attend to important matters in the a.m.
28	1 8 6	A changeable day; act with discretion in all things.
29	15 55	Attend to correspondence and travel in afternoon.
30	0 II 51	<i>Sunday.</i> Study and contemplate. Avoid disputes.

Moon's Phases.

New Moon,	6th	... 5h. 55m. morn.
First Quarter,	13th	... 2h. 37m. aft.
Full Moon,	21st	... 6h. 36m. aft.
Last Quarter,	28th	... 10h. 25m. aft.

Planetary Positions.

- ☉. The SUN is in Aries, enters Taurus on 21st at 5.36 a.m.
- ☿. MERCURY is in Aries, enters Taurus on 5th, stationary on 24th, visible as an evening star about 15th.
- ♀. VENUS is an evening star in Taurus, enters Gemini on 17th; is now a conspicuous object in the north-western sky after sunset.
- ♂. MARS is a morning star in Aquarius, enters Pisces on 23rd.
- ♃. JUPITER is a morning star in Scorpio.
- ♄. SATURN is an evening star in Taurus, now drawing close to the horizon after sunset.
- ♅. URANUS is a morning star in Capricorn.
- ♆. NEPTUNE is an evening star in Cancer.
- D. The following table shows the Moon's sign position at noon on each day.

Aries	... 26, 27	Libra	... 12, 13
Taurus	1, 2, 28, 29	Scorpio	14, 15, 16
Gemini	... 3, 4, 30	Sagittarius	17, 18
Cancer	... 5, 6	Capricorn	19, 20, 21
Leo	... 7, 8, 9	Aquarius	... 22, 23
Virgo	... 10, 11	Pisces	... 24, 25

The Weather.

The month opens with genial spring weather, changeable about 6th, dull and windy days near 9th. The middle of the month is bright, warmer, but inclined to be gusty. A change is shown about 20th, and unsettled days, with probable thunder 23rd and 24th. A gale seems probable on 25th, then brightening for a few days; windy at the close.

How to Calculate and Judge Directions.

By E. H. BAILEY.

HOW TO CALCULATE LUNAR DIRECTIONS.

(Continued from page 105.)

I WILL now give an illustration of calculating directions for twelve months, taking the birthday anniversary as the starting point in the first case, and the 1st of January in the second. The method of computing these directions from the index date will be dealt with specially in the complete illustration of the progressed horoscope which will be given next month.

To begin with I must refer my readers to page 66, of the present volume of the MESSENGER, in which the two methods are dealt with.

1. To calculate the lunar directions for the birthday anniversary.

Now on reference to column one, page 66, it will be observed that the time for computing the planets' places, and, therefore, that of the Moon, will be the same hour as the birthtime, and taking the example given we find that a person born on June 18th, 1885, at 8 a.m., will require the Moon's place to be computed for June 30th, 1885, at 8 a.m., on her twelfth birthday, June 18th, 1897, and therefore on the day after for her thirteenth birthday, June 18th, 1898.

Now reference to the Ephemeris will show that the Moon's longitude on June 30th, 1885, at 8 a.m., as $9^{\circ} \approx 54'$, and on July 1st, 1885, at 8 a.m., as $21^{\circ} \approx 50'$, the difference between these two positions being being $11^{\circ} 56'$. This amount divided by 12, the number of months in a year, gives nearly 1° , which is the amount to be added for each month. We therefore obtain the following tabulation.

To obtain the directions operating in each month we refer firstly to the radical places of the planets and note the months when the Moon is in aspect thereto, and place against such month the particulars of such aspect. As the birth map is not given the following

example will suffice. The place of ζ on June 18th, 1885, at 8 a.m., is $16^{\circ} 18' n$, and

18th June, 1897	...	Long.	$9^{\circ} \approx 54'$
18th July, ..	...	...	10 54
18th Aug. ..	...	...	11 54
18th Sept. ..	...	...	12 53
18th Oct. ..	...	...	13 53
18th Nov. ..	...	...	14 53
18th Dec. ..	...	...	15 52
18th Jan. 1898	...	...	16 52
18th Feb. ..	...	...	17 52
18th Mar. ..	...	...	18 51
18th April, ..	...	...	19 51
18th May, ..	...	...	20 51
18th June, ..	...	...	21 50

in December, 1897, the Moon (see above) is in $15^{\circ} 52' \approx$, passing the $\Delta \zeta$, during the month. Thus, opposite the month of December above would be placed $\text{p} \Delta \text{R}$. The letter R stands for "Radical," and means that the Moon is in Δ to the radical place of ζ .

Secondly, we refer to the progressed positions of the planets and find that the p passes the \square of the progressed Saturn. Saturn's progressed place is $29^{\circ} n 17'$, and the \square aspect falls in $14^{\circ} \approx 17'$, and the Moon passes this place in October, thus, opposite this month we place $\text{p} \square \text{P}$. The letter "P" denoting the progressed position.

In dealing with prenatal directions we follow the rules as given on page 66. The twelfth birthday measures to June 6th, and the thirteenth to June 5th, both at 8 a.m. The difference between the Moon's longitudes on these days should be computed and divided by 12, and the same tabulation made. The point to be observed in this is that the longitudes of the Moon will be *decreasing* instead of increasing.

2. To calculate lunar directions from the 1st January, in each year.

For an example we will compute the directions for 1911. The age on January 1st, 1911, will be 25 years 6 months 13 days, equal to 25 days 12 hours 52 minutes, which added to the birthtime gives July 13th.

8 52 p.m. The 1st January, 1912, will measure to the day following at the same time. The Moon's position on July 13th, at 8.52 p.m., will be $14^{\circ} \Omega 59'$, and on the following day at the same time $29^{\circ} 47' \Omega$. The difference is $14^{\circ} 48'$ and the monthly increment $1^{\circ} 14'$. We have therefore the following tabulation.

1st January, 1911	...	...	14	$\Omega 59'$
1st February, ..	...	...	16	13
1st March, ..	...	...	17	27
1st April, ..	...	...	18	41
1st May, ..	...	...	19	55
1st June, ..	...	...	21	9
1st July, ..	...	...	22	23
1st August, ..	...	...	23	37
1st September, ..	...	...	24	51
1st October, ..	...	...	26	5
1st November, ..	...	...	27	19
1st December, ..	...	...	28	33
1st January, 1912	...	...	29	47

For an example of directions, the place of Saturn at birth was $\pi 27 43$, and in November the Moon will be in sextile thereto, so opposite that month we place $\pi * \text{h}$ R. Referring to the progressed position we find δ to be in 18π , and in March the Moon passes the sextile of that planet, so opposite the month named we place $\pi * \delta$ P.

In calculating the prenatal directions we follow the rules as given on page 67. In this case the date and time for January 1st, 1911, will be May 23rd, 7.8 p.m., and for the year following, the previous day at the same hour. The difference between the Moon's longitudes at these times should be computed and divided by 12, and the same tabulation made as above. The same point must be observed, regarding the *decreasing* of the lunar longitudes each month.

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A Bird's Eye View of Astro-Pathology

By Dr. DUZ.

IN his valuable article in THE MESSENGER, March issue, Mr. E. H. Bailey argues that that whether the signs rule the organs, the planets in the signs qualify their rulership. Certainly it is so. But for this purpose, it is absolutely necessary to have the exact hour of birth. In an acute ailment it is relatively easy to get the hour; it is not so for a chronic one. And the accuracy of the data is an essential condition in astrology, for as any student of this science knows a different sign crosses the meridian nearly every two hours, and alters the meaning of a theme. This is the reason why I adopted a more simple process in establishing my maps, and contented myself with the Sun, Moon, and the first house, allotting to each sign the rulership of a planet in a fixed manner. Indagine, a celebrated astrologer of the 17th century, extols it particularly, Ptolemy being its father. He calls it the natural astrology. It is certain that it answers better to the physiological and pathological matters which are evolutionary in their courses, and does not necessitate the hour of birth, without which a theme is inaccurate. Besides, it would be acknowledged that logically the map of any one of the members of a collectivity, for instance, of a gallant and lewd temper, ought to have δ and η in Aries; still it is not so. Then I conclude that the rulership of planets in the signs is rather relative, especially in medical matters which are connected with the environment (climate, seasons, winds, temperature, astral dominations at birth, etc., etc.), and that the Sun, Moon, and the first house are the principal factors to be considered. But as the planets complete the meaning of the signs, I allow them a complimentary action in accordance with their natural (esoteric) order.

As to the horary astrology, it would be useful to the medical matters, chiefly in acute diseases. But the uncertainty which reigns in establishing the planetary hours, constitutes its drawback. It is obvious that a more accurate process based on the signs which come to the meridian every two hours would be in accordance with the natural movement of the stars, and give way to a more sound appreciation of its data. I am glad that Mr. C. Sherburn will fulfil this desideratum, and advance the cause of the horary astrology. I will add that the tables given in my article on this subject are those extolled in the astrological books dealing with horary astrology, and I get them from Mr. A. J. Pearce's "Science of Stars."

I take advantage of this opportunity to thank Mr. A. J. Pearce for his kind review of my "Eraité pratique de Médecine astrale, etc.," in the "Zadkiel's Almanack" for 1911.

It is said that from the "conflict of ideas springs the light." I trust it will be so for the benefit of our beloved science of which some of the basic principles are unfortunately lost in the night of the past ages.

The Political Situation.

A SKETCH OF THE HOROSCOPES OF THE PARLIAMENTARY LEADERS.

WE have received several requests for an astrological opinion on the present political situation, and for a judgment on the probable result of the proposed alterations in the Constitution. Apart from the general forecasts which are given each month, we will discuss the subject from the horoscopes of the leaders of the parliamentary parties. We will take first the Ministerialists.

The Prime Minister was born on September 12th, 1852, hour unknown, with the Sun separating from good aspects of Saturn and Jupiter and applying to evil aspects of Venus and Uranus. Jupiter and Saturn are in opposition from Taurus and Scorpio, and during the present year, these planets are again in opposition from the same signs. The Sun is now directed to the opposition of $\frac{1}{2}$ R and δ $\frac{1}{4}$ R. The transits of Jupiter are favourable in the early part of the year, but Saturn transits his own place and the opposition of the \odot P in July, October, while his stationary position in August is very evil. The eclipse of the Sun on November 1st, last, was on the \odot P, $\frac{1}{4}$ R, $\frac{1}{2}$ R and P, and it is only the \odot δ $\frac{1}{4}$ which will enable him to hold his own for any length of time. But as Jupiter is afflicted at birth its influence will be lessened. By converse motion the \odot \square $\frac{3}{4}$ R is in operation and $\frac{3}{4}$ is approaching the \odot R. A serious and critical time is in store.

The Chancellor of the Exchequer was born on January 17th, 1863, with the Sun in square to Jupiter and applying to evil aspect of Mars and Uranus, most evil influences for financial matters. The Sun is now in square to Uranus and semi-square to Mars, while Uranus is transitting the radical Sun. The \odot \angle $\frac{3}{4}$ accounts for the throat trouble which has incapacitated the Chancellor, $\frac{3}{4}$ being in Taurus.

The Home Secretary was born on Nov. 30th, 1874, with the luminaries in square

aspect. He has the \odot applying to \square $\frac{3}{4}$ by direction. By converse motion the Moon is in opposition to the Sun and square Saturn.

The First Lord of the Admiralty was born on July 6th, 1863, with the luminaries in watery signs, the Sun in square to Jupiter and the Moon \square $\frac{1}{2}$, $\frac{3}{4}$ $\frac{1}{2}$. By converse motion $\frac{3}{4}$ is now δ \odot R, and the \odot \square $\frac{1}{2}$ R.

It will be at once seen that the outlook as far as the government is concerned is a serious one, and in view of the prominence of martial direction our recent forecast of the danger of war in the summer is corroborated.

From the horoscopes of the leaders of the opposition we derive the following facts.

Mr. Balfour was born on 25th July, 1848 (*vide* February, 1910, MESSENGER, page 88), The Sun is now just past \ast $\frac{1}{4}$ R, \ast \odot R. in \ast $\frac{1}{2}$ R. The Moon reaches the δ \odot P \ast $\frac{1}{4}$, \ast $\frac{1}{2}$ and \ast \odot in the summer of 1912. By converse motion the \odot is in the same aspects to $\frac{1}{2}$ $\frac{1}{4}$ and \odot R and the moon nearly in Δ with the \odot P.

Lord Lansdowne was born on 25th January, 1845, with the Sun conjoined with Saturn, \ast $\frac{1}{2}$, \ast $\frac{1}{4}$, \ast $\frac{3}{4}$. The Sun is now nearly parallel with Jupiter, while the \odot is δ \odot R, δ $\frac{1}{2}$ R, \ast $\frac{1}{2}$ \ast $\frac{1}{4}$ \ast $\frac{3}{4}$. The \odot δ $\frac{1}{2}$ accounts for his recent illness. The converse directions are not so important.

Lord Charles Beresford was born on 10th February, 1846. He had the Sun conjoined with Neptune and Saturn in Aquarius. The Sun is now in \ast $\frac{1}{2}$ and applying to \ast $\frac{1}{2}$ P, and the Moon Δ \odot , \ast $\frac{1}{2}$, \ast $\frac{1}{4}$. By converse motion the \odot is \ast $\frac{1}{2}$ P and near Δ $\frac{1}{2}$ R.

It does not need a very practised eye to discern from these notes, that the ministerial leaders have a most difficult task before them and we doubt whether their plans will succeed, or that they will remain long in office. It rests on the direction of \odot δ $\frac{1}{4}$ in the Premier's horoscope to keep the balance of power in his hands, but as this planet and the Sun are in $\frac{3}{4}$ $\frac{1}{2}$ we very much doubt it.

Birthdays and Destinies.

By "SEPHARIAL."

IF the Kabalists are right there is something to be said for a symbolism which relates man in his threefold nature to the Sun, Moon and Earth. Beyond physical heredity, there is psychic tradition, and beyond that there is spiritual purpose. Granted that a man is physically fit, he may have aptitude for many things, and inclinations or list for some few. But a man does not follow a vocation because the father followed it before him, but because it is convenient to his psychic tradition and inclination; nor does he assume a rôle because it fits in with his inclination alone. At the back of all activity, at the root of all life, there is spiritual purpose; and this it is that invests the Solar Man, which is his imperishable Self, with a specific potential and a definite line of evolution he is bound to realise. In this sense every man, every unit of life, is destined to fulfil some purpose included in the spiritual scheme and the economy of life.

In my Birthday Book of Destiny* I have shown how the cosmic life filtrates to our system by means of the Sun, and that from the Sun's position at birth we may learn something concerning the hidden purpose of one's existence, by reference to the Sun's coincidence with certain symbolical Star Points, of which there are 365, one for each day of the year. Some of these are of great interest when referred to the birthdays of well-known personalities, and the symbols are rendered the more remarkable when it is known that they are not arbitrary points but have been in existence ever since the constellations were framed. The only change that has taken place is that due to the gradual recession of the constellations on the equinox, so that the Sun comes to a given point in the Stars just a month later than it did two thousand years ago. But this motion in itself involves a symbolical process of un-

foldment and of human evolution. Thus, we are now entering upon the constellation Aquarius, of which we are informed in the Scripture: "And when ye shall come to the city-gate ye shall meet a man bearing a pitcher." With these remarks by way of introduction let us look at one or two of the symbols attached to birthdays of known individuals.

SWEDENBORG, January 29th (O.S.)=9th February (N.S.) (*Cepheus*).—"You may be called upon to weigh, to measure and assay." He was Director of the Mint at Stockholm. "Your character will be of the more sober and ponderable order, belonging properly to men in whom is vested the power of judgment."

HENRIK IBSEN, March 20th (Symbol *The Writing Table*).—"An index of more than usual concern with things of the intellect . . . Will lead a sedentary life and live by the pen. You have considerable power of expression and may meet with distinction through this faculty."

QUEEN VICTORIA, May 24th (Symbol *The Tiler*).—"Work that others have begun you will complete. However great the structure, the honour of completing it will be yours. You will stretch over your family and friends a sheltering arm uniting its members as provinces to the capital, or stars to their central sun. You are the headstone and capital of your family . . . Your position is one of great elevation in your sphere of life."

If we identify the Queen with her country many of these words are resonant with a greater truth, but our late Queen certainly fulfilled the destiny depicted.

HIS MAJESTY KING GEORGE V., June 3rd (Symbol *The Golden Sceptre*). "A destiny of high degree. You will be called upon to fulfil responsible positions and to embody the idea of temporal power . . . The sceptre is yours. Extend its power for good."

LORD WOLESLEY, June 4th (*The Winding*

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Stream).—"Incescent fortune, many excursions into foreign lands . . . Will come to a position of honour and dignity."

JOSEPH CHAMBERLAIN, July 8th (*The Eye Piece of the Telescope*).—"More than ordinary ability, mental perception, attention to detail and perspicacity. You have the ability to become a person of considerable prominence in the world and where power of foresight, range of perception and definition of purpose are the requisite factors, you will attain distinction."

Let these excerpts serve for the present illustration. The descriptions and interpretations have been necessarily curtailed in this place. I feel sure that there are many readers of the MESSENGER who will be glad to know they can obtain copies of this useful and instructive volume at the office of Messrs. Foulsham & Co., the publishers of this journal. Space has been left opposite each birthday for four signatures, and the book is bound very neatly in morocco cloth with gilt lettering and gilt edges, so that it is in every way a handy birthday present. Students of sidereal influences will find much entertainment in comparing the character and destiny of those who come under the same birthday and in this connection the preface should not escape attention.

HAVE you a map of your city, your county, or your state? Do you not think that a map of your life would be of far more benefit to you? Your horoscope is a map of your life. It plainly indicates what you should avoid, opportunities you should take advantage of, persons you should beware of, etc. It will guide you away from the bottomless pit of gloom and despair to the glorious mountain top of hope and gladness. A map will certainly aid the traveller on his journey, but a horoscope will cause you to select life's easiest and most successful pathway.

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Remarkable Occurrences.

The following was related to me more than once by a gentleman of education and position whose veracity was unimpeachable. He had been happily married some five or six years, and both he and his wife enjoyed fair health, till one day, not feeling very well, his wife kept to her room and had a fire, as the weather was cold. It was thought to be some trivial ailment which would duly pass off as usual, and a night or two later, her husband, having sat reading to her till rather a late hour, finding she had fallen asleep, went down to see to the fastenings, etc., after the servants had retired, according to his habit. He had scarcely reached the foot of the stairs when he heard his wife calling to him in agonised tones, "Edward, Edward" he hurried back, full of alarm, but to his astonishment found her still sleeping peacefully. So he went down again, when exactly the same thing occurred.

He returned, and this time found her awake. She said she had not called or spoken at all, nor had she heard anyone else do so, and laughingly rallying him on his "fancies" soon after went to sleep again. But he, being a North Countryman, saw a sinister warning in the incident, which was justified only too soon. The next morning grave symptoms appeared, and a doctor being summoned at once declared her condition was serious. She rapidly grew worse, and expired at night, at the same time as that at which, 24 hours before—half-past eleven—he had heard her call. This incident has, ever since, coloured his life with superstitious fears.

SOME remarkable events are described in a new book entitled "An Adventure," which will be published immediately by Messrs. MacMillan & Co. The narrative records the extraordinary experiences of two ladies who went to Versailles in 1901 and 1902. In visiting the Petit Trianon they saw buildings and details of scenery, not as they are now but as they existed in the time of Mary Antoinette. They spoke to persons of that period who were present in the park and about the building, never doubting at the time they were in communication with real individuals. The book contains independent accounts by the two authors of these very striking occurrences; historical data bearing on them which have been collected during several years; and such explanation as the authors are prepared to offer. The ladies, whose adventure is here described, have for various reasons preferred not to disclose their real names, but the signatures appended to the preface are the only fictitious words in the book.

IT HAS not been noticed how fatal a day Saturday has been to English kings. William III. died on Saturday, March 8, 1702; Queen Anne on Saturday, August 1, 1714; George II. on Saturday, October 25, 1760; George III. on Saturday, January 29, 1820; and George IV. on Saturday, June 26, 1830. George I. just avoided Saturday, dying at 2 a.m. on Sunday; and the late King, as everyone knows, breathed his last at a quarter to twelve on Friday night.—*Observer*

The Book of Terros.

*From the "Archives of Amos," some time scribe at Sardiopolis.
By JAMES HARVEY.

BY the command of Idælus, King of Sardiopolis, Amos the Scribe betook himself to the lower parts of the city to the house of Terros, the gravemaker: he who was slain by the rabble. "For," said the King, "the man hath no kin, therefore it is meet that his goods and property be brought to me, so that I may dispose of them as I ween."

And when Amos came unto the house of Terros, behold he found that thieves had broken through, and all was in chaos and desolation. The chattles of the dwelling were rent and shapeless from the anger of the robber, in his spleen at the reaping of no gain: for the gravemaker was poor and possessed little. "Alas," quoth Amos, "the marauder of the night hath forestall'd the King, nought is there here that can be taken to him."

But one of the guards, who were with the scribe, came to him exclaiming, "See here are some parchments which I found beneath the shattered ware." And Amos took the writing which also had suffered from the wrath of the thieves, being torn and crushed in many places. To Idælus took Amos the parchment saying, "Behold, but this have I found worthy of being brought to thee: the belongings of the gravemaker have been despoiled by pillagers in the night."

"But little could they despoil," quoth the king, "for the effects of Terros were but scant: he placed more value on the wealth of wisdom than on that of worldly store. But by this writing thou hast brought I will be requited more than did I gain a thousand pieces of gold. For well I know the knowledge of the man, for many times we talked together, and much have I learned from the maker of graves. Sift thou the parchment well good Amos, and at eve come to my privy chamber, and thou shalt read what thou thinkest worthy of my audience. Remember, come to me at sunset when the stress of day has gone."

And when the eve was come, Amos went to the chamber of the King. And when he had read all he considered fit for the attention and interest of Idælus, the scribe was commanded to set the book amongst the writings of the wise men in the temple, to be read at seasons, as lessons unto wisdom and to life.

HERE FOLLOWETH THE BOOK OF TERROS:

SLAVE, MAKINER, SAGE, AND SERVANT
OF DEATH.

In a distant land of the north there was a holy man whose life I saved from destruction; and in return, whilst I sojourn'd for ten long years within the place, he taught me how to read and write my thoughts, even as a scribe. For which thanks to

*For introduction and origin of these documents see November issue, 1910.—ED.

the Most High. Thus comes it that I, who am the seneschal of Death, can mark my musings on parchment, so that, if it be possible, I may enlighten my brethren in the ways of the spirit and of men. For lo, I am nothing, neither desire I anything but grace of soul, for it has been given unto me to know that there is not anything real but God: and in Him abideth happiness, weal and peace. There was a man of vain and empty manner who sought knowledge for its own sake, so that he might be accredited as wise, mighty and great in the eyes of his fellows. And it came to pass that this man in his conceit desired to know all things. And he said, "I will call upon the Lord to vouchsafe unto me the secret of creation, so that I may become a god amongst men in understanding." And he called upon the Lord crying, "Give unto me all knowledge: for I desire the wisdom of creation." And the Lord said, "It is not good that any man should know the secret of God; but if thou art prepared to take the burden on thy soul then unto thee it shall be given. But learn that the secret of the Almighty cannot be spoken by any tongue: only by the voice of the spirit can it be given." And the man said, "That will I learn."

And the Lord gave unto him the secret of all things.

Behold, after awhile, the man went forth into the streets and public places proclaiming, "Behold! I have the secret of God." And the populace came around him crying, "Come, deliver it unto us."

But the fool made answer saying, "Learn that the secret of God cannot be spoken by any tongue: by the voice of the spirit only can it be given."

"He mocketh and blasphemeth," quoth a citizen, "of knowledge and understanding that is the possession of no man." But again the fool declared his knowledge of all things. "This is a scoffer," cried one, "let him be destroyed." And they fell upon him and slew him.

OF TRUTH.

He who telleth the truth is not a pleasant man; and thus it is that humanity liveth and abideth in falsehood. Were truth told at all times in its purity, mankind would perish. For man is the creature of delusion, and prefers the sweetness and decay of the shadow, to the chastening bitterness of the substance. So truth is not a pleasant thing, for truth meaneth progress, progress meaneth strife; and strife and pain quicken the spirit. Most men desire neither pain nor strife for they have no soul: therefore truth is an unpleasant thing.

Behold it was my fortune to meet in a far country a man of purity, who went about declaring the truth. And albeit he was a gentle and just person, yet was he not a pleasant man. He denounced the priests and scribes, upheld the cause of the poor, censured the king, healed the sick, raised the dead and cast out devils. And they who ruled the place became

enraged at this man's exposure of them, their customs and their hypocrisy. And they had him taken captive, and by unjust judgment put to death. For truth is not a pleasant thing, unless to those who live the true life; for they who live it assuredly shall die in the flesh. Therefore most men live a lie. Some men live more in falsity than their neighbour, some speaking lies, some looking lies, some thinking lies, some breathing lies: for man is a slave of the shadow, and reality is painful to him. So it comes that he who telleth the truth is not a pleasant man; neither is truth a pleasant thing.

DEATH BEFORE THE NATIONS.

A FANTASY.

As I walked at eve in the poor and gloomy parts of the city, I beheld a form, dark in shape, whose presence was filled with the night and chill of the sepulchre. The ordour of the charnel was about him; there was no flesh upon his frame; and his countenance was filled with the breathing of decay. Instantly I seized the frightful one and said, "Art thou not the enemy of life, the reaper of all time, he whom all men fear: thou art Death?" And the form answered, "It is even so."

"Come then," quoth I, "I will bring thee before the tribunal of the earth and there thou shalt undergo judgment, so that it may be decreed whether mankind hath need of thee: or that thou art a malediction and had better be banished forever." And the ghastly shape again made answer saying, "I will go with thee, and be judged of mankind."

And so I brought him before the tribunal of the earth, calling seven kings, seven scribes, and seven priests, representing the wisdom of the world: the east, the west, the north, and the south.

And he who was greatest of the seven kings arose and said, "Reaper of night and woe, thou standest before the tribunal of the nations, so that it might be resolved whether thou shouldst remain amongst men and carry on thy work: or go out into the abyss of darkness and hell from which thou comest. Hast ought to say ere judgment beginneth." And Death answered, "I have nothing."

Then called they a woman who bore her dead child in her arms; and the judge commanded her to speak. "The accurst," shrieked the woman, "hath bereft me of my one child and hath left me lonely and in despair." "It was in pain and suffered much," quoth Death, "so laid I my hand upon it and gave it peace and rest." Thereat the people of the earth cried aloud, "Let the enemy of life and light be crushed." But the one who sat in judgment commanded them to peace.

Then came one who had laid hands upon his own life crying with a loud voice, "The tempter came and offered me solace in my tribulation, whereupon I sought calm in self-murder. And in the grave, in place of being dead, behold I became alive; and there awake in spirit I underwent all the foulness of decay." "This man was a pest unto his kin," said Death, "and did that which becometh not one of upright deeds. To live, he would have bowed the heads of all his blood in sorrow and in shame. He

called me to his aid, and at my behest he smote himself and died." "Thou didst not tell me of the horrors of the grave," cried the man. And Death replied, "To all who drive the spirit from the clay ere its due course the same fate await them." And he who had laid hands upon his own life went back unto his sepulchre, to await the last trump.

Now brought they a young man who bewailed the loss of his spouse with great grief. And the judge filled with grief at his sorrow said unto Death, "What now is thy plea in this instance: behold to no purpose hast thou smitten this youth with woe." "This young man's wife," spake Death, "was mine by law of mortal life: had she lived out the human span it would have been a stretch of want and suffering. For even the youth is mine but soon: the moon shall wax and wane three times, then must he submit to my behest." "Blest be God, I shall have peace and be with her I love," quoth the young man, and went his way amongst the multitude.

And now one, who was reputed as a wise man, came forth complaining, "Oh judge of the earth, with learning and with knowledge I strove to teach the populace. But as I struggled with my labour, and had just attained my goal, this monster struck me down." And again the nations with upraised hands exclaimed with a loud voice, "Let the curse be trampled out forever." But the judge said, "Let there be silence." Then asked he of Death, "What sayest thou to this?" The accuser was a fool and vain," answered the reaper of night and woe, "he desired knowledge so that he might have knowledge. He yearned not to bring it unto wisdom: but that he would become a man of wise repute. He abused the power to such a stress, that had his fancies gone abroad, they would have made more fools than himself. Therefore I closed his useless eyes in darkness, shut down his babbling tongue with stillness, so that others, whose eyes saw aright and spoke not beyond their ken, might have their day." Thereupon the man of wise repute cried in a voice of lamentation, "Alas, I have been despoiled and unjustly blotted out: my name, repute and praise hath been taken from me." "Lead this person back to the chamber of silence," order the judge, "he hath been served meetly." And they led him back to his tomb.

Now at this time rose up one who had suffered long by denial and want, crying, "Let me be heard, that Death be justly dealt with." And the nations with a loud voice jeered and cried, "Let the destroyer be destroyed: let Death go out for everlasting." But the king who was judge said unto them, "Let there be peace, and unto the one who had suffered, 'Speak.'" "Life, oh king," said the man, "hath been dark to me from early years: poverty, suffering and strife have marked their way from the beginning. I have been wronged, spurned and disclaimed: no chance have I had rendered unto me to make my lot of worth. Yesternight in the anguish of sickness and hunger I cursed the Lord and mankind, and this one who stands before judgment came and put an end to all my tribulation. Thus speak I in Death's cause: for he hath given me rest and peace." And having spoken the man who had suffered went down from their sight.

Then rose a sage up in evidence. "It is not right or lawful that Death should go from out the way of mankind," he spake, "for king and judge, Death is but a part of God's great plan. As the flower bloometh and withereth so it is with all things: bloom and decay, rise and fall, life and death are the law of the unfolding and of the Almighty. And though all die again they are regenerated in beauty and in glory to progress further in the quickening of the soul. Even as the weed is needful to show the splendour of the garden, so Death is needful in the way of life." And the wise man departed, whilst the nations cried, some saying, "These are the words of wisdom:" and others, "Let Death go out forever." But the judge commanded peace.

Behold there came from the mighty multitude a singer of psalms, whose countenance was filled with sympathy and holiness. "Hear me, oh judge," cried the singer of psalms, "and hearken ye nations of the earth. This one who stands before the seat of judgment, know you not, he is the chastener of the Most High. He bringeth agony as we think in our mortal darkness of spirit: but yet beyond the woe and pain he planteth in the breast of man, he bestoweth understanding, peace, rest and love. Were we to banish Death, then would we banish love, for love is the seneschal of Death; and love is the divine spirit of the Lord." And the nations cried aloud, like unto the roar of a mighty tempest, "Let Death go free. The psalmist hath spoken truly. Death is the servant of the Lord."

And the judge said unto Death, "Go into the world again, thou art free." And behold the reaper of time said unto the king, he who was judge, being the greatest of the seven kings, "Come, oh king, thy work is done, and thy place is now with me: thou art ripe in years, and earth hath no further use for thee." And the nations knelt down in fear and trembling as Death and the king, who was the greatest of the seven kings, went forth into the darkness of the night. Then cried the nations of the earth, "Behold, it is true: verily, Death is the servant of the Lord." And dawn shed its glory in the east, whereupon the nations of the earth fell upon their face praising God, and crying, "Verily, Death is the guardian of the portal of light and peace: behold, Death is the servant of the Lord."

A THING OF DARKNESS.

AN EPISODE.

In Carnos of the west where the wine is rich and good, I was cast away by shipwreck. Of all the mariners and company of the ship but two were saved: the master and myself. And when in the morning light we gained the shore, we beheld a land of fruit and flowers, of plenty and sweetness; verily a land filled with the glory and splendour of God. And when we had refreshed ourselves with sleep we arose and praised the Lord for our deliverance: betre after staying our hunger with fruit, and quenching our thirst from the waters of a small stream. Then journeyed we into the country to seek some place of human kind. And we walked until the fall of day, when lo, we came upon a habitation broken and fallen down and rendered unto ruin and desolation by age and want of care.

"Behold," said the master, "here we can shelter from the night and the beasts of prey that prowl in darkness. Let us make ourselves secure from their presence with stones and boulders." And we brought stones and boulders and did make up the portal of a crumbling chamber within the desolate place, so that no beast or thing could pass. Again we ate of fruit, and as we ate we saw the Sun go down afar off from the window of our place of rest. And as we looked into the court below, from out the broken walls, and from under fallen stones came forth serpents and hideous creeping things: creatures of such a kind it has not been my lot to see before or since. And though we felt secure up in the forlorn house, yet was it with voiceless fear we saw these things. Longing for day we laid us down to rest; and behold, as I was about to slumber there came upon the air of night a cry as unto an evil sound of joy. I trembled and became cold with terror at the happening, asking of the master, "Heardst thou that cry?"

"Be not afraid" said he, "It is but a bird of the night afar off, or a beast on the prowl." And even as he spoke the cry came again. But dispelling the fear brought forth in my soul with the sound I sunk into slumber. But short space did I sleep when I became awake, quaking in terror and fear at the same wailing cry, not distant as before, but within the outer wall of the desolate habitation. From without in the night to mine ears came the beating of mighty wings; and I arose and looked about from the window, in the thought that birds of mighty shape were at hand; but lo, there was in sight nothing. My hair rose in fear, and I became chill with sweat. Stooping down I shook the master to awake him for the sake of company: but he answered not. And behold I turned him round to the light of the moon to find he was dead: and his form was as the sapless tree, that drieth and withereth in fierce heat. Palsied with fear it came to my soul that the ruin was peopled with the spirits of hell.

And then from the gloom of the chamber, where the moon shone not, I heard a mighty breathing as of some great being or beast: but though I strained mine eyes, nothing could I see. Aflame with horror and recklessness I went towards the sound, when suddenly there came between me and the window a hideous shape, through which I beheld the body of the moon. Great was it of stature, and the lineaments were like unto that of man and beast commingled, the frame that of human kind; and from shoulder to heel there hung two mighty jagged wings. Within my soul I called upon the Lord to deliver me from death. Then heard I once more the evil cry of joy, and instantly upon my throat and form I felt a clutch like talons of a beast. And on my face I felt chill breathing, I gasped for breath, and sought to grip my adversary to fight for life, but nothing could I seize. Then knew I that it was some foul being of the pit that held me in its hold.

And lo, I stood upon the threshold of death for want of life, when again I prayed to the Lord with strength, even as a famished man for bread, to save me from the fiend. Then came it that I was free, and rushing to the window I jumped therefrom and ran. And as I ran, the evil cry came once again from the abode of desolation: but in its

sound there was the key of thwarted passion. From overhead came the sound of unseen flying wings, and I sank down in the death of fear. In the east then I beheld the breaking of the dawn, hope sprang in my soul, and knowing that life had been vouchsafed unto me through the might of God, I thanked Him for my deliverance.

And in the noon of that day I came unto the city of Carnos against the sea, where the wine is rich and good. There found I a ship by which I came to Damos; and from thence I walked to Sardiopolis, there taking up the calling of gravemaker, vowing never to wander more.

Of this episode I told no man, for were I foolhardy enough, I would be branded as a liar or a fool.

I, Amos, scribe at Sardiopolis, testifieth that this is all that remaineth of the Book of Terros, for the hand of the marauder in his despoilation, rent and tore the parchment insomuch that nothing further of interest or knowledge could be gleaned. But let us be thankful for what we have obtained, for what has been lost it is needful it should; else it would have been preserved unto us. Therefore let it be said, here endeth the Book of Terros.

Astrology and the Human Body.

By E. H. BAILEY.

THE BOWELS AND INTESTINES.

(Continued from page 107.)

IN dealing with the complaints attacking the intestinal regions, we have a great difficulty to face. Complaints which attack one part under one sign, will spread to another organ under another sign, and both may be signified by the same influence. Thus, peritonitis, which is a typical Virgo disorder, being an inflammation of the peritoneum, or lining membrane of the bowels may be caused by a Scorpio affliction. In the same way, inflammation of the bowels themselves, a Virgo complaint, may give rise to appendicitis, a Scorpio disorder. At the same time, this latter disease is known to occur without any actual bowel disorder. The original proprietor of the late magazine, "Destiny," died suddenly under the directions of ☉ par ♏, ♀ □ ♏. He had ♏ in Scorpio in the eighth, appendicitis was the cause. He had no planets in common signs nor in Virgo. In another case which came under my notice, a mild attack of appendicitis occurred under ♀ 8 ♀, the latter in Scorpio. Other cases can be cited, but the weight of evidence is sufficient to connect the appendix with the sign Scorpio, and we must therefore leave it at this. From time to time we will furnish these pages with data on this subject.

Dealing with the diseases caused by the planets when in the signs ruling the intestinal organs, the following facts may be gleaned.

Mars will produce all inflammatory disorders, fevers and the like, gastric fever, inflammation of the bowels, typhoid and enteric fever, gastric ulcers, etc.

Saturn will cause complaints caused by cold, congestion of the bowels, gastric and intestinal catarrh, colic, constipation.

Mercury will cause nerve pains, intestinal neuralgia, worms, colic, etc.

Venus and Jupiter produces complaints caused by the indiscretions in diet, surfeits, indigestion and the like, but rarely cause any serious complications by themselves.

Uranus causes wind spasms, colic and uncommon disorders.

Neptune gives rise to complaints caused by opiates, drug taking, and also causing wasting of the mesenteric glands, consumption of the bowels and dropsy.

The Moon will have power to cause periodic irregularities of the bowels, but unless heavily afflicted does not cause serious ailments.

The Sun will have an effect according to the planet it is afflicted by. If by Mars or Saturn the ailments are serious, deep seated and frequently fatal.

In the next issue we will further discuss the kidneys and excretory system.

GENTLEMAN, ☉ in ♏, ♀ in ♏, Asc. ♊, would like to exchange P.C. with lady with harmonious aspects to the above. Should like ♀ in ♏ and ♀ in ♊, and interested in astrology if possible.—Address, "R. A. P.", c/o Editor of OLD MOORE'S MONTHLY MESSENGER, 4, Pilgrim Street, E.C.

Astrology and the Cards.—II.

THE general influence of the cards is primarily classified under the four different suits, the signification of which was given on page 109, February issue.

As the task of detailing the influence of each card of each suit in the twelve houses, would be one of considerable magnitude, we give instead the influence of the four suits in such houses. The letters D, H, C, S, stand for each of the suits.

First House.

- D. A successful man, good health and good fortune.
- H. A social life, much pleasure and popularity.
- C. A capital business man, highly esteemed and prosperous.
- S. A weak, unfortunate and despondent man. Very unlucky.

Second House.

- D. Money through speculations, property and legacies.
- H. Financial success through friends, social matters and pleasure.
- C. Business prosperity, financial gain through occupation.
- S. Bad luck in money matters, losses.

Third House.

- D. Gain through relatives and short journeys. Jovial mind.
- H. Popularity and success with relations. Refined nature.
- C. An occupation connected with journeys and literature.
- S. Trouble through relatives, difficulties in education.

Fourth House.

- D. Successful eventide of life. Gain through parents, property.
- H. Social success at end of life, affluence and popularity.
- C. Retirement from business with honour and recognition.

- S. Family troubles, early death of parents, poor environment.

Fifth House.

- D. Gains in speculating. Success through children.
- H. Happy love affairs, prosperous children.
- C. Successful business speculation. Successful children.
- S. Ill luck in love, disappointments and grief through children.

Sixth House.

- D. General good health, sickness due to indiscretion, benefits in employment.
- H. Benefits through employees, general good health.
- C. Success in employment, popularity among employees.
- S. Poor health, trouble through servants. Chronic complaints.

Seventh House.

- D. A successful marriage from a financial standpoint.
- H. A happy married life, domestic felicity.
- C. A successful marriage, gain through business partnerships.
- S. Unlucky marriage, domestic infelicity, troubles in business.

Eighth House.

- D. Gain by legacies and through marriage.
- H. Legacies. Calm, peaceful death.
- C. Gain through business partners and co-workers.
- S. Lingering illness, losses in business and marriage.

Ninth House.

- D. Financial gain through foreign affairs, law or church.
- H. Pleasureable voyages, benevolent views.
- C. Business, philosophical and scientific pre-ferment.
- S. Legal troubles, narrow, bigotted views, ill success in travel.

Tenth House.

- D. High position, much honour and celebrity,
- H. Social position, popularity, honour.
- C. High business and commercial position.
Great esteem.
- S. Disgrace, loss of position, downfall.

Eleventh House.

- D. Monied friends, realisation of financial hopes.
- H. Many friends in social world, and pleasure through them.

- C. Business and commercial friends. Realisation of professional prospects.
- S. Lack of friends, disappointments. Failure to realise ambitions.

Twelfth House.

- D. Enemies among monied people. Secret enemies.
- H. Enemies in the social world. Female enemies.
- C. Enemies in business circles.
- S. Much enmity, sorrow, disappointment.

Divination in the Drawing Room.

Contributed by "NACHIEL."

THE next inspection will be as to the fortune, business or principal occupation, represented by the ace of diamonds, here all suits have equal influence, and the same rule may be applied as in the former case. All interpreters agree that no card not in immediate contact with the aces of hearts and diamonds can have any influence upon them except by way of explaining those which are; and that cards *out* of the line, though in actual contact, have, save in very rare cases, but a feeble effect.

For example, if I find the two of clubs to the right of the ace of hearts, it will indicate a troublesome and vexatious visitor; if to the right of this, again I notice the seven of clubs, it will explain the visit and indicate that it is connected with something equally unexpected and disagreeable, but the surprise will not be so decided nor so unpleasant as if the seven of clubs came next to the ace of hearts, and if other cards favour the interpretation, the surprise, however, the reverse of the agreeable, may apply to the visitor and not to the querent.

The ace of clubs is next to be looked for and will indicate any kind of communication by conversation, by letter or conveyed in any other way, the nature, the sender or giver, and the effect will be judged of by the cards *laterally* in contact; explained by others in the same line, the cards above or below have no influence at all here.

Let the two of diamonds, for instance, be to the right of the ace of clubs, beyond that the eight of the same suit and the combination will signify that a partner or friend in business has sent or will send a communication touching some favourable transaction; let the eight of clubs take the place of the eight of diamonds, and the transaction assumes an unfavourable aspect. Combinations to the left of the fortune card have the same signification but with somewhat slighter results. The ace of spades indicates either sickness or death; the former when reversed, the latter when direct. If there be any court cards in immediate connection with it, it applies to the indi-

viduals represented by such cards. If it comes in contact with the two of any suit it then denotes the death or sickness of a family friend, a friend in business or a partner; a vexatious and troublesome acquaintance or a bitter enemy according to the suit to which the card belongs; this card has no effect above or below the line on which it is found.

These principal points being so disposed of, there will remain court cards to be noticed, especially when it is understood that certain persons having influence on the fate and fortune of the querent are represented by them; and the *knives* here play a very important part in indicating the intentions of such men or women as may have their bearing on the querent's destiny.

Lastly, the central card has to be noticed—the fourth card in the fourth row—and this will sometimes be of great value; and if an active card—that is if it would otherwise have to be taken into the calculation as an element in the judgment to be formed—its central position gives it a great power. The two of spades in this situation becomes extremely dangerous if ever standing alone. A court card must always be attentively considered as representing a friend or an enemy strong for good or evil. Knives here are more powerful than kings or queens. Other cards are less important, but the central card should never be overlooked; and a court card, a nine or a *ten*, may be of more consequence than all the other combinations in the scheme.

"Well," said I, as soon as my friend had finished, "This is certainly a far more consistent system than I had imagined, and does provide for nearly all the contingencies of life; but before I make any further observation upon it, I must retract my sneer at its modernness. I had no notion that it was merely an adoption of an old mode of divination, but being so, I undoubtedly look upon it with more favour."

"Well, but you were about either to ask explanations or to make objections; do so freely, and I will satisfy you if I can."

"Well, then I will remark, first upon some defi-

ciencies in your scheme, and then upon a few inconsistencies."

"Name them!"

"First, I see no provision for what is of the subject matter of such enquiries—money. You have cards which indicate gain, but none which denote loss; how would you prognosticate a severe loss of money?"

"Before I answer your question, let me set you right on another point. You call this *my system*; this I do not admit; but now as to your query. It would be a very serious defect if any card signified gain or loss of money. This is but one among the many forms of misfortune and vexation. The three and nine of clubs will indicate any loss of money from a few shillings handed over at the whist table to a failure entailing bankruptcy; and if the consequences are still more serious, there is even the nine of spades to fall back upon. At all events the club is in all respects the reverse of the diamond, and expresses as much in evil as the red card does in good."

"I thought that spades could have nothing to do with money."

"Not directly, but a good deal indirectly. I notice the nine of clubs facing the querent's card and behind it the nine of spades. This might denote utter ruin in a pecuniary point of view, if other cards bore out so grievous an interpretation, and as a consequence of this an amount of misery rendering the whole of life miserable. In this case the clubs would signify the cause and the spades the consequence. We gain in many ways, in which money is not concerned, and by this cartomancy our gains are represented by diamonds, just as our losses, whether pecuniary or otherwise, are indicated by clubs; loss of happiness alone calling out the spades; and you will see that by happiness I do not mean either prosperity or pleasure."

"You are right, the system is consistent on this point."

"It is more than consistent, it gives a grand moral lesson, places wealth in its true position and recognises what your Christian Scriptures assert, 'That a man's life consisteth not in the abundance of that which he possesseth.' What is your next objection?"

"You have no card of health."

"I beg your pardon, we have what in 'practice comes to the same thing—we have a card of sickness; and if a person be not sick, he may, I suppose, be presumed to be well; but I imagine you mean there is not a series of cards to prognosticate the progress and issue of a disease. To this I reply, that in what are called general questions, this is not needed; and in *particular* questions there is a mode prescribed, and new, or rather different values given to the cards."

"What do you call particular questions?"

"I mean such as contain particular events. For instance, I may have lost a purse; I wish to know whether it has been stolen, who stole it, and whether I shall recover it. A young lady may wish to know whether she shall receive a letter from her lover, who is abroad. Two friends have quarrelled; I may wish to know whether they can be reconciled, and how. A querent may desire information as to how he stands in the esteem of a powerful friend. All these are *particular* questions; they do not require the inspec-

tion of an entire scheme, although a skilful diviner will always first consult it. Among these *particular* questions those which concern the health of the querent and his friends hold a prominent place. Some of them will require a change in the value of the cards, others will not, and as a specimen of this latter class we will take the case of a lady who wishes to know whether she shall shortly hear from her absent lover. She will or the diviner will for her, construct the scheme as before directed with the forty-nine cards and will then examine the three cast out. If among these the ace of clubs be found, the problem is already solved and no better need be expected. If the card representing her lover be amongst them there is reason to fear death or some serious accident, and the whole scheme should be at once and diligently examined. If the knave of her lover's colour and *also* the ace of clubs be among the three left out, she may assure herself that he cares for her no longer and has no intention to renew the correspondence. But supposing the three cards rejected to be indifferent ones, she will then take the central card in the first line and all the others directly under it; she will thus have a hand of seven cards including the central card of the scheme. She will then spread these before her in the order in which she took them; if the ace of clubs be among them, she will certainly have a letter speedily and the nature of the communication may be judged of by the other cards, especially by the central one. Thus she may observe that between the letter and the central card there may be the seven of clubs; this will indicate the letter is on subjects vexatious to the writer or receiver, but if the central card be the four of clubs, it will be *itself* a vexatious and disagreeable communication. Again, if the letter card do not appear, yet if there be many hearts in the line especially the four or nine, and more especially still if one of these holds the central place, she need be under no apprehension; it is no want of affection which occasions the neglect of correspondence."

"I see; but do you adopt the same plan for all particular questions?"

"Not exactly."

(To be Continued.)

CELESTIAL MAGIC.

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A System of Planetary Hours.

By C. SHERBURN.

IN the March number of the MESSENGER I gave a short article entitled, "A system of Planetary Hours." I now propose to give a series of articles, of which this is the first, dealing with the subject of planetary hours in relation to the above system and to the various branches of astrology.

This most useful branch of the celestial science has been much neglected of late, perhaps because the attention of the occult world has been drawn to Mundane Astrology by the important national and political events which have transpired, but more probably because the modern astrologer requires more to satisfy his thirst for knowledge, and his longing to peer deeper into the secrets of nature through the medium of the stars, than is given him by the present tables of planetary hours.

He looks upon them as an artificial substitute for Horary Astrology, and does not in any way connect them with the movements of the planets themselves, nor can he be blamed when such a scarecrow of a system is placed in his hands. If our hours are to have planetary rulers, then our days must be placed upon a more substantial footing than is afforded by the calendar of to-day. *They must be based upon a natural calendar not an artificial one*, and such I claim to have set before the reader in last month's MESSENGER.

Planetary hours are connected with and illustrate one of the most wonderful laws known, namely, the Law of Periodicity, and if only astrological students would look beyond the planetary hour itself, and see unveiled this law of nature, I am sure that they would find food for much thought.

Every planet has its period or revolution, and each (being part of the one great system) has that period sub-divided, these sub-divisions having a planet a-piece ruling over them. Again, these sub-divisions are in their turn divided, and have their rulers.

Thus, every minute and second of time has its planetary lord and ruler.

I think that most readers will agree with me when I say that the Moon has the most *immediate* effect upon every-day events such as horse-racing, boxing-matches, football and cricket matches, and the like. Therefore, the Moon is the planet whose period should be divided up to form the seven-day divisions.

A day is formed by the earth turning once round on its axis, and this day (really day and night together), should be divided into twelve equal parts of two hours each. These equal parts are each ruled by one of the twelve zodiacal signs, even as there are twelve houses through which the Sun's apparent course lies.

In this system of planetary hours, as in the one now used, the ruler of the sign ruling the hour has its effect upon various events during that hour according to the nature of the planet by which it is ruled.

The Sun's hour is favourable for asking favours of persons in authority, for dealing with lawyers, government ministers, etc., but is unfavourable for removals. A dangerous hour for sickness.

The Moon's hour is good to court, marry, take short journeys, etc., but evil to take medicine, or go under an operation.

The hour of Saturn is a good one in which to deal with aged people, to attend to the garden, take leases of houses, etc., but is very evil in all other respects, and an illness starting in this hour generally results in death.

Jupiter's hour is the most fortunate of all, and dealings with members of Parliament, clergymen, etc., will be attended with success. This is also a good hour in which to marry, borrow, seek situations and buy, but not so good for sea voyages. He who falls sick in this hour will recover.

Mars's hour is a very evil one in which to start any important undertaking, and journeys made in this hour will be followed by acci-

dents. It is fortunate, however, for dealings with soldiers, or to enlist as one.

Venus's hour is very favourable for all love matters, good to take medicine, hire servants, and start learning painting or music.

Mercury's hour is favourable for sending children to school, writing letters, taking medicine, studying, binding apprentices and buying or selling. Also for signing contracts.

Birthday Influences during April.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. SATURDAY. (Ruled by Saturn). ♀ in ♄, ♄ ♄, ♄ ♄, ♄ ♄. A variable year, indisposition and bereavement, improvement of position, social benefits, but danger of litigation and losses. A child born on this day will have a good deal of trouble in life, will have difficulties through health, be extravagant, and should guard against litigation. Friends will help him considerably.

2. SUNDAY. (Ruled by Sol). ♀ in ♄, * ♄. Some changes and journeys are shown during the year, also danger of accidents and disputes. A child born on this day will be hasty and rash, very impressionable, but generally will have a quiet life.

3. MONDAY. (Ruled by Luna). ♀ in ♀, * ♄. A quiet year, generally some changes and journeys, benefits through employers, but increased expenses. A child born on this day will be foppish and vain, worrisome, but should always remain in employ.

4. TUESDAY. (Ruled by Mars.) ♀ in ♀, ♄ ♄. Some important changes and developments are shown during the year, but care should be taken in dealings with others. A child born on this day will be energetic, active and enterprising, somewhat abrupt in manner, and fairly successful.

5. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, * ♄. Changes, journeys and benefits through elders are shown at this year, but some disputes with others. A child born on this day will be clever, intelligent, steady and serious, and should be fairly successful in life.

6. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ♄ ♄, ♄ ♄, * ♄. A changeable year, danger of indisposition and loss of employment, but social and financial gains. Treachery should be guarded against. A child born on this day will be social, popular, artistic and benevolent, should always remain in employ. Will have mediumistic and musical tastes.

7. FRIDAY. (Ruled by Venus). ♀ in ♄, ♄ ♄, ♄ ♄, ♄ ♄. An evil year, much worry and annoyance, danger of indisposition and bereavement, many unpleasant changes. A child born on this day will be erratic and abrupt, worrisome and depressed, and will be very unsuccessful in life.

8. SATURDAY. (Ruled by Saturn). ♀ in ♄, ♄ ♄, ♄ ♄, ♄ ♄. A variable birthday, benefits in employ, but unpleasant changes, losses, danger of accidents, disappointments and financial troubles. A child born on this day will be rash and hasty, careless and extravagant, inclined to be abrupt, but will benefit in employ.

9. SUNDAY. (Ruled by Sol). ♀ in ♄. An evil anniversary, many serious troubles and complications, worries and annoyances, some help through friends. A child born on this day will be impressionable, fanciful and reliable, much given to worry, and generally unfortunate.

10. MONDAY. (Ruled by Luna). ♀ in ♄, * ♄, ♄ ♄, * ♄, ♄ ♄. A successful year, gains in employ, promotion and financial success, slight danger of indisposition. A child born on this day will be steady and serious, reliable and trustworthy, will rise in life and be fairly successful.

11. TUESDAY. (Ruled by Mars). ♀ in ♄, ♄ ♄, ♄ ♄. A successful year, changes, journeys and important developments in affairs, gain in employment. A child born on this day will be intuitive and original, popular, and generally successful in life.

12. WEDNESDAY. (Ruled by Mercury). ♀ in ♄. A quiet year, slight danger of accidents and disputes. A child born on this day will be rather hasty and sarcastic, but will have a quiet life.

13. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ♄ ♄, ♄ ♄, ♄ ♄. A changeable year, loss of employment and indisposition, many worries and unsettlement, but benefits in business. A child born on this day will be haughty and proud, often in trouble with superiors, will be active and enterprising, but should always try to cultivate humility and remain in employ.

14. FRIDAY. (Ruled by Venus). ♀ in ♄, ♄ ♄, ♄ ♄, ♄ ♄. An active and changeable year, new work and employment, but danger of indisposition and bereavement. A child born on this day will be energetic, with mechanical genius, very popular, but health will often be a drawback to success.

15. SATURDAY. (Ruled by Saturn). ♀ in ♄, ♄ ♄, ♄ ♄, ♄ ♄. An unsatisfactory year, danger of disputes, errors of judgment, but some changes and journeys. A child born on this day will be erratic and rash, clever and intelligent, but should guard against errors of judgment, and be careful in money matters.

16. SUNDAY. (Ruled by Sol). ♀ in ♍, * ♄, ☐ ♄, ♀. A changeable year, disappointments and grief, but some journeys and developments of affairs. A child born on this day will be careless and extravagant, somewhat original and inventive, but not very fortunate in life.

17. MONDAY. (Ruled by Luna). ♀ in ♄, ♀. An unsettled year, worries and unpleasantness in affairs, but some new work and undertakings. A child born on this day will be erratic, wayward and abrupt, but very energetic and enterprising.

18. TUESDAY. (Ruled by Mars). ♀ in ♄, * ♄. A favourable year, new works and undertakings, changes and some improvement in affairs. A child born on this day will be of an active and generous disposition, but will have a quiet career.

19. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, ☐ ☐, ☐ ♄. A successful year, benefits in employ, gain through superiors and elders, and promotion. A child born on this day will be popular, steady, trustworthy, and will gain through employment, and have a fairly successful life.

20. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ♄ ♄, * ♄, ☐ ♄. An evil year, danger of heavy reversals and serious troubles, some help through friends. A child born on this day will be beset with troubles all through life, and though clever and popular, will never make any great headway.

21. FRIDAY. (Ruled by Venus). ♀ in ♄, ☐ ☐, ☐ ♄. A critical year is shown, danger of indisposition, loss of work, and serious reversals. A child born on this day will have a hard struggle through life, and will suffer many rebuffs and disasters.

22. SATURDAY. (Ruled by Saturn.) ♀ in ♄, ☐ ♄, ☐ ♄, ☐ ♄. An evil year, danger of financial losses, indisposition and many troubles, some help through friends. A child born on this day will be refined and impressionable, but extravagant, and often involved in very serious difficulties.

23. SUNDAY. (Ruled by Sol). ♀ in ♄, ☐ ♄. Another evil year, danger of serious indisposition and bereavement, unexpected rebuffs and annoyances. A child born on this day will be clever and intelligent, but erratic and eccentric, will hold strange views, while health and environment will be a barrier to success.

24. MONDAY. (Ruled by Luna). ♀ in ♄, * ☐, * ♄, ☐ ♄, ☐ ♄. An important year, many changes and alterations of plans, some danger of accident and injury, disappointments and bereavement, but social and financial gains and numerous benefits. A child born on this day will be rash and impetuous, often involved in troubles, but will generally find a way out of difficulties. Will have an adventurous career.

25. TUESDAY. (Ruled by Mars.) ♀ in ♄, ☐ ♄, * ♄. A generally successful year, some changes and minor benefits. A child born on this day will be clever and intelligent, impressionable and romantic, and fairly successful.

26. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, * ♄. A quiet year with some changes and journeys.

A child born on this day will be original and inventive, but will have a quiet career.

27. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ☐ ♄, * ♄. A successful year, promotion, social gain and many benefits. Some trouble through enmity. A child born on this day will be popular, benevolent, refined and very successful in life.

28. FRIDAY. (Ruled by Venus). ♀ in ♄, ☐ ☐, ☐ ♄, * ♄. A doubtful year, danger of indisposition, financial troubles and many worries, some gain in employment and through friends. A child born on this day will be delicate in childhood, very popular, but abrupt at times, will have many ups and downs in life, and rather unsuccessful in employment.

29. SATURDAY. (Ruled by Saturn). ♀ in ♄, * ♄, ☐ ♄, ♄ ♄, ☐ ♄. An evil year, danger of indisposition, bereavement and financial troubles, some changes and journeys. A child born on this day will be clever and intelligent, but unfortunate in money matters, and unsuccessful in life.

30. SUNDAY. (Ruled by Sol). ♀ in ♄, ☐ ♄, ☐ ♄. An unfortunate anniversary, unpleasant changes, danger of disputes and quarrels, but some journeys and developments of affairs. A child born on this day will be original, abrupt, hasty, and generally unfortunate in life.

Correspondence.

What House Rules the Lords?

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Your correspondent "Sepharial" states in his article in last month's MESSENGER on the opening of Parliament that "the Moon in the 11th house shows the projected reform of the House of Lords."

Now I have the highest regard for "Sepharial," and he is undoubtedly a most able astrologer; but nevertheless, the wisest men are apt to make mistakes at some time of their lives, and "Sepharial" certainly makes one when he gives the almighty Lords into the keeping of the 11th house.

I do not know whether "Sepharial" is a Tory or not, but it seems remarkably like it when he gives the Lords as the *friends* and representatives of the people. Besides the Lords are already dominated by the 10th house (and if Mr. Lloyd George is to be believed they also claim the 4th as their property.)

I should be extremely obliged if "Sepharial" would give his reasons for the above statement, as I fail to comprehend how the 11th house could in any way influence the Upper House.

I beg to remain, Sir,

Yours faithfully,

C. SHELBURN.

In reply to the above "Sepharial" writes:—"When doctors disagree who shall decide?" In the present instance it may be expedient to refer the question to the popular vote. For on reference to certain of the old works such as "Raphael's Manual" by R. C. Smith, it is seen that the 11th house is that dominating the Peers or House of Lords. If my memory serves me, Lilly has a similar ruling. But the modern "Raphael" in his recent publication, "Mundane Astrology," has in some measure complicated the matter by referring the 11th house to "Parliament, the House of Commons," and in this connection "The Moon in the 11th house if afflicted, shows changes in the Cabinet."

He gives the 10th house to the Ruler, King, President, etc., "the Government, Royalty, Nobility, and the upper ten," from which we see that the Government may be identified with the Cabinet, and the House of Commons as signified by the 11th house, which the King and the Peers, ruled by the 10th house, are also identified with "the Government."

I have never at any time regarded the Lower House as being signified by the 11th, nor do I see that a mixed assembly can be referred to it. In practical politics the Cabinet is the Government, but the Cabinet is also the Advisory Council of the King and as such would be denoted by the 8th house which is the 11th from the 10th. It is quite certain that the interests of the Peers are not those of a Government dominated by a Socialist or Separatist faction. As to whether the 11th house is the house of "friends" is quite open to discussion. It certainly may be that of patrons, of colleagues, advisers, syndics, equally as that of friends and associates. The root nature of the 11th house as derived from the Kabala of the houses, is merely *conference*, those who confer together, and thus which is conferred. If the first house denotes the people it may in a political interpretation also denote their Representatives; if the condition of the people is bad then the Government must be faulty. The old astrologers certainly referred the House of Commons to the 1st house of the horoscope.

It is not my desire to make any argument in favour of the Peers as the friends of the People. There is a *logia* in these things which fails of appreciation in times of subversion and divided interest, but we have long since departed from "the patterns of things in the heavens," and it is fairly certain that when a Monarchy becomes a Republic the transition would involve a revision of the canons which might even tax the powers of the most intelligent astrologer. I have often wondered how many astrologers have traced the horoscopy of France through the period of the Mob Law preceding the fall of the Monarchy in Louis Seize, the autocracy of Robespierre, his ignominious fall and the Restoration. It would be interesting to know where, in a political horoscope Mr. Sherburn would place (a) the King; (b) the Cabinet; (c) the House of Lords; (d) the House of Commons (Government and Opposition), bearing in mind that the "Opposition" may be the upholders of the Lords at one time, and opposed to them at another, according to the constitution of the Lower House.

SEPHARIAL.

"Numbers."

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—It appears to me your contributor "Nachiel" has grave doubts concerning the real side of numbers. His statement that it may at first allure but eventually lead to disaster speaks too much of superstition. No doubt several who have endeavoured to predict by numerology have found that it works for a time and then refuses to be of any use whatever. I do not, as your contributor puts it, profess to be a Monte Cristo, but I have proved sufficient to enable me to be in that position should I require it; I do not feel disposed to reveal the *modus operandi*, but at some future time I hope to be able to write up further particulars in another article. In the meantime anyone requiring private advice concerning "Numbers" should write to 28, Portland Place, "NUMERARY."

Leamington.

A System of Planetary Hours.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—With reference to above, by all means allow Mr. Sherburn to enlarge upon his article, as it is the clearest method I have read for some time, but I am not sure he is right.

Is it not possible, Mr. Editor, you could give your readers the benefit of your experience upon this vexed question of planetary hours and periods, because when such evident experts as Dr. Duz and Mr. Sherburn differ so widely, it is difficult for students, such as myself, to decide which method to adopt, and, of course, equally discouraging to do any work with the feeling that we may be working upon a basis which is all wrong?

Would Mr. Sherburn not publish a book, even a type-printed one to subscribers? I am sure he could dispose of a reasonable quantity, I would become a subscriber myself, as there are something I do not understand in his seemingly simple article, but have no doubt could learn if I could consult a book such as the above at my leisure and when opportunity presented itself.

Thanking you in anticipation,
Yours truly,
STUDENT.

[The Editor will commence a series of short articles on planetary hours and periods as soon as space is available. He cannot pass an opinion on Mr. Sherburn's articles until he has seen more detailed information of his methods.]

WHERE are you at on the questions of business, investments, etc.? Are you successful? You must remember there are many degrees of success. Would you be satisfied with a small income when you could obtain a larger one? We speak of a millionaire as being successful, and yet men of several millions have lost all. Astrology teaches how to obtain success and how to remain successful.

Old Moore's Table Talks on the Stars.

VI.—THE STARS FOR APRIL.

FURTHER changes are now to be observed in the starry heavens, one noticeable object being the "milky way" which forms an archway across the sky from N.E., round by the N.W. horizon to the S.W.

In the N.E. quarter, low down we have the brilliant star Vega, the chief of the constellation of Lyra, and towards the east the stars of Hercules are beginning to ascend. The Northern Crown, a group of small stars is due east, about one-third towards the zenith. The Great Bear is now directly overhead, the stars of the tail declining to the east.

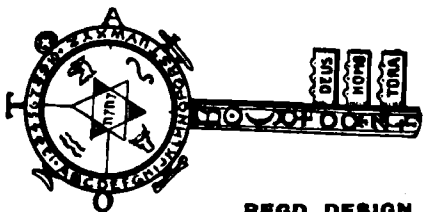
In the S.E. quarter Arcturus is just to the south of east, some little distance from the horizon, while Spica lies due S.E., much lower in the sky. A small compact group

of small stars to the south of Spica, and slightly above Arcturus is known as the Hair of Berenice.

The S.W. quarter is not very conspicuously marked, only small stars being observed. Part of Orion is just setting, while Procyon is still visible for a short while between S.W. and W.

The N.W. quarter holds some large stars, but the increasing twilight will lessen their lustre. Slightly N. of W., on the horizon is Aldebaran and Pleiades, while above them is Capella. The sky above these hold no important stars. Perseus is now due N.W. just below the "milky way" and Cassiopeia is just W. of N., slightly above the horizon.

The times for observation during April are 10 p.m. on the 7th and 15 minutes earlier for every four days later.



REGD. DESIGN

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TO WEAR AS A BROOCH OR PENDANT.

CHARMS AND TALISMANS INSURE SUCCESS.

THE wearing of Talismans and Charms is again assuming great importance. That they do accomplish the purposes they are designed for can be easily proven by wearing one only a short time. But to possess virtue they must be properly prepared by those persons peculiarly constituted to give influence and power. The Books of Holy Writ attest their magic powers. See Ex., 39 chap. The masters of ancient wisdom attest their power, and always wore them. Every secret order has its charms in the shape of emblems, on which are engraved cabalistic signs of the order. Every country and city chooses a symbol of expression of the past or future. The Key which I have to offer is the Key to unlock the mysteries of the universe—all are contained in the symbol. 1st, the numbers and letters which all people vibrate to. The four signs of the Zodiac—Leo, Taurus, Aquarius, and Scorpio. The four angels of the four elements—air, fire, earth, water. The four symbols of manifestation—the cup, cross, circle, and sceptre. The double trine in the centre showing involution and evolution. The union of spirit and matter, or the soul seeking its divine counterpart. The seven planetary signs showing the rulers of our destiny and one of which we are born under. The three wards of key, on which the words Deus, Homo, and Tora appear, embrace God, man, and the universe. The Divine name in the centre of the double trine signifies that the real name above all other names is the secret of life. This Talisman is worn to bring Health, Happiness, and Success to the wearer.

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OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 8. Vol. IV.]

MAY, 1911.

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[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The lunation of April 28th, takes place just before 10.30 in the evening, and on the cusp of the fifth house in conjunction with Saturn and opposition to Jupiter, indication of serious complications in Parliamentary matters, and a crisis is likely to arise which will tax the ingenuity of the Government to deal with. As the Sun rules the eighth house and is in the eighth from the tenth, death will strike people of high rank, and Royalty may suffer. Theatres and music halls will have a very troublesome time, and failures in the theatrical world will occur. Not much relief, if any, is shown in taxation, in fact it is likely to be the reverse, especially due to military and naval affairs. Accidents on railways will be heard of, but railway extensions, and increase of stocks and shares will also occur. Venus, ruler of the tenth, placed in the seventh is an indication of many marriages of note in London, and a Royal marriage or betrothal is not unlikely. Many strange and sudden deaths will occur from drowning and poison. Colonial affairs will be much more settled. Jupiter in the eleventh, though opposed to the Sun and Saturn, is in trine with Mars, hence, much

excitement will occur in the Commons, democratic measures being introduced, and naval and military matters discussed.

This lunation being a solar eclipse, it will affect trade and business and corn and food crops.

United States.

At Washington, Neptune is close to the meridian, a warning against scandals in high places. Jupiter in the second opposed to the luminaries and Saturn is indicative of bank smashes and panics on 'Change. Mine explosions are to be feared in the eastern States. At San Francisco, Venus culminates, denoting Society fetes, marriages of note and festivities. Accidents on railways and depreciation of stocks and shares will occur.

China and Japan.

At Peking, the luminaries and Saturn are in the twelfth, denoting much crime and lawlessness. At Tokio, Mars is close to the meridian, a warning against war. Being in trine with Jupiter, it shows much naval and military activity. Jupiter, ruler of the seventh house, afflicted, is an indication of complications with other powers.

India.

At Calcutta, Uranus is in the tenth, showing disturbances and attacks against officials. Neptune in the fourth also points to lawlessness among the people. Mars in the twelfth house is a further indication of crime and incendiarism.

Europe.

At Petersburg, Jupiter is close to the meridian but afflicted, hence, financial troubles and disgrace to officials is denoted. Heavy expenditure in military affairs is shown. At Berlin, Jupiter is also in the tenth, and the German Government will have a serious difficulty to face. The Moroccan question may again cause serious upsets.

General Predictions.

A violent earthquake is shown in 25 to 27 E. Longitude. This is in the Grecian Archipelago, and the western extremity of Asia minor. Serious troubles will now fall upon Ireland, Persia, and places under Taurus and Scorpio, where internal troubles and seismic disturbances will be heard of. Many destructive earthquakes will follow on the heels of this solar eclipse.

Errata.

In the lunar phases for April a printer's error occurs. The words "New Moon" should be the last of the four phases and not the first. The times do not require alteration.

DEATH'S WARNING.—Two strange stories of premonitions of death appear in the newspapers. Seymour Sampson, a spiritualist, of Spokane, Washington, received a message during a seance that he would die shortly, and saw a vision of himself in a coffin with a mystic haze around him. He died two hours afterwards. The spiritualistic funeral service was conducted by the Rev. Cora Kincannon Smith, who received a spirit message at Butte, Montana, that she was needed at Spokane. William H. Baker, of Marion, Ohio, said that he dreamed that two of his friends tried to enter his house while he was dying and were prevented by his dog. He died from an overdose of morphine the following day. Two friends called to see him, the dog attempted to keep them out, but they outwitted him and entered the house, where they found Baker dying.—*Express*.

LADY, ☉ in ♊, ♃ in ♈, Asc. ♀, would like to correspond with gentleman over 30; Asc. ♀ or ♂.—Address, M., c/o The Editor of OLD MOORE'S MONTHLY MESSENGER, 4, Pilgrim Street, E.C.

Astronomical Phenomena

FOR MAY, 1911.

Moon's Phases.

First Quarter,	5th	...	1h. 14m. aft.
Full Moon,	13th	...	6h. 10m. morn.
Last Quarter,	21st	...	9h. 23m. morn.
New Moon,	28th	...	6h. 24m. morn.

Planetary Positions.

- ☉. The SUN is in Taurus, enters Gemini on 22nd at 5.19 a.m.
- ☿. MERCURY is in Taurus all the month; ☿ ☉ on 5th, and ☿ ♄ on 10th and 29th.
- ♀. VENUS is an evening star in Gemini, enters Cancer on 13th. A conspicuous object in the N.W. sky after sunset.
- ♂. MARS is a morning star in Pisces all the month.
- ♃. JUPITER is an evening star in Scorpio, visible in the S.E. sky soon after sunset.
- ♄. SATURN is in Taurus, conjunction Sun on 1st; not visible during May.
- ♅. URANUS is in Capricorn, retrograde in the last degree.
- ♆. NEPTUNE is in Cancer all the month, ♂ ♀ on 30th.
- ♁. The following table shows the Moon's sign position at noon on each day.

Aries	...	24, 25	Libra	...	9, 10
Taurus	...	26, 27	Scorpio	...	11, 12, 13
Gemini	...	1, 28, 29	Sagittarius	...	14, 15, 16
Cancer	...	2, 3, 4, 30, 31	Capricorn	...	17, 18
Leo	...	5, 6	Aquarius	...	19, 20
Virgo	...	7, 8	Pisces	...	21, 22, 23

The Weather.

The month opens with changeable weather, windy, stormy and rain about 6th, then finer for a few days. Changeable 11th, rainy about 16th, the middle of the month should be fair though somewhat unsettled. The 25th to end appears to be under conflicting elements, the weather being unsettled and variable.

How to Calculate and Judge Directions.

By E. H. BAILEY.

A PRACTICAL EXAMPLE.

I WILL now give an illustration of computing a year's directions from the index date, taking as an example the map given in the previous lessons. Vol. II. page 67. I am taking this example because it has a particular bearing on the matter of post natal and prenatal directions, and shows the utter fallacy of relying on the former only and ignoring the latter. In this particular case it shows a train of magnificent directions both primary and lunar and yet they were utterly ineffective, the cause being found in the prenatal influences which were uniformly evil. Late on I propose to deal with this particular matter and place before my readers a great deal of new information respecting this point. I propose to deal with the directions for 1910 in the example map. The R.A.M.C. at birth is 17h. 35m. 13s. The index date 15th November. The progress for 15th November, 1909, is 2h. 9m. 57s., making the progressed meridian 19h. 45m. 10s., and the following figure is the progressed horoscope for that date.

The planets' places are taken for the 1st January, 1897, at noon and the following tabulation is derived therefrom.

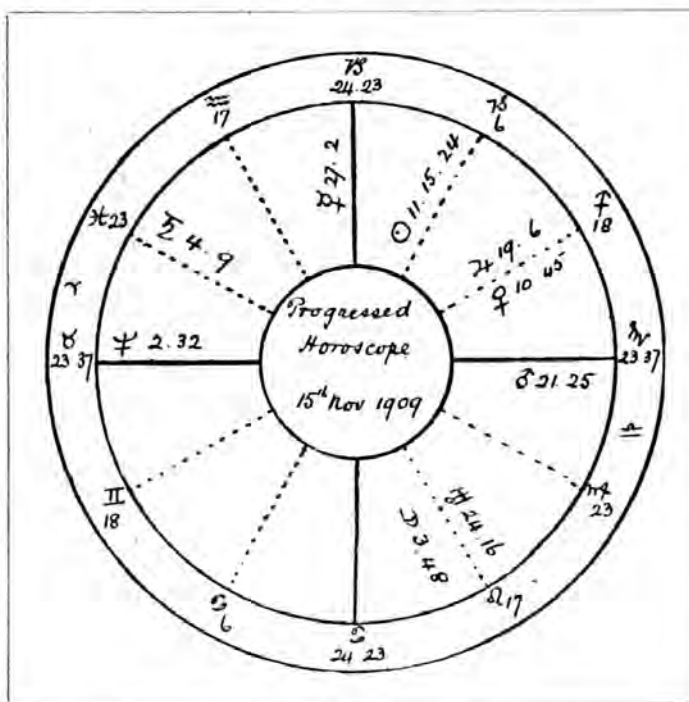
15th Nov., 1909	3 48	22 24 N.	☽ par 21 P.
15th Dec., ..	5 3	22 1	☽ Δ ☽ R.
15th Jan., 1910	6 18	21 37	☽ par ☽ R. ☽ R. 21 R.
15th Feb., ..	7 34	21 13	☽ Δ ☽ R. par. prog. M.C.
15th Mar., ..	8 48	20 48	☽ P ☽ P.
15th April, ..	10 3	20 22	
15th May, ..	11 18	19 56	☽ Δ 21 P. ☽ Δ ☽ P. ☽ ☽ R.
15th June, ..	12 33	19 29	☽ par ☽ R.
15th July, ..	13 48	19 2	☽ par Asc. P.
15th Aug., ..	15 3	18 34	
15th Sept., ..	16 19	18 6	
15th Oct., ..	17 35	17 37	☽ par ☽ P.
15th Nov., ..	18 51	17 7	☽ Δ 21 P.

The following primary and planetary directions were in force ☽ P. Δ ☽ R. ☽ P. par

☽ P. ☽ P. v 21 R. Asc. P. par ☽ R. Asc. P. ☽ ☽ R. Of these only Asc. P. ☽ ☽ is evil, the others are benefic. In the face of such a train of benefic directions, it would be naturally inferred, supposing that the post-natal system was the all-in-all of the progressive directing, that the native would pass through a period

of more than ordinary success, but the fact is that the very reverse took place and beyond a few minor benefits in the early part of the period, losses, troubles and poor health were experienced.

Of course, the poor state of health, neurasthenia, was caused by the Asc. P. ☽ ☽ R, the latter being in the sixth house at birth. But the benefic aspects of the Sun, especially that to the ☽ R, in the second house, brought no financial benefits, for



heavy losses occurred. The Asc. par \mathcal{D} R, ruler of the fifth, brought a family increase. One noticeable effect due to the Asc. \square \mathcal{R} , was continued trouble through servants, and a lack of comfort in affairs. Altogether the year was one of considerable trouble in almost every direction.

Of course, it may be argued that the transit of Uranus over the progressed M.C., may have had a mitigating effect to the good directions, and Saturn's stationary position within five degrees of the \mathcal{D} R, would affect financial affairs. The former influence may probably have disturbed matters, but as the \odot P was \triangle \mathcal{D} R, the near approach of Saturn could not have caused any serious trouble financially. It would have certainly prevented the full action of the primary direction. In the next issue I propose to give the progressed *prenatal* horoscope and directions for 1910, and prove therefrom the entire cause of the unfortunate year lies in these directions. In anticipation of such, I may say that Saturn in that figure has come into the second house, and the Sun is in parallel thereto, while at the same time it is in opposition with the radical Neptune which is in the second house at birth. In a later issue I shall place the series of directions side by side and compare them.

Answers to Correspondents.

J. W. COOK.—The position of the Moon for each day is given in the "Daily Guide" each month.

MRS. RAWLINSON.—The map sent is correctly cast, except for the omission of correction for difference between clock time and sidereal time, and also for the difference in longitude between Bradford and Greenwich. See lessons in last volume.

L. ULMAN.—Articles on Numbers have appeared from time to time in these pages.

DENER.—Regarding aspects which fall in signs which are in trine to one another, the aspect being itself a square, these are very weak, and not much reliance need be placed upon them. It is, however, generally considered that, when a planet is in the last degree of a sign it partakes of the influence of the next sign.

OF COURSE you are vitally interested in the future of your son and daughter. A responsibility is yours which you cannot or should not shirk. You should secure a full life reading for your child, it will be an invaluable guide, enabling you to understand the child's natural tendencies.

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		and	
Full delineation of above with extended remarks ...	0	7	6
One year's directions, or Stars in their courses (without horoscope or general judgment), for any year past or future ...	0	10	6
Answers to questions per query on on any subject ...	0	5	0
For horoscope with 5 years' Stars in their courses, and events in life important to Business Men and Speculators. Good and bad days for one year ...	0	2	6
Advice as to Investments, Speculations, etc. ...	1	5	0
Advice on any Affairs, Special and Private ...	0	10	6
	0	5	0

N.B.—Time of Birth must be given as correctly as possible; where exact time not known, the photograph should be enclosed (returned with calculations). Please say where born, if married or single, male or female, date and year. Fees are prepaid.

Test this for Yourself.

The Result will Astonish You.

MR. WILDE, 4, Pilgrim Street, Ludgate Hill, E.C.

Please fill up the form for the casting of the Horoscope:—

Month Date Year

Time (always say if time is a.m. or p.m.)

Place of Birth

Married Single

Male Female

Numbers.

Contributed by "NACHIEL."

It may be interesting to your readers to call attention to the fact that the great British public are slowly walking up to the knowledge that there is "something" in numbers. The subjoined letter appeared recently in the *London Daily Express*.

SEVEN AND NINE.

To the Editor of the *Express*.

Sir,—After investigating the question of numbers and their properties, I have discovered that the luckiest are undoubtedly the figures seven and nine, or their multiples, which are found to be associated with success in every connection. For example, well-known racehorses with seven or nine letters in their names include Dean Swift, Neil Gow, Lemberg, Sunspot, Blyardo, Electra, and Dalnacrag. In boxing we find Johnson with seven letters in his name, as champion of the world. In aviation M. Bleriot, the first man to fly the Channel, and M. Paulhan, of London-to-Manchester fame, have each seven letters in their names, while in Parliament both Mr. Asquith and Mr. Balfour, the respective leaders, are similarly favoured.

B. SIMMONS, jun.

This is at least ingenious, if not based on the true numerical value of the letters.

The second symptom appears by the courtesy of the *Associated Accountants' Journal* in *John Bull*. This is a treble-barrelled mystery of anagram, cryptogram, and numerology; but as the "marvel" is based in the consecutive numerical value of the letter, deductions worked out from a baseless foundation must be accepted with the proverbial quantum of salt. Thus the key to the Bacon-Shakespeare problem is found in the word "Honorificabilitudinitatibus" to which the *Journal* assesses the value of 287, whereas by the Pythagorean method it would only equal 134, which would most completely "upset the apple cart." I am not interested in the Bacon-Shakespeare controversy, but I should certainly credit the former with a knowledge of numbers and the true letter value.

A CRYPTOGRAM AND AN ANAGRAM.—In Shakespeare's Comedy, "Love's Labour Lost," in Act 4, Sc. 1, this word occurs:—

HONORIFICABILITUDINITATIBUS.

Let us discover an anagram:—"HI LUDI ORBITUITI F. BACONIS NATI" (These plays entrusted to the World were created by F. Bacon.) Let us now give a figure value to the word (A=1, B=2, C=3, and so on), remembering that I and J in the seventeenth century were regarded as the same letter. The result is as follows:—8, 14, 13, 14, 17, 9, 6, 9, 3, 1, 2, 9, 11, 9, 19, 20, 4, 9, 13, 9, 19, 1, 19, 9, 2, 20, 18 = 287.

We now set the anagram out in the following manner, placing the figure values against the first and last letters of each word:—

8 = H	I = 9
11 = L	I = 9
14 = O	I = 9
19 = T	I = 9
6 = F	
2 = B	A C O N I S = 18
13 = N	A T I = 9
73	63

If we add the two totals the result is: 136.

We now take the remaining 14 central letters and give them their figure values:—20, 4, 17, 2, 20, 9, 19, 1, 3, 14, 13, 9, 1, 19 = 151.

In order to check the correctness of the work, let us add the two numbers together, and we arrive at the figure value of the word operated upon = 287.

The number of letters in this strange word is 27, so that we have the following viz., 136, 151, and 27.

But the marvel is this:—If we turn to a first folio edition of Shakespeare's Works—the 1623 edition—we find our word appearing on page 136; it is the 151st word (ignoring italics) on the page; and the line in which it appears is the 27th.

The final symptom is worth reproduction as it also appears in the current issue of *John Bull*, and is chiefly noticeable for the reckless manner a pet theory can be bolstered up.

NUMBERS 9 AND 1.—Did Figures Govern King Edward's Destiny?—The late King Edward (6 letters) VII. (3 figures). (6 and 3 are 9). Queen Victoria, his mother, born 1819, died 1901, age 81. (9 times 9 are 81). He was one of 9 children, the 1st son, born on the 9th day of the 11th month (November) in the year 1841. He was married on March 10th (9 and 1; 1863 (7 times 9 are 63, and 6 and 3 are 9), to Queen Alexandra (9 letters), who was born on December 1st, who also was the first daughter of the 9th King of Denmark: He was the 9th Prince of Wales. He came to the Throne in the 59th year of his age in the 1st month of the year 1901. He was crowned on August 9th, and reigned 9 years, and died at 11.45 (9) on the May 6th, in the year 1910, at the age of 69. His funeral procession started at 9 in the morning, and he was followed by 9 kings to his grave. One of his last utterances was, "Well, it is all over, but I think I have done my duty" (39 letters). His Majesty's last words were addressed to his physician, "I know this is the end, tell the Queen" (29 letters). The date of his death and the date of his birth together make the age he died (69). (Reverse May 6th it is a 9). He won 3 Derbys—in the year 18(9)6, his first, by the horse Persimmon (9 letters), 11 starters, and in 1900, and he won it once as King in the year 1909; 21 jockeys rode for the King. He first learnt to play golf in his 18th year (twice 9 are 18), in the year 1859.

The Practice of Astro-Pathology.

By DR. M. DUZ.

AS a sequel to my article in THE MESSENGER, March issue, I may say that whether the theme may serve to foretell the diathesis and the constitutional tendencies, it will be of an utmost value and certitude for the special diagnosis and prognostication of diseases, when the physician by physical examination of the case and the anamnestics of the parents, can ascertain the true meaning pointed out by the theme. So the signs and their rulers may indicate a predisposition either to the skin's, the peripheral nerves', or the osseous system's diseases; nevertheless this predisposition is subdued to the environment, the inherited drawbacks, the regimen in the early infancy, etc., etc., and give rise, if not to the whole, at least to one of the meanings denounced by the signs and their rulers, which may solely be betrayed by the actual examination of the case and its diagnosis.

Let me illustrate this point of view. Mrs. X is born on the 8th February, 1884. Her map shows as follows:—

☉ 19° ♋, ruler ♀ negative; decanate ♀, ruler ♂ negative; ☽ 14° ♋, exponent ♀ negative in the 6th house of ♀. Moon: 1st quarter, bilification; diagonal equals ♋. The subject being a female, the rulers change of quality, and of negative they become positive, and consequently contrary to the female nature which is negative.

The meaning of this map in its whole, is as follows: Mrs. X was inherited of a *spleno-hepatic* diathesis, ♀ and ♂ both positive, and her ailments might proceed by *irritation*, ☉ of the blood, ♋ in regard to the genitourinary organs, the ductless glands (the pituitary 'one comprised), and the lumbar, sacred ganglia and the hepatic, renal, suprarenal, superior hemorrhoid plexuses, ♀. This irritation results of the conflagration of the humours (*acidity and alkalinity*) equals ♀ and ♂ both positive, and affects the *bilification*, ☽ 1st quarter, by *hyperæmia*, ☽ of the digestive organs, ♋ threatened of *chronicity*, exponent ♀ positive, in their connection with the abdominal organs, ♋, and the cutaneous system, diagonal ♋.

Preventive treatment:—

I— ♋ in ♀
VI— ♋ in ♋
X— ♀ in ♋
XII— ♋ in ♋
☽— ♋ in ♋

Strengthen the blood ♋ by nervines ♀; the digestive organs ♋ by a soothing and easily assimilating feeding appropriated to the constitution; the genito-urinary organs and the natural orifices ♀ by the rubbing, massage and tepid baths ♋; the peripheral nerves and the cutaneous system ♋, by revulsives at the feet, the footing and warm shoes ♋. Moreover it is to beware of the gastric organs ♋,

threatened of chronic phlogosis ☽—*acid dyspepsia*—by keeping the bowels free and withstanding the psychical depressing influences, ♋.

This picture obtained by the map is perfectly accurate and all the ailments suffered by this young lady confirmed it. That is to say, her constitution has not undergone any altering influence and so remained genuine. It is not the same with the following case, although the birth map showed the morbidity which was fatal to the boy, and which would be ascertained should a physical examination be made. Male born 25th July, 1903, 6h. a.m. ☉ 1° ♋, ruler ♀ positive; ☽ 17° ♋, ruler ☉ positive, exponent ☉ positive in the 1st house of ♀. Moon New equals hæmatopoiesis; diagonal equals ♋. The child was of a *cardiac nervous* diathesis, ♀ and ☉ both positive, and its ailments would proceed by *irritation*, ☉, of the great splanchnic, semi-lunar ganglia and the cardiac plexus, ♋, resulting of the *alkalinity* of the humours, ♀ and ☉ both positive, 1st degree, affecting the *hæmatopoiesis*, ☽ new, by *hyperæmia*, ☽, of the circulatory system, ♋, threatened by a nervous irritability, ♀ and ☉, in connection with the digestive organs, diagonal ♋.

Preventive treatment:—

I— ♋ in ♀
VI— ♋ in ♋
X— ♀ in ♋
XII— ♋ in ♋
☽— ♋ in ♀

Strengthen the circulatory system, ♋, by nervines ♀; the skin, the peripheral nerves and the osseous system by a tonic but soothing feeding ♋; the throat, ♋, by the stimulation of the skin ♋; the digestive organs, the pulmonary hæmatosis, ♋, by keeping the feet warm and practising physical exercises (footing), ♋; the heart is to beware of ☽ in ♋ in ♀, as it is threatened by an irritative process, ☉ exponent of ♋ in ♀.

Had the physician established the map of this child for its 7th year's revolution and the moment of decumbiture, he would have noticed that I— ♋, the blood; XII— ♋, the osseous system; VI— ♋, the digestive organs; X— ♀, the sexual organs (vicious habits, precociousness); VIII— ♋, the abdominal organs, were to be *guarded* as the life of the child, ☽ in ♋ in ♀, was threatened by the abdominal organs, ♋ in 8th house of prognostication, by a suppurative process (peritonitis), of an osseous origin, ♋ in the 1st house, and ♋ in the 12th house, both ruled by ♀ (Rachitis). And this diagnosis is confirmed by the anamnestical history of the child's father, hiding a dyscrasic specific taint. Besides, the ☽ and the ☉ in ♋ denounce a blood intoxication (apostema of the ancients).

In my next article, I will deal with the astro-therapeutical practice.

Astrology and the Cards.—III.

THE INDICATION OF THE INDIVIDUAL CARDS.

WE now come to the specific indication of each card, and these taken in conjunction with the general influence of each suit in the twelve houses can be made the means of important prognostications.

First of all each card has a specific meaning apart from the suit to which it belongs, as follows:—

ACE.—Personal matters according to suit and house in which card falls.

KING.—Always a male connected with the house in which placed.

QUEEN.—Always a female connected with the house in which placed.

KNAVE.—Thoughts of the native (if same suit as index card), otherwise children or young people.

TEN.—Something large and important.

NINE.—The luck card of the suit.

EIGHT.—Travel and journeys.

SEVEN.—Something received, according to suit and house.

SIX.—Offers and proposals, according to suit and house.

FIVE.—Material benefits.

FOUR.—Short journeys and letters.

THREE.—Always relates to time.

TWO.—Unexpected occurrences according to suit and house.

The indication of the individual cards are as follows:—

TEN

<i>Diamonds</i> ...	Money, legacy.
<i>Hearts</i> ...	Friends, pleasure.
<i>Clubs</i> ...	Business success, successful transactions.
<i>Spades</i> ...	Misfortune, losses, obstacles.

NINE

<i>Diamonds</i> ...	Luck or surprise in money.
<i>Hearts</i> ...	Realisation of wishes.
<i>Clubs</i> ...	Success in business.
<i>Spades</i> ...	Suffering, malice.

EIGHT

<i>Diamonds</i> ...	Journeys about money.
<i>Hearts</i> ...	Friends, visits.
<i>Clubs</i> ...	Voyage.
<i>Spades</i> ...	Disastrous journey.

SEVEN

<i>Diamonds</i> ...	Cheque or paper money.
<i>Hearts</i> ...	Gift.
<i>Clubs</i> ...	Something solid or substantial.
<i>Spades</i> ...	Poverty or anxiety.

SIX

<i>Diamonds</i> ...	Offers of money.
<i>Hearts</i> ...	Offer of marriage.
<i>Clubs</i> ...	An appointment.
<i>Spades</i> ...	Lack of offers and opportunities.

FIVE

<i>Diamonds</i> ...	Health and wealth.
<i>Hearts</i> ...	Engagement, pleasure.
<i>Clubs</i> ...	News from abroad.
<i>Spades</i> ...	Quarrel.

FOUR

<i>Diamonds</i> ...	Short journey about money.
<i>Hearts</i> ...	Invitation to a party.
<i>Clubs</i> ...	Journey about business.
<i>Spades</i> ...	Trouble through journeys.

THREE

<i>Diamonds</i> ...	Month.
<i>Hearts</i> ...	Week.
<i>Clubs</i> ...	Three months.
<i>Spades</i> ...	Indefinite.

TWO

<i>Diamonds</i> ...	Secret, something unexpected.
<i>Hearts</i> ...	Present.
<i>Clubs</i> ...	A good friend.
<i>Spades</i> ...	Removal, or tears.

ONE (ACE)

<i>Diamonds</i> ...	Money, wealth, a ring, marriage.
<i>Hearts</i> ...	Home, house.
<i>Clubs</i> ...	Letters.
<i>Spades</i> ...	Worry, or large town or building.

KING

Diamonds ... Soldier, successful man.
Hearts ... Kind honorable man.
Clubs ... Clever man, good friend.
Spades ... Dark man, widower, or old,
 generally an enemy.

QUEEN

Diamonds ... Society woman.
Hearts ... Kind-hearted woman.
Clubs ... Clever woman, honorable.
Spades ... Dark woman, widow or
 old, generally spiteful.

KNAVE

Diamonds ... Young person, mostly a
 male, frivolous.
Hearts ... Young person, mostly a
 female, good friend.
Clubs ... Young business person,
 good associate.
Spades ... Evil disposed person.

In next month's issue we will deal with
 the arrangement of the cards to form the
 horoscope.

Astrology and the Human Body.

By E. H. BAILEY.

THE KIDNEYS AND EXCRETORY SYSTEM.

THE kidneys come under the influence
 of Libra and Scorpio. The sign
 Libra governs distillation and filtra-
 tion, while Scorpio governs excretion.

The Libra portion of the kidneys is the
 medullary and cortical substance, while the
 Scorpio portion is the sinus or pelvis. The
 ureters, the pipes leading from each kidney
 to the bladder; this latter organ and the
 urethra, the channel leading from the bladder,
 are all under the government of Scorpio,
 but Taurus, the opposite sign to Scorpio,
 has an equal rule over the bladder.

Great care must be taken in determining
 the nature of diseases affecting the kidneys,
 whether governed by Libra or Scorpio,
 because an affection of the kidneys may be
 caused entirely by the latter. For example,
 suppression and retention of urine. Both
 of these complaints occur in the kidneys,
 but the former is purely Libran in nature,
 while the latter is wholly Scorpio. The duty
 of the kidneys is to secrete the urine, and
 if it fails to do so, then suppression is the
 result. Should, however, secretion be
 properly carried out, and the bladder fail
 to pass the urine, then retention is the
 result.

Again, gravel or stone in the kidney is
 purely Scorpio, because it is in the pelvis of
 the kidney that the stone is formed, and

therefore comes directly under the Scorpio
 rule.

Among the diseases governed by the
 planets when in Libra we find the following :
 Neuralgia of kidneys under Mercury ;
 uræmia under Venus ; nephritis and
 pyelitis under Mars ; tumours under Jupiter ;
 Bright's disease, renal colic and suppression
 of urine under Saturn.

Those under Scorpio : Fistula and appen-
 dicitis under the Sun ; genito-urinary de-
 rangements under the Moon ; neuralgia
 affections of the genito-urinary organs under
 Mercury ; venereal disorders, leucorrhœa
 under Venus ; stone and gravel in kidney
 and bladder, diabetes, urethritis, perityphlitis
 under Mars ; piles, urinal disorders, strangury
 under Jupiter ; retention of urine, gout,
 fistula, piles, gravel, stone under Saturn.
 Uranus in Scorpio is said to produce spasm
 of the bladder.

As regards the planetary rulership of the
 different organs of the excretory system, the
 following can be taken as correct. The Sun
 rules the testicles, the Moon rules the womb,
 Mercury the nerves, Venus the vital fluids,
 kidneys in general, ovaries in women and
 the internal generative organs. Mars governs
 the muscles and external generative system.
 Jupiter the arteries.

In the next issue we shall deal with the
 legs and feet.

The Elixir of Life.

ASTROLOGICAL students will be interested in the reported discovery of the Elixir of Life, details of which appear in an article by Mr. W. T. Stead, in the March number of the *Review of Reviews*.

The secret of the Elixir, which is called El Zair, is in the keeping of a lady who came into possession of it in a remarkable way. One of her friends was noted for his youthful appearance; although about seventy years of age he did not look more than about forty. This friend was killed in a street accident and amongst a number of valuable documents which he bequeathed to the lady was one written in Arabic. When translated it turned out to be the formula for El Zair, the Elixir of Life.

El Zair is composed of certain herbs which can only be procured in certain lofty and almost inaccessible mountain ranges in Africa. The lady being of an adventurous turn of mind and familiar with magical studies, determined to set out for Africa herself in search of the herbs. She succeeded in bringing back with her to England a small but sufficient quantity. This was three or four years ago.

Since then she has been testing El Zair with very wonderful results. Experimenting first of all with herself she found that "her wrinkles disappeared and her hair which had been growing thin and weedy became as luxuriant as when she was a young girl. Her health became perfect and she recovered the buoyancy of spirit she thought she had lost for ever." Amongst others who tried it was a well-known man about town who being well on to the sixties had reluctantly begun to reconcile himself to a premature old age, suffering severely from rheumatism he was able to walk with difficulty, and on one side he was partially paralysed. He tried El Zair, and in six months he was shooting big game in the jungles of Asia.

Mr. Stead himself has not made any extensive trial of El Zair, but he says that many men and women have found sufficient value in it to pay hundreds of pounds to secure it. They say that it has renewed their youth and promises to extend indefinitely their stay on this planet.

If this reported discovery of the Elixir of Life be true, and in view of what Mr. Stead says, there is no reason to suppose that it is not, a tremendous impetus will be given to the quest of the Philosophers' Stone and to study and experiment on Alchemical lines. It is curious to note how the law of cycles is being fulfilled. "That which is uppermost turns down and that which is below rises again to the surface." Many valuable discoveries of the past have been buried in forgetfulness, many ideas which shone brightly in the sky of ancient learning have disappeared, but they are now re-appearing again in new and improved forms. As Paracelsus says:

"That which is regarded as a superstition in one century may form the basis of science for the following one."

Modern science is showing that the dreams of the ancient alchemists are capable of realisation, the work of Sir W. Ramsay having demonstrated the possibility of the transmutation of the base metals into gold.

Edison believes it is only a question of time before a way will be discovered to manufacture gold. "The discovery may be made to-morrow" he says. "It is just as likely to be made to-morrow as at any other time. The discovery will surely be made at some time, because the making of gold is only a question of the proper combinations and treatment of matter. I mean by this that all matter is alike. Silver and gold differ only because the matter in them is combined in different proportions and treated in a different manner. Nothing that is reasonable is impossible and it is reasonable to expect that we shall find out how to make gold." With slight modifications these remarks might with equal truth be applied to the discovery of the Elixir of Life.

An essential feature of the preparation of El Zair is, that the herbs of which it is composed should be gathered under certain aspects of the Moon, the actual compounding of the mixture being accompanied by mystical rites.

The marked effect of the Moon over plant and vegetable life is, of course, well known, repeated experiment having demonstrated the fact that certain plants grow much more abundantly when planted in the Moon's increase than in her decrease. A visit to your garden on a night when the Moon is at the full will help you to realise the remarkable freshness and lustre which vegetation presents when bathed in the full flood of the brilliant moonlight.

What are the ingredients of which El Zair is composed? Scientists generally are agreed that old age is caused through the gradual ossification of the body brought about by the choking up of the arteries with chalky and limy deposits, which bring about stagnation of the blood supply, so that we may conclude that herbs which would have the effect of dissolving these deposits (particularly those under Mars or Jupiter), enter largely into its composition; also those ruled by the Sun, the great vitalising, invigorating, and rejuvenating principle, and giver of new life and energy.

The ancient Alchemists and Rosicrucians were well aware of the wonderful forces locked up in simple herbs. They knew that the humblest and meanest products of nature are those from which the most marvellous properties can be drawn. The secret of Eternal Youth lies concealed in the leaves of the herbs which our cattle devour and which our chemists disdain to gather. There is no need to go to Africa for them, they can be found in our own fields and meadows.

As Bulwer Lytton says in *Zanoni*:—"If a stranger had visited a wandering tribe before one property of herbalism was known to them, if he had told the savages that the herbs which every day they

trampled under foot were endowed with the most potent virtues, that one would restore to health a brother on the verge of death, that another would paralyse into idiocy their wisest sage, that tears and laughter, vigour and disease, madness and reason, existence and dissolution were coiled up in those unregarded leaves, would they not have held him a sorcerer or a liar? To half the virtues of the vegetable world mankind are yet in the darkness of the savages I have supposed."

Recent events have shown us that before long science will come to our aid to very considerably pro-

long our allotted three-score years and ten, and postpone indefinitely the time when we shall pass into the sere and yellow leaf. Although we cannot yet hope to attain the "nine hundred and sixty and nine years" of Methuselah's life, there is no reason why we should not become centurians, or, if we wish it, even to emulate Thomas Parr who is reported to have lived a hundred and fifty-two years. Old Parr's rules for longevity were "Keep your head cool by temperance, your feet warm by exercise, rise early and go soon to bed, keep your eyes open and your mouth shut." SNOWDON HALL.

Divination in the Drawing Room.

Contributed by "NACHIEL."

IN questions concerning your own feelings, in cases of love or friendship, or those of a wife, husband, lover, mistress or friend towards yourself, you take the first card of the first row, the second of the second row and so on to the last of the last row. In questions concerning friendly communications you do as described in the case already given.

In money or business questions you take the first card of the fourth row, and go through the centre of the scheme; and in questions of health you commence with the seventh of the first row, taking next the sixth of the second, and so on to the first of the seventh row.

It will be obvious that in all these cases the central card will be taken. These series may be briefly described as the 1st, 2nd, 3rd and 4th series, and will be represented by the annexed diagram.

	(1)		(2)		(4)		
	1		1		1		
		2		2		2	
			3	3	3		
(3)	1	2	3	4	5	6	7
			5	5	5		
		6		6		6	
	7			7			7

"Yes, that is all very well," I answered, "but now how about thieves, murders and sickness?"

"Theft and murder are crimes, and the line of crime is the 2nd, only that the cards have different values. You wish to investigate a question of property presumed to be stolen; if you find the two of clubs left out of the scheme, either there has been no theft, or it will never be discovered. If this card be in the scheme but not among those in the line you take next notice if you have a court card in that line; this will give you the sex and complexion of thief, if thief there be; but if the central card be a good one, and there be no clubs in the line, it will

very probably turn out that the property has not been stolen but only mislaid. In all criminal questions the criminal himself is represented by the *two*; crimes against the person are indicated by spades; crimes against property by clubs; the ace of clubs signifies, as usual, information; the ace of spades the prison or the scaffold; the nine of spades, murder; the nine of clubs, burglary; the fours will explain themselves; the three of clubs indicates petty larceny; the three of spades, ordinary assaults; the five of clubs, vexations and actionable slander; the five of spades, darker manifestations of the same offence together with perjury; the sixes refer to offences against the members of the criminal's family, or dwellers in the same house with him or her; the sevens signify crimes for which the causes or motives are difficult to discern; erratic, eccentric misdeeds not unfrequently committed by persons in a state of insanity; the eight of clubs indicates forgeries, embezzlements and other commercial offences; the eight of spades violent assaults and frustrated attempts at murder; while the ten of clubs signifies highway robbery, and the ten of spades brigandage or piracy.

"You will perceive in all this the system both of suits and numbers is consistently carried out. Now as the black cards signify the crime and the criminal, the red cards indicate the other side—the victim, the person robbed or cheated and the course of justice and retribution; and here the ace of hearts indicates the place where the offence is perpetrated; the ace of diamonds, the property embezzled or stolen; the two of hearts or diamonds, the persons injured in person or property; the threes, fours, fives, sixes and nines are called cards of compensation, as they denote that the injury caused by the crime to the person suffering will be, so far as possible, made good in the ways which the cards respectively signify, or that the persons unjustly accused or suspected will be cleared and acquitted. The sevens are cards of apprehension; and eights of trial. A king stands for a judge; a knave for a gaoler or (especially the knave of spades) executioner; queens for witnesses; if there be more than one king or more than one knave, the supernumerary ones are witnesses, and this, I think, is all that has to be said on crime."

Studies in Brief.

By "SEPHARIAL."

THE diligent student of astrology, to whom proficiency is of more account than mere *as in presenti*, will avail himself of every opportunity of familiarising himself with the portents of every remarkable event that comes under his notice, and will even extend his observations to the daily events which find chronicle in the Press. An instance or two from my diary will serve to illustrate the point.

Early in April there was a collision on the Great Western Railway. In a newspaper report of this disaster (*dis* from, *aster* a star) it was stated that one Frederick John Palmer, a medical student, made great efforts to catch the 12.33 passenger train from Paddington. Leaving the hospital at 12.30 he caught the train just in time and at 12.45 was brought back dead from injuries sustained to the head. The date of his birth is given in the report as March 25th, 1879.

If we look at the positions of the planets on that day we find a striking confirmation of the generally accepted principles of astrology. The Sun is conjoined with Saturn in Aries. Saturn denotes blows and concussions, and Aries rules the head. The Moon was in the early degrees of Taurus (8° 3' 9" at noon). The new ♀ of March 30th fell in the 9th degree of Aries, not far from the place of the Sun and Saturn at the birth, while Saturn was then in the early degrees of Taurus, near to, if not exactly on, the place of the radical Moon and certainly on the exact place of the Sun 32 days after birth, corresponding to the 32 years of life just completed. Thus we see that Saturn, afflicting the Sun at the birth by its conjunction, is powerful to bring its evil influence into operation when it transits the place of the Sun in the progressed horoscope. It would certainly be of interest to learn that this unfortunate young man was born between midnight and 2 o'clock in the morning, for then the Sun would be with Saturn in the 3rd house; but on this point I am

not informed. While on this point it may be well to say once for all that it is not necessary for an event to be indicated at birth in order for it to have place in the life, as is erroneously taught in certain works on astrology. Thus if Saturn were in trine aspect to the Sun at birth, its subsequent evil aspects, namely 135° or 90° as the case may be, will not on that account be void of ill effects. Similarly the square aspect of Mars at birth does not preclude its good offices when the Sun arrives at the trine or sextile. The transits of Saturn are evil whether Saturn afflicts a significator at birth or not, and those of Jupiter are good.

The horoscope of birth is merely a focal centre of planetary influence, having a certain potential. It is the life in embryo, the chrysalis form of the as yet undeveloped creature. As the acorn is the potential oak tree with all its length of massive limb, its spread of foliage and its burden of fruit, so the horoscope of birth is the potential of the future man or woman.

And just as we can discern nothing of the oak tree in the acorn apart from the circumstance of its special growth and general environment, so we infer nothing from the horoscope of birth beyond its human potentiality, apart from the special status of the child and its general surroundings. For we know that an Andaman Islander or a

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Australian Pigmy, a Hottentot or a Papuan born under similar stellar conditions as a respectable European will not develop to the same degree, albeit the potentiality is equally nascent in him. Thus the planets are promissors only in a restricted sense, and it is perhaps better to regard them all as moderators. Education and training count as well as "stock" in giving expression to the natural powers. Nature is a property common to the species, but quality is a matter of evolution only. Of all the circumstance of life, nature is that which presses closest, but it is the evolutionary quality of the indi-

vidual that determines the expression of that nature. The planets act as moderators in the evolutionary process, producing a set of conditions useful to the end in view. The circumstance of birth counts for much less than the quality of the individual soul investing the temporary personality.

These things being duly pondered, it will be seen that the interpretation of a horoscope is a fine art, and that in every case we have to speak to a different set of circumstances in a language that is native to the individual. *The planets act on us only in terms of ourselves.*

Birthday Influences during May.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. MONDAY. (Ruled by Luna). ♃ in ♏, ♂ ♀, ☾ ☿ ♄, ♀ ♃. An evil anniversary, financial losses, bereavement and ill health, some benefits through friends. A child born on this day will have a hard struggle in life, suffer heavy financial losses, and health will be a drawback to success. If a female will be unlucky in marriage.

2. TUESDAY. (Ruled by Mars.) ♃ in ☌, △ ♂. A quiet year, with changes and travel, many little worries and annoyances. A child born on this day will be enterprising, active and energetic, but will have many little troubles to contend with in life.

3. WEDNESDAY. (Ruled by Mercury). ♃ in ☌, * ☽, * ♃, * ♀, △ ♄, ♂ ♄. An active and successful year, promotion, financial gain, changes and success in business. A child born on this day will be steady, clever, intelligent and trustworthy, and will rise in life.

4. THURSDAY. (Ruled by Jupiter). ♃ in ☌, ♀ ♄. An unsuccessful year, danger of disputes and unpleasant changes. A child born on this day will be erratic, wayward and hasty, and will have many troubles to fight against.

5. FRIDAY. (Ruled by Venus). ♃ in ♏, ☐ ☽, ♃, ♄, ♀. An evil year, losses, indisposition, lack of employment and much unsuccessful enterprise. Some changes and journeys. A child born on this day will be venturesome and enterprising, but will have no success, and should always remain in employ.

6. SATURDAY. (Ruled by Saturn). ♃ in ♏, * ♀. A successful business year, gain in work and employment, and possibility of engagement or marriage.

A child born on this day will be clever and intelligent, active and progressive, and should rise in life.

7. SUNDAY. (Ruled by Sol). ♃ in ♏, △ ☽, ♃ ♀, * ♄, ♀ ♃. A variable and changeable year, many ups and downs, changes, some danger of accidents, but little progress. A child born on this day will be clever, trustworthy, popular and respected, will be hasty and rash at times, and have ups and downs in life, and have many troubles to contend with.

8. MONDAY. (Ruled by Luna). ♃ in ♏, * ♄, ☐ ♀. An unfortunate year, grief and sorrow, many worries and disappointments. A child born on this day will be rash and hasty, careless and untidy, and will have many drawbacks in life.

9. TUESDAY. (Ruled by Mars). ♃ in ☌, △ ♄. An active year with changes and new work. A child born on this day will be clever, intelligent, possess mechanical genius and should travel much.

10. WEDNESDAY. (Ruled by Mercury). ♃ in ☌, ☐ ♄. An unpleasant year, many worries and troubles, danger of treachery. A child born on this day will be slow and despondent, will lack opportunities for progress, and should guard against deceit.

11. THURSDAY. (Ruled by Jupiter). ♃ in ♏, ☐ ♄, △ ♀. A variable year, danger of accidents and indisposition, many annoyances, but pleasure and benefits through friends. A child born on this day will be artistic and refined, impressionable, inclined to be abrupt and eccentric, and will generally be unfortunate in life.

12. FRIDAY. (Ruled by Venus). ♃ in ♏, ♀ ♃, ♄, △ ♂, ♀ ♀. Another changeable year, worries and indisposition, some slight benefits through friends, disappointments and favourable changes. A child born on this day will be popular, benevolent, inclined to be despondent and worry at trifles, but will not be fortunate or successful.

13. SATURDAY. (Ruled by Saturn). ♄ in m, 8 ☉, * ♄, Δ ♄. An unsuccessful year, unpleasant changes, loss of employment, worries and annoyances. A child born on this day will be generally unfortunate in life, should always remain in employment, and should live quietly.

14. SUNDAY. (Ruled by Sol). ♄ in ♄. An unimportant year, no great changes. A child born on this day will have a quiet life, be fairly successful.

15. MONDAY. (Ruled by Luna). ♄ in ♄, ☾ ☿. Some danger of accident and disputes, but social and financial gains. A child born on this day will be artistic and popular with the opposite sex, but should guard against temper and litigation.

16. TUESDAY. (Ruled by Mars). ♄ in ♄, 8 ♄. A quiet year, generally with disappointments and minor changes. A child born on this day will be rather unsuccessful in life.

17. WEDNESDAY. (Ruled by Mercury). ♄ in ♄, Δ ♄, Δ ♄, * ♄. A successful year, promotion, financial gain, benefits in employ, and progress generally. A child born on this day will be clever, intelligent, steady and trustworthy, and will rise.

18. THURSDAY. (Ruled by Jupiter). ♄ in ♄, Δ ☉, 8 ♄, ☿ ♄, * ♄. A variable year, unpleasantness through treachery, unexpected changes, much pleasure and financial success, and gain through employers. A child born on this day will be active and enterprising, impressionable and effeminate, inclined to be erratic, but will benefit in employ and through others.

19. FRIDAY. (Ruled by Venus). ♄ in ♄, ☾ ♄, ☾ ♄. An unpleasant year, danger of litigation and financial losses. Care should be taken to avoid errors of judgment. A child born on this day will be sceptical and hypocritical, of poor judgment, and will often get into trouble through lack of reasoning.

20. SATURDAY. (Ruled by Saturn). ♄ in ♄, ☾ ♄. An evil anniversary, indisposition, unpleasant changes, little disappointments and worries. A child born on this day will be erratic and changeable, despondent, and will do well to remain in employ, where opportunities will occur.

21. SUNDAY. (Ruled by Sol). ♄ in ♄, ☾ ☉. A variable year, many little drawbacks, but some developments in affairs, probably changes and travel. A child born on this day will be inventive and original, but should always remain in employ.

22. MONDAY. (Ruled by Luna). ♄ in ♄, Δ ♄, * ♄, Δ ♄, Δ ♄, * ♄. A remarkably successful year, promotion, financial success, benefits through superiors, changes, social gain and much popularity. A child born on this day will be artistic, clever, intelligent, popular, will rise in life and gain through friends and superiors.

23. TUESDAY. (Ruled by Mars). ♄ in ♄, * ☉, * ♄, ☿ ♄. A changeable year, danger of accidents and disputes, but some important changes and developments in affairs. A child born on this day will be rash and hasty, often involved in quarrels, but will travel much and gain through invention and originality.

24. WEDNESDAY. (Ruled by Mercury). ♄ in ♄, ☾ ♄. A rather quiet year, slight danger of accidents, and disappointments. A child born on this day will be rash and hasty, untidy and rather careless, and may suffer through females.

25. THURSDAY. (Ruled by Jupiter). ♄ in ♄, ☾ ♄, ☾ ♄. An unfortunate year, unpleasant changes, treachery and many worries. A child born on this day will be wayward and impressionable, rather abrupt and not at all fortunate in life.

26. FRIDAY. (Ruled by Venus). ♄ in ♄, ☿ ♄, 8 ♄, * ♄, ☿ ♄. An evil year, losses, danger of accidents, worries and grave annoyances. Some benefits through friends. A child born on this day will be despondent, with some good abilities, but extravagant and wasteful. Will not be successful.

27. SATURDAY. (Ruled by Saturn). ♄ in ♄, * ♄, Δ ♄, * ♄. A changeable year, travel and journeys, many unpleasant occurrences, but benefits in employ. A child born on this day will be artistic, have a love of the sea, will travel, but have many changes and ups and downs in life.

28. SUNDAY. (Ruled by Sol). ♄ in ♄, ☾ ☉. A changeable year, some benefits in employ, gain socially and financially, but many little worries. A child born on this day will be artistic and clever, but will have rather a quiet life.

29. MONDAY. (Ruled by Luna). ♄ in ♄, ☾ ♄. An unsettled year, rather unfortunate, with danger of accidents and disputes, and many upsets in affairs. A child born on this day will be hasty and rash, slow and desponding at times, and not at all successful.

30. TUESDAY. (Ruled by Mars). ♄ in ♄, * ♄, Δ ♄, * ♄. A successful year, promotion, social and financial benefits, changes and gain through elders. Some danger of female enmity. A child born on this day will be clever, trustworthy and very popular, will have musical tastes, especially in stringed instruments.

31. WEDNESDAY. (Ruled by Mercury). ♄ in ♄, ☿ ♄, 8 ♄, ☿ ♄, Δ ♄. A variable year, benefits in employ, changes, upsets, but new work and undertakings. A child born on this day will be artistic, with musical tastes and mediumistic inclinations, will be erratic and abrupt, but active and enterprising. Will be fairly successful in life.

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The Sacred Word of Power.

* From the "Archives of Amos," some time scribe at Sardiopolis.
By JAMES HARVEY.

A EONUS, a poor scholar of Sardiopolis, at set of sun betook himself to the house of Carrios, a man of much riches and power. And when he stood within the presence of Carrios, the noble said unto him, "I have sent for thee having heard of thy great skill in strange tongues. Beside me I have a parchment of rare lore which comes from a race long passed away. My knowledge is not enough to understand the language: therefore have I summoned thee to set it down." And Aeonus said, "Bring hither the document." And Carrios went and did so. And when the scholar took the writing and scanned it, he said, "It is the tongue of the Vindicas, the race cursed of God, whose dominion sank under the sea."

"Thou hast said truly," quoth Carrios. "Render it so that I may read; and when thy task is finished I will pay thee well." And Aeonus went unto his own house happy of heart, for the noble had bestowed silver upon him seeing he was poor. "God is good in his ways to me," he said unto himself: "by this task I will be empowered to do justice to my life and work." And Aeonus prayed and thanked the Lord for the bounty.

In his chamber behold Carrios held communion with himself, saying, "My power shall soon be restored unto me, once more will I hold the keys of life and death, souls shall be as pawns to my hand, men shall be obedient to my will. When this scholar hath done his work him shall I destroy: then nought shall stand between me and my might. The parchment holds the secret word of potency, it hath been preserved and delivered unto my hands from across the ages of the earth. Now stand I triumphant above the powers of hindrance and oppression: the lords of darkness shall be requited with an endless holocaust of souls." Then walked he to the window of his chamber, and looked out on the night, thus speaking, "Hail! Star of the earth and power, spirit of wisdom and life. Thou succourest those who serve thee, and give unto them dominion over the souls of men. Great God of the purple vast of night thy servant saluteth thee, with reverence in the glory of thine emerald light." And he fell upon his face, chanting a sorcerer's psalm, filled with the melody of hell.

When twice the moon had waxed and waned, again Aeonus went to the house of Carrios, saying to him, "In three days the work shall be done, that thou my benefactor hast given unto me to accomplish." "It is well," quoth the noble, "thou hast done well and adroitly. I shall make mention of thee to Amos the chief scribe of the king who may set thee in a place of comfort: then shalt thou be poor no more. Here is gold, go thy way; in three days I shall await thee." And Carrios gave Aeonus money; and the scholar sought his home filled with passing joy, singing as he went.

And when Aeonus had gone, Carrios lay on his

couch as one dead until the break of day; and with the dawn came a mighty tempest filled with thunder and fire, like unto the passing of a host in flight, fleeing from the fury of the abyss of the damned. Turning to the western window of his chamber he spake, as the storm and darkness swept down the sky beyond the world, "Great lords of the night and power farewell until the morrow: the day whose end shall see accomplished the task of thy vassal Ircus. Kingdoms and dynasties shall be thine, the souls of men shall be beneath thy heel, the loom of fate shall weave beneath thy hand. The ages have yielded up the scroll that holdeth the word of sacred power, whereby all things became: and thy might again is at hand. None know, save the poor scholar: but the sea below the desolate house of Sthula shall receive his corse; and his soul shall go as sacrifice to the green God of the throne of night. Again, farewell thou lords of might and power: thy servant saluteth thee. And the tempest became still, the thunder died afar off like the laughter of giants fierce with joy, the sun rose in the east; and God looked on the earth again. And Carrios bowed his head, holding out his hands to the west, the palms turned towards the earth.

In the glory of the early day Aeonus laboured at the meaning of the parchment. And behold it came to pass as he wrote there fell upon him a feeling like unto the document being familiar unto him. From out the line of the dark, numberless years, there came unto his soul the remembrance of a strange race, born in the night of the world. And Aeonus knew he had walked in its ways, and knew of kinship with this unchronicled race beyond the years. And he read as he fulfilled his task, in the writing of the past, "Behold, Ircus the sorcerer, priest of Chronus, god of the earth and darkness, came unto the temple of the Most High. There came he upon Paccus, servant of the sanctuary in meditation; and with the arts of hell made him obedient to his will. Then caused he Paccus to defile the Holy place, break the tablets of the law, and go out unto the streets and declare that all things sacred were a mockery and a lie. And the people fell into the ways of drunkenness, foulness, and abandonment. And in the seventh day of the moon, the populace seized Paccus in their besotted fury, and cast him into the hill of fire without the city of Namos. Then the wrath of the Lord came forth at the doings of the people, and He sent lightning, thunder and mighty rain; and the land shook and sank so that the sea buried it in its waters: and the domain of Vindica was no more. Of all the race none came forth save Ircus the sorcerer, priest of Chronus, god of the earth, and he took with him the scroll of the sacred word of power, whereby all things became. But unto him it is as a word unspoken or unwritten: for he knoweth not the language of servants of the Lord."

And when Aeonus read these words behold he fell into deep thought, and in his mind dimly he went back, and within his soul he beheld a mighty city, which seemed unto him a dark remembrance. And it came to pass as he mused, the scholar slept, wrapped in deep slumber, his soul departing unto the dwelling-place of the dead. In the gloom of Hades he saw afar off one clothed in the splendour of heaven, and whose countenance shone with the purity of wisdom and righteousness. And Aeonus bowed down in reverence and awe, knowing he was in the presence of one of the angels of God. And he cried with a loud voice, "Tell me, mighty one, thy behest. Thou hast honoured me in the making of me thy servant. Speak that I may know the task allotted me."

"Aeonus," quoth the splendrous spirit, "thou hast been called hither by the Hierarchies of heaven to overthrow the power of the sorcerer Iraeus, known unto thee as Carrios, the noble of Sardiopolis. Look unto thee to the east, and into the west, and under thy feet; and thou wilt behold souls in bondage through the work of the enemy of the Lord. Know thou art Paccus reborn in the flesh, him who was robbed of his soul in Vindica, the race cursed of God. Return again to earth, dole out unto Iraeus punishment as thou thinkest meet." And the souls that lay to the east and to the west, and them that were under the feet of Aeonus cried with a voice of anger and anguish, "Let the enemy of the Most High be destroyed, let him be undone forever: let him be brought to eternal woe, despair and suffering." Then awoke Aeonus in the body as the moon rose; and when he had thought over the mission given unto him he fell upon his face and gave thanks unto God. And when he had done so, a slave came unto his door bearing a message from Carrios. And after Aeonus had read the tablet from the noble, quoth he unto the servant, "Tell your master I will attend him as desired." And the slave went out from the house of the scholar. And Aeonus once more perused the message from Carrios, which ran:

To Aeonus, scholar of Sardiopolis.—Greeting. Attend me at the rising of the moon on the morrow within the walls of the desolate house of Sthula, above the sea. This place hath somewhat to do with the work apportioned thee, and will bring it unto clearness and understanding. Fail me not. Again greeting.—Carrios.

And even as the scholar contemplated the meeting with the noble, in the shadow of the room came one clad in brightness. And Aeonus knew it was a spirit, whereupon he fell upon his knees asking, "What desirest thou of me?"

"Carrios seeks to destroy thee," spake the shade, "thus come I to warn thee and make it known how thou mayest overcome the sorcerer in his arts. Seek the house of desolation an hour ere the moon rise, and within the roofless courts of Sthula let there be drawn upon the pavement of the abode a figure like unto the sun. Then from the east unto the west of it makest thou a line; and from the north unto the south do likewise. Pray then to God, speak the sacred word of power, and the might of the sorcerer is overcome. When thou hast overcome him do as thou wilt: either by the way of earth, air, fire or

water. Receive now the sacred word of power." And Aeonus received the sacred word of power, by which all things became; and even as he received it the spirit was no more. And he became as one drunken with wine, and his spirit became so quickened through the sacred word of power that the ages that had gone and those that were to come became as nought, the darkness of the soul fell from his spirit as the doffing of a garment, and he was at one with all time. And Aeonus prayed, knowing he was overshadowed with the presence of the Lord.

To the desolate house of Sthula above the sea, came Aeonus an hour before the rising of the moon on the second day. And he beheld its roofless courts and rent walls open to the sky and the winds of heaven: no man drew nigh unto the place, and the beasts of the wilderness shrank from its stones, the lizard there disported not, and the serpent was not seen. And the words of the prophet of old, who had been cast from its walls into the sea, came back to Aeonus as he stood in the gathering night. "Behold Sthula shall become the abode of loneliness and desolation. The seed of its race shall perish as the foam of the sea, the tempest shall cast down its walls, no man or beast shall ever seek shelter there; it shall be the dwelling place of abomination and darkness, its walls the refuge of devils and the impure spirits of the night. Accurst be the house of Sthula: thus give I it the malediction of Pranus, prophet and servant of the sanctuary."

And Aeonus remembering this went down the crumbling steps unto the great court of the place, fearless in the knowledge of the sacred word of power, by which all things became. Then faced he the south stretching out his hand to the east, and turning to the west by way of the south, and thence to the east again by way of the north, making a figure like unto the sun. Then facing the east he made a line from the south unto the north; and turning to the south he made one from the east unto the west likewise. Then Aeonus prayed; and spake the sacred word of power. And as he did so the moon rose. And from above beyond the broken wall to the west, there came the voice of Carrios crying, "Aeonus, art thou there?"

And the scholar replied, "Here am I."

Carrios came down into the space within the desolate house, and as he did so the sea made moan from far beneath the dwelling, a rushing noise filled the air; and darkness fell across the moon. A feeling sank into the soul of Aeonus that the powers of evil were drawing nigh, as the noble said, "I ween a storm is at hand." "It seemeth so," said the scholar. But he knew not that he had answered, for his soul was filled with dread foreboding. And when they stood by each other Aeonus beheld the countenance of Carrios which shone with a strange sheen; and again he heard the moan of the sea, and the sound in the heavens, as if it were the rustling of the garments of a mighty host assembling. But Aeonus feared not, strong in the knowledge of the sacred word of power.

"Hast thou the parchment?" asked Carrios. "It is here," said the scholar, giving it unto him. The noble placed the scroll within his mantle, and

facing Aeonus he said, "Now at an end is our bond. Know that whosoever shall read this chronicle of old which thou hast rendered unto meaning, save he be a priest of Chronos, god of the earth and night, must be silenced in death. There is no way free from this place, even though thou seekest flight thou canst not go, for around are gathered the angels and unseen might of hell and darkness. Therefore, thou shalt cast thyself even as Pranus the prophet was cast, a thousand years ago, from the upper wall into the tide below. For behold Iraus of Vindica and I are one, sustained through the ages to carry forth the mandate of the green god of the throne of night."

"All this is known unto me," said Aeonus, "but the line of thy might is broken: deceiver, sorcerer, and priest of darkness. Learn, the sacred word of power, by which all things became, is not within the parchment, for it cannot be written, neither can it be spoken: unless by those who lead the holy life, and are servants of God. The fiends thou hast mustered to aid thee in my destruction are helpless, inasmuch they cannot enter the circle of defence I have formed ere your coming. Tremble, devil, defiler of the sanctuary, destroyer of my soul. Even as thou hast crossed the ages of the night of the world so likewise have I in spirit. I am here to confound thee: I, the high priest of the Righteous One, I, Paceus." And at these words the heavens hurled forth fire, and the earth shook with the thunder. Carrios stood like unto one palsied, his face ablaze with the fire of hate, then raising his hand aloft he cried aloud, "Servants of Chronos, gods and spirits of hell sustain thy servant." And the heavens were filled with mighty movings: the beating of wings and fierce breathings were heard in the night. "Behold! The day of the Lord is nigh," quoth Aeonus. "The foundations of darkness and evil totter before its advent, thy sway hath passed: prepare for death." And behold they fell upon each other clutched in the hold of wrath and vengeance, the one striving for triumph over the other. And the heavens spat forth its lightnings, and the thunder fell from the blackness above. And it came to pass the strength of Aeonus was spent; and thereat Carrios broke from his grasp, and sought to flee the place. But as he fled towards a breach in the wall, Aeonus spoke the sacred word of power again; and Carrios, struck as with death, reeled and fell as one devoid of life. And the sky became alive with fire, the thunder rolled without ceasing; and the place trembled fearfully, casting Aeonus to the earth, who seemed as one lifeless.

When the eyes of the scholar were opened again in the quickness of the flesh, he beheld the moon high in the immensity of night; and the sorcerer but two spear lengths away lying prone. But the eyes of Carrios were upon him, and he went and stood over him. "Prepare for thine end," said Aeonus. "I will have no commiseration upon thee." "I ask none," quoth Carrios. "And even here on the threshold of death, I scorn and hold thee in contempt." "I shall cast thee to the bottom of the well of this place, and there thou shalt perish in the gnawings of hunger," spake Aeonus. "Or else I shall take thee to the hill of fire and hurl thee into its seething tide. Haply I may take thee to the

height without the walls and send thee to the sea beneath." "I am ready," said the sorcerer. "Hasten! Let it be quick. The dawn is about here. Dole out whatsoever thou thinkest fit. I shall go to my fate with less concern than thou givest it." And the noble formed his lips in scorn. "But hear this," he spoke again. "The powers of darkness have not yet been overcome. Though I pass out remember I am not gone: I am but as one who layeth aside a garment. I shall come again to wage strife until the end. And now let there be haste: I am done."

Aeonus replied not, appalled at the abandonment of the sorcerer; and in the confusion of his soul as to what to apportion to Carrios as penalty, he within himself called upon the Lord what to render unto the deceiver. And behold the fierce pest of wrath and revenge became still, serenity flowed through the avenues of his spirit; and his soul was like unto a soundless sea. "The Lord hath spoken," said the scholar, "as to how I shall deal with thee. No death of violence shall I give thee, no fearful fate shall I mete out unto thee—thou shalt live. Thou shalt live to further out the sweep of human kind through the ages. Thou wert the destroyer of my soul: thou didst cloak my spirit in darkness and oblivion. All this against thee I put aside. Go! Thou art free: forgiveness I render unto thee. Farewell!" But even as he turned to go up from the desolate court, Carrios, rising from the ground, clutched him by the mantle crying in anguish, "Hold! Thou shalt not go from me. Thou shalt have mercy upon me. Thou shalt slay me. Nay, if thou dost not, then I will seek death by mine own device. Torture me, cast me into the hill of fire, hurl me to the sea beneath, consume my flesh by lingering want: aught that you can think of. Command me, and I shall perish as you will; but dole not out to me this fearful and unbearable vengeance. Paceus, have mercy, thou wilt have commiseration upon me." And fell he upon the earth throbbing with grief. And Aeonus knelt by him. "Behold," quoth he, "the Most High hath opened the portals of purification unto thee by the tears of anguish and remorse. The Lord shall point the way of reparation unto thee. Come, arise! We shall walk together to the city, and I will give thee council." And they went up out of the abode of decay hand in hand. And the dawn broke in the eastern sky as they came upon the height above the sea. "Brother, behold," said Aeonus, "even as the light breaketh in the morning heavens and overcometh the shadows of night, so in the same manner shall the spirit of righteousness drive out the darkness of transgression and pain." And Carrios made answer, saying, "Amen."

And they passed into Sardiopolis in earnest converse, as the sentinels of the day relieved those of the night. "Marked ye the face of Carrios the noble," said one to his comrades. "He looked not like himself," answered one. "He hath been at some wassail," quoth another. But the one who had spoken at first said, "It seemeth more like as if he had beheld the horrors of the dwelling of the damned." And they laughed loudly, as is the wont of the common people. Now it came to pass, as the

moon was about to wane, in the place of trade and dealing in the city, there came merchandise from a far country which had a poisonous asp in it: the creature having crept among the wares unknown to the traders. And a child, the son of a slave, as he played by the goods, behold the thing came forth and bit him, whereat he fell down in agony, overcome by the pain of the corruption of the deadly creature. And Carrios passing, beheld the crowd about the boy; and learning of the happening, he knelt down and sucked the venom from the arm of the child. And one of the populace said, "Is not this Carrios, a noble of Sardiopolis?" And another said, "It is as thou sayest." And as he spoke he smote the asp dead with a stone. "What has taken possession of Carrios to thus endanger himself for the life of the son of a slave?" And Carrios over-hearing said, "This child is as precious unto God as the highest in the land." "But thou wilt perish," quoth the man, "for the creature is the fatal asp of Nilus." "If it be the will of the Lord that I perish, so be it," replied the noble. "I am submissive to his will." And as he spoke he fell to the earth dying with the venom he had drawn from the child. And a citizen filled with terror cried, "A physician! A physician! A noble is ill and dying in the street."

At this the crowd stood apart as a voice exclaimed, "Let me enter." And Carrios looking up, beheld through his eyes dimming in death, Aeonus the poor scholar. "Ah, this is well," moaned the dying noble. "Aeonus, I die. Farewell! I go, knowing that I return to the path of light, and that the earth is on the spiritual path of righteousness." And as he died Aeonus held him in his arms and said, "Farewell. Thou hast atoned well. Behold, I give unto thee the kiss of brotherhood and peace." And as Aeonus kissed him he gave up the ghost. And the people wondered at these doings between the poor scholar and the noble. And Aeonus gave them who stood about commands to bear the body of Carrios to the house of the noble; and sad at heart he passed from the mart unto the temple by the inner wall of the city. And there he prayed for the repose of the soul of the dead man.

On the day whereon the body of Carrios was consigned to the sepulchre, it was found all his possessions were to be sold and given to the poor: also his money. On the same day to the high priest came an epistle from the scholar craving audience with him. And Helia, the high priest, successor of Sælus, said unto a servant, "Go, bring this man hither, that I may hear what he wisheth to say unto me." And the servant sought the house of Aeonus and brought him to the high priest. And when Aeonus stood before Helia he said, "I have that to convey to thee my father, which is of great value to ye who are servants of the sanctuary." "It is well, my son," quoth Helia, "speak." And Aeonus told the history of the happenings between Carrios and himself. "And the sacred word of power?" asked the priest. "That is my mission here. I have come to give it unto thee," replied the scholar, "so that the sanctuary may be strengthened and give power to the servants of the Lord." And when Aeonus had spoken, Helia again asked for the word of power. And it came to pass at that instant

the mind of Aeonus sank in darkness, and he remembered the word of power no more. Whereupon he cried in a voice of woe, "The Lord hath smitten me in my vanity. I am a fool and have sought to give that which was not mine to give. Oh, my father, my memory hath been swallowed up in night; and the sacred word of power I know it no more."

And Helia gave way to anger saying, "Fool! Babblor and trifler, thou comest here to jest and play with the servants of God. Thou shalt pay with thy life for it." And he called the guards of the temple, who led Aeonus out and put him to the sword. Then went Helia to Amos, the chief scribe of the king, and gave account unto him of the proceedings.

Astrology and Appendicitis.

IN further elucidation of this subject, and in accordance with our promise to send any information thereon to THE MESSENGER, the following extract from a letter which appeared in *The British Medical Journal* for March 11th, 1911, will be of interest.

"We all know that Nature is an excellent designer, and she has really designed the appendix as a grease cup to lubricate the passage of the faeces up the ascending colon—a very stiff climb. The semi-liquid intestinal contents pass readily enough along the small intestine, but when they reach the ascending colon the fluid part has been absorbed and the faeces are more or less solid, and the coefficient of friction being greatly increased (to say nothing of the work done against gravitation) Nature has wisely fitted an automatic lubricator—the appendix. I think this is indisputable. Any one who has taken the trouble to palpate the ascending colon in thin multiparous women must often have noticed the hard accumulation of faeces which fill the ascending colon. Is it any wonder that the appendix in its endeavour to supply more 'grease' should become congested? And if the hard faeces block its exit, it is only natural that it should dilate and suppurate."

The very fact of the term "grease cup" shows the Scorpio influence in a very marked manner.

E. H. BAILEY.

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W. FOULSHAM & CO., 4, Pilgrim St., London, E.C.

Clairvoyance: What it is, how it is done.

By MONS. W. DE KERLOR.

RED.—When rosy-red this denotes love and ardent passion, but where there are flashes of deep red over a dark background anger is pictured forth; tinged with a hard grey-brown red shows selfishness. The darker shades of red indicate affection of a primitive type, exhibiting the self-preservative element unrelieved by thought for others. This colour always corresponds to the emotional character in man, sensation and to the material plane. A certain tint of lurid, sanguinary red signifies sensuality, while righteous indignation emits a brilliant scarlet flame.

BROWN.—A dull muddy brown-grey tinge indicates a certain amount of selfishness in the nature. This is one of the most common tints the clairvoyant sees. When dull, strongly shaded with red and arranged in parallel bars horizontally set around, the astral avarice is denoted—the miser will have such an aura. Tinted with green and illuminated by scarlet flashes, brown denotes a certain element of jealousy. These are the shades which usually dim the pure crimson of the "love sick" man's aura.

YELLOW denotes the realm of mentality, the spiritual and intellectual plane. It is the highest colour manifested by the astral. The shades vary to a considerable extent and are invariably dull, muddy and dense with selfish vibrations when the intellect is directed into low channels of thought. If, however, the mind be unselfish and noble in purpose, the yellow will clear to a pure golden hue. The higher the tendency of thought and the purer the motives, the clearer and more transparent will be the colour, from brilliant amber it will pale to lemon and delicate primrose.

VIOLET, the seventh colour of the spectrum, denotes the highest earthly attainment. It is the predominant colour of the "Healer," for its light contains certain leucocytes which antagonise and swallow a variety of destructive microbes. Violet indicates a dreamy, visionary character and strong psychic tendencies. Those who radiate violet will succeed in telepathy and become adepts in the production of all psychic phenomena.

GREEN manifests with very varied significance, suggesting at first adaptability. Tinged with grey it indicates deceit, cunning and treachery. Grass-green shows instinct; apple-green, hope, energy and vitality; sage-green, density, vulgarity and coarseness; emerald-green signifies ingenuity, resource, versatility and generosity. When clear it shows great sympathy towards fellow men. Sometimes this colour develops into a lovely pale luminous blue-green, indicating sympathy, compassion, and some of the grandest qualities of human nature. Thus would be the aura of a great philanthropist.

BLUE signifies religious tendencies, purity, nobility of purpose. When tinged with lilac and accompanied by golden stars, the highest spiritual attainment is pictured forth. Indigo blue denotes musical feeling, while hard grey-blue suggests a

certain element of fear. Light blue, ultramarine or cobalt shows veneration, modesty, faith, together with the highest ideals and aspirations.

It must be borne in mind, however, that the highest and most frequent form of clairvoyance is the symbolical, and the proficient seer will invariably observe the signs of the zodiac, planets, letters, and figures accompanying the prevailing shade of the aura. In this case the meaning is either modified or becomes more intense according to the nature of the symbol.

The seven colours of the solar spectrum claim analogy with the seven rays of the manifested Logos, whose life and energy lies in all things created. The predominant radiation of the aura thus corresponds to the most intense and the most pronounced qualifications displayed thereby. The seer will be enabled to form an opinion of the conditions surrounding the individual according to distribution and circulation of colour in the aura, also from the form which the emanation assumes. Thus in the aura of the primitive or undeveloped man the colours are distributed in uneven, ill-defined patches, with no order nor limit to their appearance. Whereas the auric-emanation of an adept shows the colours separately in distinct ovoid streams of uniform regularity one outside the other, denoting a set condition on the mental and spiritual plane.

It will usually be found, however, that the purer colours rise above the head in the aura, while the denser colours always sink.

After the colours, the most important things seen in the crystal are symbols, because symbols, when correctly interpreted, are the highest form of divination. Records in the Bible exist as to predictions made from symbolical clairvoyance. The History of Egypt, that of Greece, and that of Rome are replete with instances of divination from symbols.

The Sybils means of perceiving symbols were not through the crystal. The seer was usually put under a magnetic trance, sometimes very deep. When the soul was then freed from earthly bonds, the superconscious mind became more receptive to spiritual vibrations. These spiritual vibrations were visible in a symbolical form. That is why symbols are always preferable to see in the crystals, on account of their divine provenance. Predictions from symbols when correctly interpreted are more reliable, truer and more definite than any other clairvoyant impression. One must say that indeed there are few clairvoyants who are gifted with the "symbolical clairvoyance." Their impressions being generally of a lower order, telepathic, astral or otherwise.

I will give here the meaning of some of the most frequent and recurring symbols. When a crown is seen, if erect, means victory, successful transaction, honour or distinction. When answering a question, if this symbol is seen, it is a sign of speedy success. A train, a ship, an object of locomotion, means in

different degrees the condition of movement, travel, change. This is emphatically so when you see in the crystal the direction of the train or the ship. If turned towards you, surrounded by a clear halo, it will then mean news arriving from a distance, or a visit, the nature of which is favourable.

If the ship or train is seen going outward it is then a sign of travelling, change of condition, the nature of which will be greatly altered if the accompanying colours seen in the crystal are clear, bright or gloomy dark.

Trees mean health, rest, strength. A key means initiation, power, knowledge. A tunnel or dark passage means actual state of affairs, these being unsatisfactory, unsettled, worrying.

Nakedness, that is, any part of the body seen in that condition is always symbolical of falseness, treachery, disillusion, adultery, secret intrigue, unnatural state of affairs going on, passion or deceit.

A heart or a rose, a carnation, a beautiful flower, will mean affection, sentiment, friendship, love, the intensity of which is gauged by the colour or by the duration of the symbol. A table covered with plates, flowers, glasses, is usually an indication of festivities. A cat seen in the crystal is not good, except when black. A white pig is a much better omen, especially when short of legs and fat. It means plenty, money, success on the astral or material plane.

An eagle with wings opened symbolises power, far-sightedness and triumph. An elephant or an ox means that things move slowly but surely. Spades or birches mean sorrow, quarrel, violence. A dog means faithful friendship. Silver means change of position or residence. Gold is always a very good symbol. Bullion means unpleasant business or

unsatisfactory transaction. Sometimes pictures of entire sceneries are seen. In this case always look for the Sun's position, for if the scenery is bright, light, dark or cloudy, the interpretation and significance of the vision depends much from these conditions. Letters or initials when seen as if made of light or electric wires in ignition, are reliable as to their meaning. But not so much otherwise. The same with numbers. The figures are frequently indicative of time when seen very brightly. But there are times when one can estimate the time by little spots all in a row, the number of which will indicate weeks or months or years. The size then must be paid attention to.

So much for the symbols. The list and description could be greatly lengthened, but space forbids. If it is not abusing the hospitality of these pages, the author may mention that he has in preparation a work dealing solely with symbolistic clairvoyance. The book will be ready for publication towards the end of year if all is well.

When gazing into the crystal the would-be seer must always pay particular attention to the size of the visions, images, and symbols. The position or the symbol must also be taken into consideration, for if it is in the left corner it will relate to the past; if on the right side it will pertain to the future; if in the middle or a little above the middle, it will give the keynote to the present state of conditions.

When seeing a picture or getting any impression by gazing into the mirror it should be the motto of the gazer that "impartiality of judgment" will do more towards cultivating true clairvoyance, than giving way hastily, irreflectively to the impressions received.

Old Moore's Table Talks on the Stars.

VII.—THE STARS FOR MAY.

THE archway of the "Milky Way" during the month of May extends from E. to W. round by the northern horizon. The hours of observation are from 10 p.m. on May 7th and 15 minutes earlier for every four days later.

In the N.E. quarter Vega and the stars of Lyra will be visible a short distance above the horizon between E. and N.E., while low down, mixed up with the "Milky Way," will be found parts of the constellations of Aquilla, Cygnus and Vulpecula.

In the S.E. quarter, several noticeable stars are visible. Exactly on the S.E. horizon will be seen Antares and the other stars of Scorpio; just above these the N. and S. Scale, the two chief stars of Libra. Straight south is Spica, and higher up, a

little to the east, is Antares. In the south-west quarter will be found the stars of Leo, about midway between the zenith and horizon, Regulus being almost in a line with Antares. A glimpse will be obtained of Procyon setting due west.

In the north-west quarter, the twin stars of Gemini, Castor and Pollux will be just N. of West, Capella, low down, exactly N.W. The stars of Perseus, between N. and N.W., close to the horizon. Above these there are no important stars, but exactly overhead will be seen the Great Bear.

We have received from the Bulletin Publishing Co. their 6th Annual Edition of "The Planetary Daily Guide for All." Price 50 cents. It seems to us an excellent production and one that should have a large sale in the United States.

Daily Guide for Business and Pleasure

MAY, 1911.

1	15	Π 46	An evil day for all purposes.
2	0	⊕ 33	A quiet day. Travel in p.m. Avoid disputes.
3	15	6	A splendid day for business, new enterprises, and seeking work.
4	29	30	Avoid changes. Deal with females about 4 p.m.
5	13	Ω 14	An evil day for all purposes. Safe-guard health.
6	26	46	Travel, change, visit friends, seek employment and push business.
7	9	♂ 59	Sunday. Study, contemplate, but avoid disputes.
8	22	45	Attend to ordinary duties. Do nothing important.
9	5	♂ 33	A quiet day. Commence nothing new.
10	17	58	Avoid deception and worry. Act with discretion.
11	0	♂ 13	An unpleasant day. Act discreetly in all things.
12	12	18	An evil day for all things to 4 p.m. Then travel.
13	24	17	A variable and changeable day. Act discreetly and ask no favours.
14	6	♂ 10	Sunday. A quiet day.
15	18	1	Avoid disputes, accidents, and financial losses.
16	29	50	A quiet day. Avoid females and parties in the evening.
17	11	♂ 42	A good day for business, correspondence, seeking employment.
18	23	39	An evil day till evening. Ask favours and interview superiors.
19	5	♂ 44	An evil day. Avoid losses.
20	18	2	A variable and unsettled day. Do nothing of any importance.
21	0	♂ 36	Sunday. A very evil day. Safe-guard health.
22	13	30	Travel, change, court, marry. A splendid day for all things.
23	26	48	An evil day till 3 p.m. Then travel, change and ask favours.
24	10	♂ 32	An unsettled day. Avoid females and accidents.
25	24	42	An evil day for all purposes. Act with discretion.
26	9	♂ 18	A variable and unsettled day. Good for pleasure after 7 p.m.
27	24	13	Travel and change before 2 p.m. Evil for all else after.
28	9	Π 22	Sunday. Travel and visit friends in p.m.
29	24	34	An unsettled day; avoid accidents and disputes.
30	9	⊕ 40	Avoid females, deal with elders and seek employment.
31	24	30	A variable day. Do nothing of any importance.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—In answer to "Sephariel's" query as to where, in a political horoscope, I should place (a) the King; (b) the Cabinet; (c) the House of Lords; (d) the House of Commons (Government and Opposition); I beg to say follows:—

The King I should of course place under the dominion of the 10th house, and with him the House of Lords.

As to the Cabinet: I agree with Raphael that the 11th house has the greatest effect upon the meeting at "No 10," for as "Sephariel" says, this is the house of *conference*.

The 11th house is the house of *representatives* and *friends*, and I do not think that I can be far wrong when I say that this house rules the Commons, for whether the Liberal or Tory party be in power, they represent the people, and do what they think best to meet their needs, in other words, they are the friends of the people. If the Opposition uphold the Lords at one time and oppose them at another, it is because, by so doing, they can obtain what they want, or I should say, what the people, who have elected them, want. The same thing applies to the Government. To my mind, the fact that there are two sides to the House of Commons, and further that either of those two sides (Government and Opposition) may uphold or oppose the Lords, does not have the slightest effect upon the position of the house ruling the said representatives of the people.

In reply to "Student's" letter of last month, I regret to state that I cannot at present comply with his request, owing to lack of time.

Yours faithfully,
CECIL SHERBURN.

PLANETARY HOURS AND RECTIFICATION OF UNCERTAIN BIRTHTIMES.—Mr. Sherburn writes us that he regrets through pressure of business he will not be able to complete his article on the above subject for May issue, but hopes to have it finished by June.



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OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 9. Vol. IV.]

JUNE, 1911.

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Old Moore's Monthly Outlook.

The New Moon.

The lunation of May 28th takes place just before half-past six in the morning and falls in the twelfth house, an indication of changes and alterations in the administration of Poor Law institutions, hospitals and prisons. Venus rising, conjoined with Neptune, points to much immorality among the people, and the former planet ruling the fifth house denotes crimes against women and children. The exchequer returns will fluctuate, and frauds on the revenue are denoted. Railways will have a very busy time. The weather will be inclined to be thundery, and electrical disturbances both in the air and underground are to be feared. A mine disaster is not unlikely. An increase in the birthrate is shown and theatres and music halls will have a more prosperous time. Complications with other powers are indicated, and will call for much comment in the Commons. Uranus in the eighth house denotes many sudden and strange deaths, also suicides. Mars flaming in the tenth house is evil for the King and Government, and warlike rumours will be afloat. A naval demonstration is not unlikely. The position of Saturn and Mercury in the eleventh house

shows angry scenes in the Commons, personal recriminations and acrimonious debates.

United States.

At Washington, Mars is rising, denoting a warlike tendency in the States. Depression on the Stock Exchange will occur and depreciation of securities. Railways will have a successful time, and changes in administration are likely. Much immorality will be heard of and cruelty to women and children. At San Francisco, Uranus is rising and Saturn and Mercury will be near the cusp of the fourth house. Much unrest will occur in the city, and underground tremors are likely. A serious earthquake is threatened in the Pacific States in or about 119 W. longitude.

China and Japan.

At Peking, Venus and Neptune are in the tenth house, denoting treachery in high places and grave scandals. Mars in the sixth denotes considerable disease among the people. At Tokio, Saturn and Mercury are in the ascendant, denoting some depression among the Japanese. Uranus on the fourth cusp denotes earth tremors. Mars in the sixth will affect the general health of the

people, while naval affairs will assume prominence.

India.

At Calcutta, the lunation falls on the meridian, denoting changes in the administration of public affairs. Border troubles are likely and some fighting is imminent. Many deaths will occur at Bombay, for Mars is in the eighth house at the moment of the lunation there.

Europe.

At Petersburg, Mars is in the ninth house, denoting disasters to shipping, fires and explosions. Disgrace will fall on prominent men in the Empire. At Berlin, the planet Mars occupies the meridian of the figure, which is almost identical with that of the German Emperor, and Mars occupies the same place as at the birth of the Monarch. Warlike preparations will run apace in the German Empire, and naval affairs will assume great prominence. A naval demonstration is probable. Let us hope it is not the prelude to worse things to come. The figure for the Sun's entry in Cancer, and the lunation following are very significant of war.

General Predictions.

Seismic troubles are threatened in 119 W. longitude. This falls close to San Francisco, and Carson City. In 56 E. longitude, earthquakes are also denoted. This is in Persia. Serious trouble will occur in Ireland, Persia, Morocco and places under Taurus and Scorpio. Portugal will suffer from Mars in her ruling sign. While Eastern Europe will be under the influence of Mars, flaming in the tenth house at the lunation.

ERRATA.—For 1897, on page 143, first column, last line but one, read 1877.

MALE, 20, wishes to correspond with lady between 16 and 23 whose Sun is about 8 degrees Scorpio, 8 degrees Pisces or 8 degrees Cancer. Prefer fiery or airy signs rising, especially Sagittarius.—Address L. N. Pritchard, 37, Umatilla St., Grand Rapids, Mich., U.S.A.

Astronomical Phenomena

FOR JUNE, 1911.

Moon's Phases.

First Quarter,	3rd	... 10h. 4m. aft.
Full Moon,	11th	... 9h. 51m. aft.
Last Quarter,	19th	... 8h. 51m. aft.
New Moon,	26th	... 1h. 20m. aft.

Planetary Positions.

- ☉. The SUN is in Gemini; enters Cancer on 22nd at 1.36 p.m.
- ☿. MERCURY is a morning star in Taurus, enters Gemini on 13th, and Cancer on 28th.
- ♀. VENUS is an evening star in Cancer, enters Leo on 8th. Especially well placed for observation in the N.W. sky after sunset.
- ♂. MARS is a morning star in Pisces, enters Aries on 2nd.
- ♃. JUPITER is an evening star in Scorpio, well placed in S.E. sky after sunset.
- ♄. SATURN is a morning star in Taurus.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer.
- ♁. The following table gives the sign position of the Moon at noon on each day of the month.

Aries	... 20, 21	Libra	... 5, 6, 7
Taurus	... 22, 23	Scorpio	... 8, 9
Gemini	... 24, 25	Sagittarius	10, 11, 12
Cancer	... 26, 27	Capricorn	13, 14
Leo	1, 2, 28, 29	Aquarius	15, 16, 17
Virgo	3, 4, 30	Pisces	... 18, 19

The Weather.

The weather during the early days of June appears to be rather unsettled, inclined to be thundery, with showers. Warmer weather is shown about the 12th, but this is followed by variable and dull days. Finer weather seems probable from the 20th to 25th, and the end of the month will bring some good warm summer weather.

Editorial Notes.

OUR learned contributor "Sepharial," voices an opinion on page 151, which I think will meet with some opposition by others. "It is not necessary for an event to be indicated at birth in order for it to have place in the life." Now, as an astrological free lance, and one who places actual practical experience before the contradictory teaching of certain works on the science, I venture to question the truth of this dictum. If a person dies a violent death the horoscope must show it, while one whose natal figure denies marriage, is hardly likely to marry because directions suitable for such an event come up at marriageable age.

* * *

Similarly we find it impossible to reconcile the statement in page 151, that the "transits of Saturn are evil whether Saturn afflicts a significator at birth or not, and those of Jupiter are good," with actual experience. We have seen repeated instances of transits of Saturn over significators producing no evil, and those of Jupiter passing without good effects. In our opinion far too much weight is placed on transits, whereas they are subsidiary influences in every respect.

* * *

Our friend, Mr. Sherburn, on page 136, argues, and rightly so, for a natural calendar and not an artificial one. Yet in his system of planetary hours he bases the same on a purely artificial month of 30 days each, ignoring the natural septennial division of the week. It must be pointed out that on the method outlined by him, the days ruled by the Sun and Moon would repeat themselves after the 29th and 30th. Similarly we consider that to give Sunday, February 20th, 1910, as being ruled by Mars is too absurd, seeing that it is a *Sun-day*. If Mr. Sherburn will adapt his scheme to the seven-day arrangement, he will probably find something of great import, and we suggest he does this before anything

further is published. Some valuable information on this subject has just come into our possession and we are investigating the same.

* * *

We are sorry to see that Politics are being brought into astrology. It is a great mistake and will do harm. It does not matter a rap what Mr. Lloyd George or any one else says about the Lords being the friends of the people or the reverse. The question in dispute is the house rulership of the different departments of the state. We give our opinion as follows. 'The King and the Government are signified by the 10th house and the planets therein. Parliament, which comprises *both* Houses (Lords and Commons) is ruled by the eleventh house. The opposition party comes under the fourth house; the Privy Council under the eighth house. The Cabinet is certainly an eleventh house subject.

* * *

A correspondent from the States writes us that our weather predictions come remarkable true for that part of the world and enquires on what basis they are made. We cannot now give any information on this point as the method is only experimental and not quite complete. Moreover, all available space is taken up with promised articles for some time to come.

Our correspondent also calls our attention to the remarkable connection between the sign Gemini and the Monkey, and sends the following information which was given him by the owner of a stage monkey, with whom he had an interview.

"The monkey is a very *wise* animal. Any of the lower animals you can teach to act automatically—they will imitate persistent example. Now, while the monkey is a great *imitator*, he must always know *why* he is expected to do a certain thing. With another animal it is 'how.' With the monkey it is '*why*.'

"Monkeys, I believe, have a *language of their own*, and I have become so accustomed to them that I manage sometimes to supplement my speech with sounds that I know the monkeys will understand. These sounds are purely elemental, but I know the little fellows understand what I mean.

"The monkey trainer has his difficulties, for the simians are very *temperamental*. There are times when an animal becomes so *nervous* that we cannot allow it on the stage. Monkeys are, too, very susceptible to *colds* and to *consumption*."

It will be noticed that the italicised words show the comparative points between the sign of Gemini, the monkey, and characteristics of people coming under that sign.

It is a well-known fact in astrology that the sign Gemini, in its dual nature represents either the intellectual man or chattering ape.

A DREAM THAT CAME TRUE.—As parson, playwright, and colonel of volunteers, the Rev. Freeman Wills is a man of mark in more than one walk of London life. Had he been able to follow his own inclinations in his youth he would have become a regular soldier, but, family circumstances ruling otherwise, he entered the Church, and since 1871 has been the popular vicar of St. Agatha, Finsbury. When a child, Mr. Wills had a never-to-be-forgotten experience of a dream being fulfilled. While in the kitchen at home he upset a pot of boiling water over himself, with the result that one of his legs was badly scalded and became contracted, defying all the efforts of the doctors to put it right again. His mother told him he must pray to be made whole and sound once more. That same night, Mr. Wills has said, he dreamt that an angel touched his poor contracted limb, and when he awoke in the morning his leg was straight and strong.—*Daily Sketch*.

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Daily Guide for Business and Pleasure

JUNE, 1911.

1	8 ♄ 59	Deal with superiors and travel 10 a.m. to 6 p.m.
2	23 1	A quiet day. Attend to ordinary duties.
3	6 ♃ 37	Attend to correspondence a.m. Visit friends afternoon.
4	19 47	Sunday. A good day for study and contemplation. Visit friends p.m.
5	2 ♌ 35	Avoid disputes, litigation and accidents. An evil day.
6	15 4	Deal with superiors and ask favours in a.m.
7	27 18	An evil day. Avoid pleasure, travelling and opposite sex.
8	9 ♍ 22	Attend to correspondence, but be careful in financial affairs.
9	21 18	An evil day. Act discreetly in speech and correspondence.
10	3 ♁ 9	Travel, change, visit friends, push affairs and seek work.
11	14 59	Sunday. A quiet day.
12	26 49	An unsettled day. Do nothing of any importance.
13	8 ♊ 41	An unsettled day; avoid disputes and accidents.
14	20 37	Act discreetly in all things; avoid disputes.
15	2 ♋ 39	Avoid lawyers, females, and guard against disputes.
16	14 50	A variable and unsettled day; do nothing important.
17	27 11	A quiet day. Ask favours in the morning.
18	9 ♉ 45	Sunday. A day for contemplation and study.
19	22 37	An unsettled day. Attend to ordinary duties.
20	5 ♈ 49	A day for energetic work. Avoid travel.
21	19 24	Avoid accidents and disputes. Attend to correspondence.
22	3 ♏ 25	An evil day for all purposes generally.
23	17 50	Safeguard health and avoid superiors and the opposite sex.
24	2 ♐ 39	Deal with superiors and push business in p.m.
25	17 44	Sunday. Travel, study and visit friends.
26	2 ♑ 58	Deal with correspondence and push business.
27	18 11	Deal with elders, but avoid accidents and disputes.
28	3 ♒ 10	A variable and unsettled day. Do nothing important.
29	17 49	Act discreetly in a.m. Travel and visit friends p.m.
30	2 ♒ 0	Evil in a.m. After 2 p.m. travel, deal with important matters.

How to Calculate and Judge Directions.

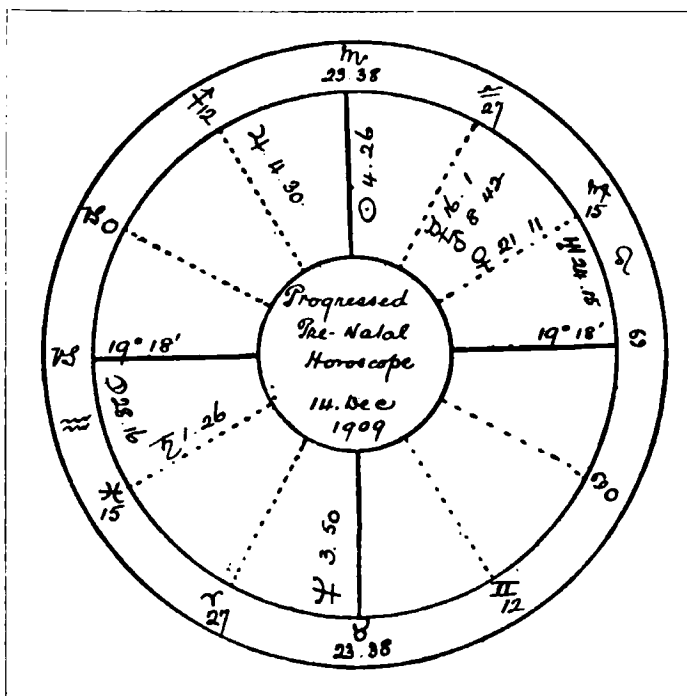
By E. H. BAILEY.

PRE-NATAL DIRECTIONS.

PRE-NATAL directions are, as previously shown, those which are measured backwards from the day of birth. Now taking the example nativity before used we find that to calculate the pre-natal directions for 1910, the age of the

native must be taken as 33 years and 14 days, which brings us back to 27th October, 1876, at noon, and makes the index date 13th December, 1910. The progress for the age required is 2h. 10m. 15s., which subtracted from the R.A.M.C. at birth gives 15h. 24m. 58s., and the planets' places being taken for 27th October, 1876 at noon as in

the annexed figure. The following tabulation of lunar directions is obtained.



The solar directions were ☉ P. 8 ♄ R. and P., ☉ P. par ♄ R. and P., and from May to December the planet Saturn was in transit over ♄ R. & P. and 8 ☉ P. The progressed meridian was also separating from ☐ ♄ R. and the Asc. P. sep. ☐ ♄ R. The planet ♄ R. being in the 2nd house caused financial losses through fraud, theft,

and underhand work, while ♄ being ruler of the 1st and on the cusp of the progressed 2nd house, affected health and financial affairs. The lunar directions during the first half of the year were all evil, while the long transit of ♄ over 8 ☉ P. from May to December prevented the action of the benefic lunar directions shown in the

previous issue. Thus we see the powerful action of the pre-natal directions and the effect they had in neutralising the benefic post natal directions. This is by no means an uncommon matter, but there is also an important fact to be stated, viz., that many people come more under the pre-natal influences than the post-natal. Epochal directions have also to be considered, these forming a third series of directions. In the next issue we will give a further example for the year 1910, taking the epoch and the directions therein.

14 Dec. 1909	28	16	13	S	48	☉ par ☐ P.
14 Jan. 1910	27	15	14		14	☉ par ☐ R.
14 Feb. "	26	14	14		40	
14 Mar. "	25	13	15		6	☉ 8 ☐ R.
14 Apr. "	24	12	15		31	☉ 8 ☐ P.
14 May "	23	12	15		56	☉ ☐ 8 P.
14 June "	22	12	16		20	
14 July "	21	12	16		44	
14 Aug. "	20	12	17		8	
14 Sept. "	19	12	17		31	
14 Oct. "	18	12	17		54	
14 Nov. "	17	12	18		17	
14 Dec. "	16	12	18		40	

Any Old Iron ?

By "SEPHARIAL."

IN diplomatic circles there is a secret unrest due to the problem created by the need of territorial expansion in Germany.

We have been rightly assured that the building of Dreadnoughts by Germany forms no part of a coherent system of self-defence. There is no disposition in this country to wage war with any nation, but there is a large and enviable Empire which is only linked together by the great ocean highways, and this requires a powerful and effective navy. The proportion of Germany's coast line to the Germanic empire is out of all relations to the magnitude of its naval forces when regarded merely as defensive. It is otherwise with Great Britain, which, so to speak, is all coast line. What then is at the back of this all too-apparent rivalry? Let us see.

The Emperor, Wilhelm II., was born on January 27th, 1859, and has the significant positions of Mars in the mid-heaven, the Moon in opposition to Uranus, and the Sun in opposition to Saturn at his birth. No astrologer could be accused of being an alarmist did he predict misfortune to the German Empire from the dominance of this horoscope over its destinies, especially when it is observed that the malefic planets are in elevation. One thing and one only has befriended the Kaiser. It is that the benefic planet Jupiter was in trine aspect to the Sun. It gave him his great inheritance, but it does not guarantee that its integrity shall be indefinitely maintained. For it is seen that Saturn in the second division of the heavens intercepts the good aspect of Jupiter by a malignant aspect to the Sun in Aquarius and in the eighth house. A single unpremeditated step, an act of rashness, a rushing in "where angels fear to tread," and all the latent evil of this horoscope would be precipitated upon his country and his people. That the Kaiser is not incapable of such precipitance is evident to any astrologer who rightly considers the influence of Mars on

the mid-heaven of the royal horoscope. The Kaiser believes in the divine right of kings. Other rulers may hold similar beliefs. Meanwhile his country is being heavily taxed, practically mortgaged, that money may be put into battleships. Well, let us ask what use the gods can make of so much scrap-iron. On the 52nd anniversary we find Uranus in close opposition to the ascendant at the birth of Kaiser Wilhelm, and Neptune going to a transit of the ascendant which it practically reaches towards the end of this year. Now Neptune was in semi-square to the Sun at birth, and being in the ninth house it threatens an imbroglio.

The midheaven has progressed to the 20th degree of Taurus, and in that self-same degree of the zodiac, the malefic planets, Saturn and Mars, are conjoined on the 16th August next. What an opportunity for business in scrap-iron! The ascendant has progressed to the end of Leo where it forms the quadrature with Uranus in the radix. At the end of September Saturn will retrograde over the progressed midheaven, Neptune will be stationary close to the radical ascendant in October, and the New Moon of the 22nd September will fall in opposition to the place of Mars in the radix. There can be little doubt that bad counsel will prevail in official circles at Berlin at this time. Great Britain? Well, it has already been observed that Mars is stationary close to the Sun at the birth of King George, in October next. It is also seen that Uranus will be stationary in opposition to the progressed Sun in October. Turning now to the mundane portents of this period I find the following predictions already voiced:

September.—"In Berlin political events of the gravest importance will take place, and a crisis appears to involve the two capitals of Berlin and Vienna."

The Summer Quarter.—"A great danger menacing our country. Let those in authority be on the alert and fully armed

against ambitious foreign aggression. The Government will find itself in a most complex position, the result of a great strategy, and its task will prove a difficult one indeed. Germany is now moved to acts of precipitancy."

July.—"A call to arms is by no means improbable. The setting of the planet Mars bodes ill for the people. International supremacy may be the stake to be fought for, and Great Britain cannot afford to lose."

These and others in similar strain clearly point the danger which at this time is liable to confront us. From the 8th to the 14th July is apparently the dangerous period, but this may well be but the beginning of things, for the sinister influences are cumulative and show up repeatedly in the later figures of the year now in course. Greatly it is to be hoped that peaceful measures will prevail, but in view of this evidence it will be wiser that the anticipation of possible evils should dictate a policy of efficiency and strength in preparedness for war.

PERUSING the current *Review of Reviews* (p. 270), alluding to an article by Mrs. Besant, the following interesting statement is made.—"That there is now living a Hungarian Master (adept Mahatma?) whose previous incarnations have been as follows:—In the 14th century, Father Christian Rosy Cross (Rosen-cruz); 15th, Hunyadia Janos (a monk); 16th, The Monk Robertus; 17th, Lord Bacon; and in the 18th Count de St. German (!)"

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The Signs of the Zodiac.

LIBRA.

Now Mary wears a bandaged face,
You cannot see her eyes;
She holds the scales of justice,
'Way up there in the skies.
Standing ever at the cross
Just weeping for her Sun,
As 'neath the earth he disappears
On his sidereal run.

SCORPIO.

Then Mary chased a scorpion,
With an awful stinging tail;
They left a lot of mystery,
Along this mystic trail.
The scorpion stings the people,
For five months of the year;
So says the Holy Scripture;
But I think it very queer.

SAGITTARIUS.

Mary met an archer bold,
Who gave her quite a fright;
He was a horse up to his waist,
The rest, a man upright.
He was a noted warrior;
His bow abode in strength;
His arrows of the piercing kind,
Were just the proper length.

CAPRICORN.

Then Mary had a Christmas
And got an old sea-goat;
It was a famous frolic
And beat anything afloat.
This goat we can remember,
For it isn't any sham,
And has a very fishy tail,
Not much like Mary's ram.

AQUARIUS.

Next she met the water-man,—
He looked a Hottentot,—
He wanted to baptise her,
From his ancient water-pot;
But Mary "couldn't see it,"
And thought she'd had enough;
In passing John the Baptist,
She simply "called his bluff."

PISCES.

Mary had a little bait,
And it was coming Lent,
She thought to go a fishing,
A famine to prevent;
Fishes two, were quickly caught;
We have them to this day;
Tied together with a string,
While Mary's gone away.

A. B. RUGG in *The Adept*.

What's in a Name?

By "NUMERARY."

OWING to the great interest being taken in my last article on "Numbers," I feel I shall be doing no harm in setting forth a few more examples of the evidential power of numbers.

This science can be applied to any event. To quote Pythagoras, "The world is built on the power of numbers." If that is so then numbers must be the key to all things; everything has a name and every name has a value. It has been declared that the alphabet of every language is of deep import, and is not only in itself prophetic but interprets prophecy as it relates to the people who use it. How many, I wonder, have noticed the affinity of names, the attraction one name has for another, whether the names belong to different people or to one and the same person.

Take the following names, for instance:—

Napoleon	= 38 = 11 = 2
Bonaparte	= 38 = 11 = 2
William	= 34 = 7
Gladstone	= 34 = 7
William	= 34 = 7
Shakespeare	= 45 = 9 = 2

I have always found 9 to work in conjunction with 2. All names to agree should be on a par or close to their own, according to the planetary run of numbers.

It is difficult to determine at times whether to take the Christian or Surnames, as some people are attracted to others by the former and some the latter. I can give you my own case as an instance: William = 34 = 7; Henry = 34 = 7; and I chose at random for a *nom-de-plume*: Numerary = 43 = 7; numbers = 29 = 2; 7 and 2 are on the same plane.

One name attracts another; Jack = 7, nickname for John = 20 = 2; Flo = 15 = 6, short for Florence = 42 = 6.

Here are two names everyone will recognise: Crippen = 45 = 9; Le Neve = 27 = 9. Here the two nines shew the attraction.

When two names are the same value do not add them together, say the Christian name = 4, and the Surname = 4, that is 4 strengthened.

As a lot of people are interested in sport I here set forth the method I have found to be most practical for predicting football results. In the first place take the names of all the players and bring each name to a unit, then add these units together to obtain the final unit, and add this number to the name of the team they represent, and this should correspond to the number ruling the day, which is found in the following manner: Take the Sun's position, add to the sign, then add this to the year; this will give you the key number of the day, and whichever team harmonises with this number will win. As a pound of fact is worth a ton of argument I will give you a couple of examples to show how this is accomplished.

Saturday, April 15th, ☉ 26°, ♀ 1st sign, 1911.

And $26 + 1 = 27 + 1911 = 1938 = 21 = 3^*$. Match played between West Bromwich Albion and Glossop. Take the names of the teams first.

West Bromwich Albion = 85 = 13 = 4. Players: Pearson = 34 = 7; Smith = 24 = 6; Pennington = 56 = 2; McNeal = 21 = 3; Waterhouse = 45 = 9; Manners = 30 = 3; Wright = 40 = 4; Thompson = 30 = 3; Bowser = 28 = 1; Buck = 10 = 1; Lloyd = 23 = 5. The units are as follow: 7, 6, 2, 3, 9, 3, 4, 3, 1, 1, 5 = 44 = 8. Add name of team (W.B.A.) = 4 + 8 = 12 = 3*.

Glossop = 31 = 4. Players: Butler = 24 = 6; Hampton = 33 = 6; Campbell = 28 = 1; McDonald = 30 = 3; Stapley = 26 = 8; Wilson = 29 = 2; Law = 9; Stapley = 26 = 8; Parkinson = 45 = 9; Tomlinson = 41 = 5; Herbert = 40 = 4. Units as follows: 6, 6, 1, 3, 8, 2, 9, 8, 9, 5, 4 = 61 = 7. Name of team (Glossop) = 4 + 7 = 2. Key number for the day 3. W.B.A. = 3 and wins 3 to 1.

I have only room for one example of football, but you can test other examples and when one team corresponds to the Key Number, you can predict with full confidence.

For those who are interested I will now set forth the Oxford and Cambridge result of this year's boat race, and you can find the winner next year yourselves. Providing one crew corresponds to the Key. April 1st, ☉ 12, ♀ 1st sign, $12 + 1 = 13 + 1911 = 1924 = 16 = 7^*$.

Oxford = 37 = 10 = 1. Crew: Burgiss = 28 = 1; Millington Drake = 74 = 2; Wormald = 32 = 5; Tinne = 26 = 8; Garton = 30 = 3; Little John = 44 = 8; Mackinnon = 40 = 4; Bourne = 30 = 3; Wells = 17 = 8. Units: 1, 2, 5, 8, 3, 8, 4, 3, 8 = 42 = 6. Oxford = 1 + 6 = 7*.

Cambridge = 44 = 8. Crew: Le Blanc Smith = 46 = 1; Rosher = 38 = 2; Fairbairn = 51 = 6; Hellyer = 40 = 4; Arbutnot = 38 = 2; Van der Byl = 40 = 4; Swanm = 17 = 8; Burnand = 29 = 2; Skinner = 36 = 9. Units: 1, 2, 6, 4, 2, 4, 8, 2, 9 = 38 = 11 = 2. Cambridge = 8 + 2 = 1. Key number 7, and Oxford and crew = 7, and won easily.

The above should be quite sufficient for anyone to understand the method of working, remember everything has a number according to its name and by its number you can find its relation to all things. To quote Solomon, "To everything there is a season and a time to every purpose under the heavens." And numbers are one of the keys to that time and season.

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The Horoscope of an Heiress.

THE Duchess of Norfolk gave birth to a daughter at Norfolk House, St. James' Square, on June 27th, 1905, at 7 p.m., when the planets were placed as in the following tabulation:—

R.A.M.C. 13h. 20m. 51s. 21° 52'. Asc. 18° 54'.

☉	☾	♂	♀	♂
5° 25'	7° 52'	9° 32'	20° 8' 4"	9° 11' 2"
23 N. 20	9 N. 43	24 N. 38	14 N. 36	16 S. 11
♄	♅	♆	♇	♈
25° 8' 32"	2° 44'	2° 21' 6"	7° 48'	
18 N. 17	11 S. 55	23 S. 42	22 N. 17	

On the whole the horoscope may be considered fairly fortunate, although the Sun is placed between the 8 ♄ and 6 ♅, but it has the Δ ♂, Δ ♁, and * ♂, which will mitigate much of the evil of the two former aspects. The Moon has an opposition with Mars, which is not altogether good.

The rising sign Sagittarius gives plenty of vitality, bodily strength, and recuperative power, the Solar aspects to Mars and Saturn will add strength to the constitution. The opposition of the Moon and Mars will give a liability to complaints affecting the throat and excretory system, while there will also be a liability to stomachic troubles, dropsy, and peculiar and uncommon complaints affecting the digestive organs and the bowels.

She will have a frank and generous disposition, a cheery and hopeful spirit, but will tend to be at times somewhat abrupt and eccentric. Her individual character will be sensitive and emotional, economical and persistent, but inclined to be impatient. She will be attached to home and surroundings, and may become very conventional and conservative. Her personal character will be reserved and persistent, persevering and firm, and at times very obstinate and proud. Still, however, the disposition is kind and sociable. The mental powers are above the average, there being ability to

grasp many subjects and to take a wide and comprehensive view of things. The mind will be acute and active, clever and ingenious, and there will be musical ability and manual dexterity. There is much feeling, sympathy and thoughtfulness in the nature, but the external nature does not appear to be able to respond to the internal vibrations quickly enough, it being too stolid and matter-of-fact.

It would be ridiculous to comment on wealth, seeing that the child is presumptive heiress to an old Scottish Barony. The great wealth she will inherit is clearly indicated by the conjunction of her ruling planet Jupiter with Venus in the money sign Taurus. Some may consider ♁ as in the second house, but as it is 32° away from the cusp and only 14° from the third, its influence in the former house is practically nil.

The application of the Sun to Neptune is by no means favourable for marriage, although this event may be looked for at an early age, probably at 21.

The most successful periods in the child's life are from 15 to 22, ☉ * ♀ R. to ☉ * ♄ R. 27, ☉ * ♄ P., ♁ ♀ P. 42 to 50, ☉ R. ♂ ♀ P., ♁ R. * ♀ P., and at 60-70 under ☉ P. Δ ♄ R. & P. ☉ P. * ♀ R. ☉ P. Δ ♂ R. ☉ P. * ♀ R., but the directions of ☉ ♂ ♁ and ☉ ☐ ♂ will make a set off against this favourable train.

The evil periods are from 33 to 36 under ☉ P. ☐ ♁ R. ☉ P. ☐ ♂ R. These directions are counteracted by radical aspects, so that very serious results need not be anticipated; 57 ☉ P. ♂ ♁ P. 60, ☉ P. ♂, ♁ R. ☉ P. ☐ ♂ P.

THE DEMAND FOR ASTROLOGY.—In four years, one New York Sunday newspaper, having a department for astrology, received more than 150,000 applications for horoscopes. In the same city, a weekly paper, having a more than usually intelligent, wealthy and cultured patronage, received an average of 500 new annual subscribers, each paying a considerable sum for the privilege of receiving a written nativity with his subscription copy.

Planetary Hours and the Rectification of Birthtimes.

By C. SHERBURN.

ONE of the most interesting, useful and largely discussed subjects is contained in the above title. To properly study astrology it is absolutely essential to have a knowledge of the various systems of rectification, for not more than one person out of ten can vouch for the accuracy of his birth-time, and few more can give a birth-time at all. However, I am at the moment only concerned with the *rectification* of birth-times, and may deal with the *finding of birth-times* in a few months' time.

I am perfectly sure that the planetary hours have many a secret to unfold, one of which is the rectification of uncertain birth-times, and I venture to suggest a way in which this might be done. I think that the question of bringing the planetary hours and their sub-periods to bear upon this branch of the science has been attempted before, but such efforts were not likely to be rewarded with success when use was made of an artificial system.

It must be understood that the following system is only a suggested one, and that I am not putting myself on the pedestal as a law discoverer, but I think that I am quite safe in saying that this proposed method of rectification by planetary hours is the nearest in similarity to "Sepharial's" Prenatal Epoch which, to my knowledge, has been obtained.

Now let us suppose that I do not know the time of my birth, or at least only know that I was born *somewhere about 9.30* in the morning. Well, the first step is to find the age of the Moon on my natal day. For this I turn, of course, to one of the almanacks, and find that on the day of my birth the Moon was 17 days of age. This day I find (according to my article in the March number of THE MESSENGER) is ruled by Mars. It is also contained in the third week of the lunar month, and therefore the first two-hour division will be ruled by Mars.

We must begin then with Scorpio:— $m = 12$ to 2 o'clock; $f = 2$ to 4, $w = 4$ to 6, $\approx = 6$ to 8, and $\times = 8$ to 10 o'clock; so the sign Pisces rules from 8 to 10 o'clock, which time contains the four-minute period in which I was born. Now we must proceed to find this sub-period. We do this by the aid of Kabalistic Astrology.

The Kabalistic table of numbers which has proved from experience to be the most reliable, is as follows:—

A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	2	4	5	8	3	8	1	1	2	3	4
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
5	7	8	1	2	3	4	6	6	6	6	1	7

while the planets each rule over a number, thus:— $\odot = 1$ and 4, $\text{D} = 2$ and 7, $\text{U} = 3$, $\text{Q} = 5$, $\text{P} = 6$, $\text{h} = 8$, $\text{J} = 9$.

I now take my Christian name and surname and give each letter thereof its numerical value:—

C	E	C	I	L	S	H	E	R	B	U	R	N
2	5	2	1	3	3	8	5	2	2	6	2	5

I then add these numbers together. In this case the total is 46; $4 + 6 = 10$, $1 + 0 = 1$. The ruler of this number is the ruler of the zodiacal sign which governs the four-minute period under which I was born. But from 8 to 10 o'clock there are two and a-half sets of signs ruling their various four-minute intervals, and this means that there are two (and sometimes three) Leos from which to choose, as you will see from the following table of four-minute periods contained in the 8 to 10 o'clock division:—

DIVISION OF MARS, 3RD WEEK.

$m = 1$	to	4 minutes	$= \text{w}$
$f = 4$	"	8	" $= \approx$
$w = 8$	"	12	" $= \times$
$\approx = 12$	"	16	" $= \gamma$
$\times = 16$	"	20	" $= \delta$
$\gamma = 20$	"	24	" $= \pi$
$\delta = 24$	"	28	" $= \sigma$
$\pi = 28$	"	32	" $= \text{L}$

DIVISION OF MARS, 3RD WEEK.

☿	= 32 to 36 minutes	= ♀
♂	= 36 „ 40 „	= ♀
♂	= 40 „ 44 „	= ♀
♂	= 44 „ 48 „	= ♀
♂	= 48 „ 52 „	= ♀
♂	= 52 „ 56 „	= ♀

But as the present system is only concerned with the rectification of birth-times which are known within half an hour, the above will not interfere with the working of such system.

The number 1 is ruled by the Sun, and therefore Leo will be the sign ruling the four-minute period during which I was born. If, however, the number had been ruled by Mercury, I should have taken the Gemini period, because Gemini is the masculine sign of Mercury and therefore agrees with my sex.

On looking at the above table, I find that Leo rules from 9.28 to 9.32 o'clock, and the actual time of my birth is 9.30 a.m., just between these times.

Divination in the Drawing Room.

Contributed by "NACHIEL."

QUESTIONS OF HEALTH.

"In this class of questions," replied my informant, "very great judgment is requisite.

"The patient is represented by the king or queen of his or her colour, and the scheme must be formed again and again, till that card appears in the requisite line.

"The aces have their usual signification, for the house may be unhealthy and the business dangerous; only the spade has but one meaning and that is death! The clubs signify the parts affected by the disease and coincide with those governed by the signs of the zodiac: the two with Aries, the three with Gemini, the four with Cancer, the five with Leo, the six with Virgo, the seven with Libra, the eight with Scorpio, the nine Sagittarius and Capricornus, the ten with Aquarius and Pisces. The ace of clubs signifies the premonitory symptoms. On the meaning of these symbols it will be unnecessary and out of place to expatiate.

"The spades signify diseases; two, colds and slight fevers; three, indigestions and their immediate consequences; four, various disorders such as scrofula; five, accidents; six, local inflammations; seven, contagious, infectious disorders; eight, dropsies and consumptions; nine, tumours; and ten, paralysis, apoplexy and similar diseases.

"The court cards must be judged of by circumstances; they will indicate the patient, his wife and children, his physician, surgeon, nurse, and all persons concerned in his care or cure.

"The diamonds denote remedies. Two, very trifling ones, such as ordinary domestic care supplies. Three may represent slight medicines such as in few cases call for medical supervision, and the seven remaining are reckoned according to the government of the seven astrological planets in the following order:—Mercury, the Earth, the Sun and the Moon reckoned as one, Mars, Jupiter, and Saturn.

"Hearts indicate symptoms of a favourable character when direct, and are unfavourable when reversed; thus the nine of hearts direct prognosticates

an entire recovery; reversed it shows that an *entire* recovery is not to be looked for.

"I would advise you, who probably will treat all I say as a mere amusement, not to attempt prognostication in this line; it is extremely difficult and very ambiguous, and it depends on judicial astrology, to which direct recourse may be had more safely, easily and certainly."

"My friend," said I, "you surprise me very much when you tell me that you believe in the arts of divination and in this of cartomancy among the rest. All I have heard, while it fills me with wonder at the accurate system into which it has been worked, fails to give me the slightest ground for believing in its truth."

"Nor do I wonder at this. All I can say on its behalf is that it is very ancient, and that I myself have seen so many extraordinary coincidences arising from its use that I cannot help thinking our ancestors had a little right on their side."

"Can you give me any instances in which you have observed such wondrous coincidences?"

"I will give you one," replied he, "suppressing of course the names; and I fancy when I assure you that it is a fact, you will not feel inclined to laugh at cartomancy again."

(To be concluded).

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Astro-Pathology and Astro-Therapeutics.

By DR. M. DUZ.

THE CELL AND HYGIENIC THERAPEUTICS.

THE more one studies the astral influences, the more one wonders at the great profoundness of conception our forefathers made use of in instituting the laws of cosmogony. Are not the cell and the planetary system evolving similarly? And what do we observe in these two opposite worlds? That the Sun is at the centre of a system, the planetary system, and the nucleus at that of the cell. That the Sun is animated with a vital stimulus as the nucleus is too. The one and the other behave by irritation, which the Sun partakes of, the straight neighbourhood of Mercury gravitating around him not far from 16° to 29° , and the nucleus of the protoplasma surrounding it. Hence: (1) $\odot + \text{♁}$ = irritation. (2) Nucleus + protoplasma = irritation.

In the heliocentric order of planetary succession starting from the Sun, Venus follows Mercury, and she is the Earth's next neighbour. To her pertains the fecundation, the reproduction of species, and last, but not least, the fermentation which is at the bottom of nature's operations, and as Paracelsus says: "Nature pulls her processes by fermentation, and this latter is produced by the hot and moist."

Resuming this we obtain the formula: $\odot + \text{♁} = \text{♂} + \text{♀}$, i.e., irritation equals fecundation, reproduction, otherwise fermentation. It is evident that the ancients were thoroughly cognisant of the relationship existing between the Earth and Venus, i.e., the positive and negative elements ruling nature's laws, as it may be deduced by their symbolising the Earth with the inverted sign of Venus (♁). On the other hand, another fundamental process of nature is periodicity, i.e., the rhythmical action which is the universal proprietary of living matter and of which our satellite, the Moon, has charge. Hence we have the following ultimate formula: $\odot + \text{♁} = \text{♂} + \text{♀}$, which characterises the physiological evolution of the cell ruled by the heavenly bodies going from the Sun to the Earth (heliocentric).

As to its pathological evolution, it is subdued to the planets, starting from the Earth to Saturn, the only known to the ancients, and which are, ♄ , ♅ , and ♆ , and of the conflagration of these latter with the physiological planets results the morbid state. So ♄ presides to the inflammatory process without alteration of tissues, which process meets more frequently— ♄ nearest to the Earth; ♅ —presides to the inflammatory process with alteration of tissues, which meet less frequently, ♅ far from the Earth; ♆ —presides to the inflammatory process with degeneration of tissues, algidity and chronicity, which meets the least frequently, ♆ farthest from the Earth.

That is to say, our diseases are often of an irritative and congestive nature; they may frequently be

inflammatory, but diseases with tissue alterations or degeneration would be more and more rare. So death should normally depend on the sequences of old age if we do not anticipate it by our faults or errors in natural hygienic rules. And in fact, these three processes cover all the forms of disease the cell is heir to.



We stated elsewhere that man from the moment of his conception is ruled by the Great Sympathetic, which issues from the base of the skull and presides to the vegetative life. So the first house of Aries which rules the cranium and the encephalon constitutes the vital point of the economy on which depends nature's rhythmical operations. The Sun, intrinsically influenced by ♁ , excites the organismic rhythm through the first house of Aries. His primary action operates them by irritation. But as soon as this solar action is transmuted by ♀ and ♄ , it gives way to congestion or hyperæmia and later on to an inflammatory process, with or without alteration or degeneration of tissues according to the planetary occurrences in the circumstance.

The humoral synergia resulting therefrom is denounced by the rulers of the solar sign and its decanate which occupy equally the first house of Aries.

The organic systems betrayed by the lunar signs are then under the action of the Great Sympathetic (rhythmical action ruled by the Sun) of which results the relationship existing between the mind and the body: "*Mens sana in corpore sana.*"

Besides, a molecular trouble intervening in the inorganic constitutive salts of the cell affects the innervation, consequently the rhythmical action of

the Great Sympathetic, which concurs at the individual diathetic evolution and its morbidity. Now is there a possible connection between hygienic matters depending rather on man and his habits, and the astral data? No, whether there was but an artificial hygiene; yes, whether besides the artificial there is a natural hygiene. I will deal with this latter, and if the artificial will solely depend upon the fancy, it would be easy to prove that the natural hygiene results of the constitutional needs, and as so depends on the astral science.

I will proceed in this matter by an illustration, and resume at the same time the physiological, pathological, and hygienic data. Mr. X is born on the 2nd day of January 1852, noon, at C—. His heavenly map is as given above.

Where ☉ in ♊, ruler ♀ negative; decanate 8, ruler ♀ negative; ☽ in 8, exponent ☽ positive, being in 5th of ♈. First quarter of ☽ equals bilification. Diagonal: ♄ ruler, ♄ positive. Constitution: Spleno-renal, i.e., Carbo-nitrogenoid. That is to say the morbid genesis of the native proceeds from an irritative process (☉) of the peripheral nerves, cutaneous system, cellular and mucous tissues (♊), and of the cervical ganglion and pharyngeal plexus (8), under: An acid humoral action, ♀ and ♀ negative, which modifies or alters the bilification, 1st quarter of ☽ by alkaline, ☽ positive exponent of ♈, hyperæmia, ☽ with ☉, of the mucous membranes of the throat and trachea (8) in their connection with the muscular, diagonal ♄, cardiac system (♈) threatened by birth of an alkalina toxæmia, ♄ positive (sternalgia).

HYGIENIC THERAPEUTICS.

First House, ♊ in ♏.—Strengthen the peripheral nerves ♊, by nervines, ♏.

Sixth House, ♎ in ♎.—The lungs and upper limbs, ♎, by an alimentation suited to the constitution and keeping the bowels open, ♎.

Tenth House, ♐ in ♊.—The kidneys ♐, by the cutaneous stimulation (rubbing, massage), ♊.

Twelfth House, ♏ in ♏.—The muscular system, the heart, the gastro-intestinal tunics and the bladder ♏, by keeping the lower limbs warm, and in need applying revulsives to the feet, ♏.

Eighth House, ☽ in ♈, and ♈ in ♎.—Guard the neck, throat, pharynx, trachea and heart, 8 and ♈, by exercises accelerating heart's action, ♈, and keeping the naso-pharynx and the genital organs (homological organs) unscathed, ♎.

The same rules are applied as preventive measures.

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Male.....Female.....

Clairvoyance: What it is, how it is done.

By MONS. W. DE KERLOR.

ONE of the most important conditions for the transcendental perception of facts, whether past, present or future, is the total disappearance of the voluntary and personal activity of the consciousness. The waking degree of clairvoyance certainly involves a partial disappearance, but the results can scarcely be compared with those obtained through magnetic sleep or in the trance state.

The risk in retaining a partial consciousness is that one is thereby so much more subject to stray from the path of actual clairvoyant vision. Thought-pictures are liable to creep in and fantastic imaginations group themselves round the visualised image from the realm of the association of ideas. And again the subjective consciousness retains in a latent state whole streams of souvenirs, facts, perceptions and intentions which very easily become accessible to the personal or objective consciousness if the latter manifests too great an activity. Through the weakening of the objective we dull the faculty to choose the images evoked, and diminish our power of control over their evolution, thereby obtaining much more reliable phenomena. The subliminal consciousness is capable of accomplishing great things if we give it full play. It then transmits its results to the personal consciousness in the symbolical or dramatical form which we perceive in the crystal.

In the magnetic sleep one passes the bounds of corporeity and enters into *rappor*t with other objects and individualities, near and remote in space and time. The objective, mind which is the focal apparatus of sensation and will remains in complete abeyance, while the subjective, the centre of intuition, instinct and sympathy, passes from activity on the external plane of conscious being, to that on an internal, and a polarisation from the natural to the spiritual plane takes place. In the magnetic sleep

there is little or no fear of impressions being transmitted from the physical plane, for the vito-magnetic currents practically cease to circulate through the external nerves, but pass on to strengthen and intensify the subliminal.

Magnetic clairvoyance may be induced by suspending a large horse-shoe magnet from the ceiling and holding the head closely underneath it. If no magnet is available a quartz crystal will serve the same purpose. The room should be darkened. A lying-down position is the most successful, and the would-be seer should breathe rapidly and forcibly for at least 90 seconds before starting the magnetic process. One soft and gentle chord may be played on the piano—but one only during each experiment. Great attention should be paid to diet, for clairvoyance is compatible with the most robust health and also depends largely upon the condition of the brain and the nerves. The magnetic sleep is really a state resembling natural sleep, and varying in intensity from mere dozing to the deep state of trance or apparent coma in which the sleep is so profound, that all sensation, voluntary motion, and consciousness of external things is totally suspended.

The magnetism of steel magnets, the odic force of crystals, and electricity are the safest means for inducing magnetic sleep or trance, while ether, chloroform, nitrous oxide, opium, henbane, Indian hemp, sundry gaseous vapours, stramonium and various other drugs and natural agents should be avoided as they are exceedingly detrimental to the whole physical system. It is well to fast for 24 hours before the experiment.

To become an adept at clairvoyance a tremendous amount of magnetism has to be acquired and stored up. For this purpose the first essential unit is persistence and intensity of purpose; the next thing, profound attention and concentration; then

you require calmness, for all unnecessary agitation and excitement impedes the flow of the magnetic currents. Will power is then perhaps the chief factor in the attainment of a high degree of magnetism—will power combined with intensity. In brief, you must know exactly what you want, you must want it badly enough, and then you

must have sufficient strength and character to be able to renounce it; for every renunciation means gain in magnetism; and the greater the supply of magnetism the clearer and more vivid will be the psychosensory impressions received and the quicker the flow of the subconscious stream to the sphere of Transcendental Light.

A Servant of the Sanctuary.

From the "Archives of Amos," some time scribe at Sardopolis.
By JAMES HARVEY.

AND the Lord strove with the hosts of the king; and Idælus overcame the nation of the hills and was triumphant in the valley of Umbratia. Through the eastern gate of Sardopolis he came with his legions an hundred thousand, and captives two thousand and three score. The maidens of the city strewed the path with flowers whereon he rode; and the populace cried aloud, "Behold! Idælus the chastener, the conqueror, the deliverer of his people, the righteous and strong hand of God on earth." And at the temple gates the priests received the king; and the vestals danced to the sacred chant of victory, and the king came from his horse and knelt before the high priest saying unto him, "Bestow upon me thy blessing, my father." And the high priest blessed Idælus. And when Helia, the high priest, had done so, he said unto the king, "The Lord hath sustained and succoured thee amid the fierce and red hell of battle. He hath stood by thee in the field of death; and hath given triumph unto the virtuous and wise, who opposeth the adversaries of God." "Come then," quoth the king, "I will render thanksgiving and offerings unto Him, for his care and preservice of me. Let us to the temple, and there offer sacrifice and praise unto His name with orison and psalm." And they went in unto the holy place and did praise the Lord with prayer, psalm and dance. And they placed offerings on the great altar before the Holy of holies: gold, fruits, flowers, spices and perfumes, filling the temple with fragrance. The incense went up from the vessels before the altar, like prayer unto heaven; and the lamp before the veil shone with a brightness, manifesting the presence of God in the sanctuary. When the rite was done Idælus came forth from the temple, and the trumpets did sound; and the legions, the prisoners, and the people that were without, and the great fleet in the harbour acclaimed with one voice, "Long live Idælus, our king: the just, the holy and the pure." And the sound sought the fishermen far out at sea, who sent back the shout, "Long live Idælus, our king: the just, the holy and the pure." And the mountains beyond the city gave back the cry in one long roll of distant voices.

In the great square of the city the king stood upon the steps of the statue of Rectus, his father, and

commanded the captives to be placed before him. And they were brought before him. "Prisoners," said he, "the tide of battle hath overswept your nation, and is now for ever fallen. We seek not to enthrall ye, nor yet to put ye to death, as is the custom of other conquerors. Therefore we give unto ye freedom. Money and raiment shall be given unto ye, then are ye at liberty to depart wheresoever ye will: unto your own land, or remain here as subjects of our sway." Then stood forth a captain of the host of the enemy saying, "Oh king and conqueror, we render thanks unto thee for thy mercy. I for one will remain within thy city to become a subject and servant of thine, and will serve thee and the nation unto death." And many amongst the captives said similarly. "It is well," said the king, "We accept ye, and give ye welcome as adherents of ours and citizens of Sardopolis: them as servants who are servants, and they who are otherwise to their apportioned places." And the captain went forward, and kneeling kissed the hand of Idælus; and those who stood around cried, "Praise to Idælus, the just, the holy and the pure." And the captives departed, some unto their own country, others seeking dwelling and retreats in the city: many of the populace going with them.

And when they had departed, Amos, the scribe of the king, called silence; and the king spake to the people saying, "We have yet another duty to enact. Nobles and soldiers of the legions, ye all know that in the strife of Umbratia, we have lost our honoured, brave and faithful noble, Stratus, whilst defending the boundary of our land against the inroad of the foe. Therefore it is our object to set up here in this place an image, like unto my father's, to stand in memory of a great and brave servant of our nation. Let his son stand before us." And Cycophas, the son of Stratus, stood forth; and to him the king said, "Son of a brave man, thou hast heard our royal intention. Further, thy father's goods, lands and wealth we also bestow upon thee, in company with the position he held within our ancient house." And Cycophas knelt before the king saying, "Sire, I thank thee for the graciousness of thy vast courtesy and bounty, and it will be my constant aim to serve thee as my heroic father did before me." "Enough, enough, my Cycophas," spake the king, "we have but done what

is meet unto thee. And now let us rejoice with good things. See, my good Amos," he quoth to the scribe, "that the people and poor have plenty to commemorate our victory."

But as they prepared to depart, behold a young priest broke through the populace and soldiers into the front of the king. "Idælus, mighty king," he cried, "give audience unto me, ere thou dost cause an undertaking that shall be a mockery and a lie." And the king, startled and astonished, ordered the priest to speak. "This thing thou wouldst rear to the memory of Stratus is an error and unjust," quoth the priest. "Thou hast been deceived in the tidings brought thee. No blame can fall upon the messengers, as they knew not the truth that was afterwards discovered. On the corse of Stratus were found tablets and messages which show him to be a traitor."

"False-tongued prelate," cried Cycphas. And he drew his sword, and rushed towards the priest exclaiming, "Thou shalt die: liar and traducer." But the king stood between them and he said to Cycphas, "Put up thy sword, we shall hear the end of this." Then of the priest he asked, "Thou hast proof of this?"

"I give it unto thee." And the priest knelt down and gave a packet to the king. "There thou wilt find evidence that Stratus was in league with Rævus, chief of thine enemies. He had planned to let the host of the chief into thy land, to sack, raze and ravage the kingdom. They who delivered the proofs into my hands were soldiers of the legion of Stratus; and will attend thee, at thy bidding, to bear witness to the truth of this: but desire their names shall be kept from public knowledge, being fearful for their lives from the adherents of Stratus." "They shall be withheld," said Idælus. "Take thou this packet, mine Amos, and thou and I shall consider it when our rejoicings are over." And the scribe received the packet from the king. "Doth Cycphas know aught of this?" Idælus asked of the priest. "He knoweth naught, Sire," replied the priest. "It is well," said the king. Then spake he unto the son of Stratus, "Cycphas, attend us to the banquet. Fear not. Whether these tidings be true or false, thou wilt remain in our esteem as before, and thy wealth and goods shall be preserved unto thee." And the king, with Amos, Cycphas and his guards, rode unto the palace. And on the way he asked of the scribe, "Who is the young prelate, my lawgiver?" And Amos said, "He is Eruda, son of Escra the Physician, who died of fever whilst ministering to the poor in the plague of twenty years ago. The priest's mother, who nursed thine eldest child, and dwells by the Arch of Rectus, prayed that the child in her womb should be a son, and become a servant of the sanctuary. And the Lord heard the prayer of the pure woman, and her son has become a priest of the temple: doing much good and righteous work." "Escra I knew well," quoth Idælus. "He saved me from death by a foul malady when all other men of skill had failed. And when offered a place of honour in our household, refused the same with courteous grace, and plea that his place was amid the poor, and in the city. But he, withal, although we granted his pleasure, attended us until he died. His wife,

Philesia, I also know: a good and holy woman. But see, here is our home, and our queen waiting to greet my faithful friends and me." And he sprung from his steed, and went up and kissed his queen Altritia, thereafter leading her in: speaking sweet consolation and delight in her ear. And Amos, Cycphas and the nobles followed as the trumpeters heralded the entrance of the king.

On the morrow in the council chamber the king and Amos the scribe, in private read the proofs of treachery against Stratus. And they found that the dead man was guilty. Then called they the young priest and soldiers, who bore witness to the truth of the finding of the packet. And Eruda told how they had given it unto him: having faith that he would see justice done, and Idælus saved from regret. Then the king made the soldiers testify by oath the truth of their evidence; and bidding Amos see they received five pieces of gold each man, he dismissed them. "Eruda," said he to the priest, "thou art for ever in our good opinion. Thy father to us was known well, thy mother also. We will remember thee and see that thou hast a place of merit more worthy of thee amongst thy brethren." "I am content, my king, thank God," replied Eruda, "with any portion: inasmuch that I serve thee and the most High. I am honoured by thine esteem, and grateful unto thee for thy consideration. But in the giving of bounty, bestow it upon my mother, rather than upon me." "That shall be done," said Idælus. "Nevertheless, we will not forget thee; and thank and think much of thee in that thou rememberest thy good mother. Again thanks for the foul plot against us that thou hast brought to light." "My king, I have but done my duty. Farewell." And having spoken, Eruda kissed the hand of Idælus and went out.

(To be continued.)

PARTRIDGE, in his "*Defectio Genitularum*," directs the lords of the ascendant, Mercury and Venus, to promissors, as well as the luminaries. The truth of this system could be soon proved by experience, were every student to direct the planets in his own nativity. If certain planets, such as Mercury for instance, rule the intellectual faculties, and other, as Venus, are general signifiers of pleasure, it would be difficult to prove why they should not be allowed to point out the periods of events which they partly signify.

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Old Moore's Table Talks on the Stars.

VIII.—THE STARS FOR JUNE.

THE "milky way" now extends from N. to S., round by the E., about half-way between the horizon and meridian.

The times for June are midnight for the 7th, and 15 minutes earlier for every four days later.

In the north-eastern quarter, we have the stars of Perseus and Andromeda rising, the former just to the east of N., and the latter due N.E. Due N. will be found the very bright star Capella, a few degrees above the horizon, and just to the west, another star, not quite so bright, Menkalinan. The four stars, Alpheratz, Markab, Scheat and Algenib, forming what is known as the great square of Pegasus, are now rising just to N. of east.

In the S.E. quadrant, close round the horizon will be found the stars of Sagittarius,

Capricorn and Aquarius, while due S.E., nearly halfway to the zenith will be seen three stars in a line, the centre a very bright one, Altair by name. Following these three stars upwards nearly to the zenith will be found the brilliant sapphire gem, Vega.

The S.W. quarter also contains some bright stars. Low down on the horizon just to the west of south lies Antares, a brilliant red star, while to the west of the S.W. is Spica, not far from the horizon. Straight up towards the zenith from Spica, will be found another very brilliant star, Arcturus.

The brilliant twilight now obscures the N.W. horizon, and with the exception of the stars of the Great Bear, declining from the zenith down to the N.W. horizon, there are no conspicuous objects to mention.

Astrology and the Human Body.

By E. H. BAILEY.

IN the December number we gave a lengthy discourse on the subject of the limbs and our reasons for showing that the arms and hands should come under the rule of four signs the same as the legs and feet.

There is little more to add to this subject beyond giving the planetary rulerships of the different parts of the legs and the various diseases affecting these parts of the body.

We should consider, conjecture of course, that the luminaries rule each leg, in the same manner as they do the eyes, according to sex.

Mercury governs the nerves, Venus the flesh, Mars the muscles, Jupiter the veins and arteries, Saturn the bones and epidermis, Uranus the motor nerves, and Neptune the glandular tissues.

The different diseases shown on page 52, are applicable in this case.

With this we conclude the first portion of our discourse on this subject. In the suc-

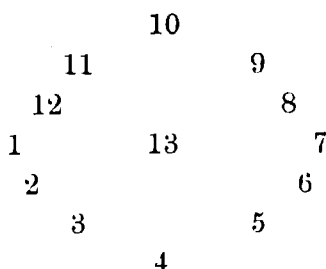
ceeding issues we propose to deal further with the planetary influence on different organs of the body according to the zodiacal position. For instance, the Sun in Aries naturally affects the head, but it will also influence other organs of the body. Again, Jupiter in Sagittarius will naturally affect the thighs, but it will also affect the head. Saturn in Aries will also affect the lungs and stomach equally as it does the brain. Is there a logical and scientific basis for such a contention as this? According to Simmonite there exists a complete scientific and natural reason for such a distribution of influence.

In addition to this, we have also the important point to bring forward, respecting the sub-division of each sign and the relationship each bears to the rulership of the different organs. This is to a great extent conjectural, but it certainly has a logical and scientific basis in astrology.

Astrology and the Cards.—IV.

THE CARD HOROSCOPE.

PROQUIRE an ordinary pack of playing cards and request the consultant to shuffle the pack three times and cut with the left hand. This done, lay out the cards in a circle commencing with number one, as in the diagram below, and finish with number 13 in the centre.



The centre card is the one to be first taken note of, and in whatever divisions of the map cards of the same suit are to be found, such cards have a double power, either for good or evil. Spades are the worst cards, and always show losses and disasters wherever they fall.

When cards of the same suit as the centre one fall in the four angles, that is, in the first, fourth, seventh and tenth divisions, then the horoscope is a particular notable one, and the subject will gain either fame or notoriety in life, according to the nature of the suit. Always remember that diamonds stand for money and possessions, hearts for social matters, love and pleasure, clubs for business and professional enterprise, and spades for worry, anxiety and disaster.

It is not necessary that the consultant should be represented in the figure by the card denoting his colour, as in other systems, though if such card should actually appear in the map, it lends additional power to the fate and fortune of the consultant.

In commencing to read a card horoscope, the centre card, the index card as it is called,

and those of the same suit should be read first, as these have a special significance, apart from the ordinary influence each card has in the different divisions in which they are placed. Matters ruled by the cards of the same suit as the index card, have great prominence in the life and fortune. The more cards of the same suit as the index card, the more pronounced the general trend of the life. The smaller the number of cards the quieter and more slow the life. This applies to all suits.

Numerous rules on this point can be given, but it is more a matter for the judgment of the delineator. A very little practice, combined with astrological knowledge, will soon enable remarkable information to be given from the index card and cards of the same suit in combination.

In the next issue we will give an illustrative card horoscope with judgment, showing how the forecasts are arrived at.

IN my literary searches I came across the following. It is evidently a metrical version of King Agur's prayer:—

Excess of wealth, great powerful God
I do not wish to see;
Extreme of want and poverty
Afflict not, Lord, on me;
For since the one exalts too high
The other brings too low.
A mean, therefore, for nature's needs
Great God on me bestow.

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1. **THURSDAY.** (Ruled by Jupiter). ♃ in ♈, * ☉, □ ♃, □ ♀. A generally successful year, travel and changes, improvement in position, but danger of indisposition and financial losses. A child born on this day will be artistic, popular and inventive, extravagant and pompous, and will have much to contend with in life, but should, however, be fairly successful.

2. **FRIDAY.** (Ruled by Venus). ♀ in ♈, □ ♀. A quiet birthday generally, with some troubles through letters and papers. A child born on this day will be hasty and sarcastic, and will have a quiet career.

3. **SATURDAY.** (Ruled by Saturn). ♄ in ♈, □ ☉, * ♃. A successful year, changes, financial benefits, and improvement in position, some danger of indisposition and bereavement. A child born on this day will be clever, intelligent, somewhat despondent, will rise in life, but should always remain in employ.

4. **SUNDAY.** (Ruled by Sol). ☉ in ♈, * ♀, Δ ♀, Δ ♀, * ♀. A successful year, changes, journeys, improvement in affairs, social and financial benefits, and gain through the opposite sex. A child born on this day will be steady, serious, clever, very intelligent, refined and impressionable, and will be more than ordinarily successful in life.

5. **MONDAY.** (Ruled by Luna). ☾ in ♈, Δ ♀, ♀ ♀. An evil year, danger of accidents, disputes, unfavourable changes, losses and many annoyances. A child born on this day will be hasty, rash and hot tempered, often involved in serious troubles, litigation and the like, and will be most unsuccessful all through life.

6. **TUESDAY.** (Ruled by Mars). ♄ in ♈, Δ ☉, □ ♀. A variable year, benefits in employ, but danger of treachery, and evil reports. A child born on this day will be wayward and tricky, generally successful in employ, and active in work.

7. **WEDNESDAY.** (Ruled by Mercury). ☿ in ♈, □ ♀, □ ♀. An evil year, serious losses and disappointments, danger of trouble through the opposite sex. A very evil year for single women. A child born on this day will be erratic and careless, very abrupt and independent, and should be very careful of his morals.

8. **THURSDAY.** (Ruled by Jupiter). ♃ in ♈, ♀ ♀, ♀ ♀. An evil day, danger of serious losses, worries and annoyances, some help through friends. Danger of bereavement and indisposition. A child born on this day will be very unfortunate in life, suspicious, despondent, and subject to heavy and serious financial losses through litigation. Friends will help considerably.

9. **FRIDAY.** (Ruled by Venus). ♀ in ♈, Δ ♀, ♀ ♀. An unpleasant year, danger of unpleasant changes and reversals, losses and serious troubles. A child born on this day will be hasty and sarcastic, rebellious, wayward and abrupt, and will have much trouble in life.

10. **SATURDAY.** (Ruled by Saturn). ♄ in ♈, * ♀, Δ ♀, Δ ♀. A successful year, important changes and journeys, social and financial gain, pleasurable intercourse with the opposite sex, promotion and many benefits in employ. A child born on this day will be very successful in life, refined, artistic, original and inventive, active and energetic, and very popular.

11. **SUNDAY.** (Ruled by Sol). ☉ in ♈, ♀ ☉. An evil year, losses and indisposition, and trouble in employ. A child born on this day will be very unfortunate in life, and should always remain in employ.

12. **MONDAY.** (Ruled by Luna). ☾ in ♈. An unsettled year, with little changes and worries. A child born on this day will be clever and original inclined to the study of the occult, but extravagant and unsettled.

13. **TUESDAY.** (Ruled by Mars). ♄ in ♈, * ♃, □ ♀. A changeable year, financial gains, but losses and indisposition, danger of accidents and disputes. A child born on this day will be popular and active, but impetuous and extravagant, fond of dress and show.

14. **WEDNESDAY.** (Ruled by Mercury). ☿ in ♈, ♀ ♀, Δ ♀. A fairly good year, benefits in employ and through elders, but many worries and annoyances, and danger of treachery. A child born on this day will be steady and trustworthy, romantic and impressionable, and fairly successful in life.

15. **THURSDAY.** (Ruled by Jupiter). ♃ in ♈, ♀ ♀, □ ♀, ♀ ♀. A variable year, sudden changes, journeys, financial losses and disappointments, benefits in employ. A child born on this day will be very abrupt, original and clever, extravagant, will meet with disappointments in love, but benefits will come through employers.

16. **FRIDAY.** (Ruled by Venus). ♀ in ♈, □ ♀, * ♀. An active year, but many changes, annoyances, danger of indisposition and bereavement. A child born on this day will be active and energetic, but wayward and unreliable, often involved in troubles and will have many difficulties to meet with in life.

17. **SATURDAY.** (Ruled by Saturn). ♄ in ♈, Δ ☉. A quiet year, with promotion and success in business. A child born on this day will be artistic and refined, popular and respected, and be generally successful.

18. **SUNDAY.** (Ruled by Sol). ☉ in ♈, * ♀, Δ ♀, □ ♀. An unsettled year, danger of indis-

position and many little annoyances, but financial gains and benefits through elders and employers. A child born on this day will be steady and trustworthy, kind and benevolent, but sarcastic and rebellious, and will bring many little troubles upon himself through his own actions.

19. MONDAY. (Ruled by Luna.) ♃ in ♋. ☐ ☉, △ ♄, * ♀. An unfavourable year, disappointments and losses, many upsets, but some changes and journeys. A child born on this day will be extravagant and impressionable, original and inventive, but should always remain in employ.

20. TUESDAY. (Ruled by Mars.) ♃ in ♋, par ♄. A changeable year, much activity, but danger of accident and slight indisposition. A child born on this day will be active, clever and intelligent, rash and hasty, and will not be very successful in life.

21. WEDNESDAY. (Ruled by Mercury.) ♃ in ♋, ☐ ♄, ☐ ♄, △ ♄, * ♀. A variable year, danger of accidents and disputes, treachery and annoyances from others, social and financial gains, and favourable changes. A child born on this day will be clever, refined, artistic, but hasty and impetuous, and will do best in the employ of others.

22. THURSDAY. (Ruled by Jupiter.) ♃ in ♋, * ☉, ☐ ♄, ♄ ♄. An unsuccessful year, danger of financial losses, bereavement and indisposition, some gain through friends and employers. A child born on this day will be irritable and independent, extravagant, often involved in legal troubles, but successful in employ.

23. FRIDAY. (Ruled by Venus.) ♃ in ♋, * ♄, ☐ ♄, ☐ ♄. An evil year, indisposition and bereavement, changes and disappointments, and much worry. A child born on this day will be despondent and diffident, artistic and impressionable, but generally very unsuccessful in life.

24. SATURDAY. (Ruled by Saturn.) ♃ in ♋, △ ♄, ♄. Many sudden changes, some pleasant and others the reverse, benefits in employ and some promotion. A child born on this day will be wayward and abrupt, original and inventive, clever and intelligent, and should be somewhat successful in life.

25. SUNDAY. (Ruled by Sol.) ♃ in ♋, * ♄, * ♄, ☐ ♄. An active year, travel and changes, some disappointments, but gain in employ. A child born on this day will be clever, refined and very energetic, and should be fairly successful in life.

26. MONDAY. (Ruled by Luna.) ♃ in ♋, ☐ ☉, △ ♄. A successful year with important changes and developments in affairs. A child born on this day will be clever, intelligent, very popular and will rise in life.

27. TUESDAY. (Ruled by Mars.) ♃ in ♋, ☐ ♄, * ♄, ☐ ♄. An important year, promotion and gain, many successes, some danger of accidents and treachery. A child born on this day will be very rash and impetuous, but impressionable and whimsical at times, will rise in life and gain the good will of his fellows.

28. WEDNESDAY. (Ruled by Mercury.) ♃ in ♋, ♄ ♄, ☐ ♄. A variable and unsettled birthday, financial losses and unpleasant changes, but gain

in business or employ. A child born on this day will be clever and popular, but abrupt and extravagant, and will have many troubles to contend with in life.

29. THURSDAY. (Ruled by Jupiter.) ♃ in ♋, ☐ ♄, △ ♄, ☐ ♄. A very unsettled year, indisposition and bereavement, but much activity and gain through friends. A child born on this day will be active and energetic, but rather abrupt, and independent. Will not be very successful in life.

30. FRIDAY. (Ruled by Venus.) ♃ in ♋, * ☉, * ♄, * ♄. An active and successful year, travel and changes, some grief and disappointments. A child born on this day will be clever, intelligent, of good judgment, popular and respected, should gain in employ and through friends.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Some time ago I received a very clear clairaudient message. It was phonetically as follows: "Sik aladeel a monyu." I cannot trace the language or find the meaning of the message. Could any occult student give an interpretation?

Yours truly,
NACHIEL.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—As a subscriber to OLD MOORE'S MONTHLY MESSENGER I send you the following:—Mrs. Arnold, of High Offley, co. Salop, was born 24th May, 1819, the same day as Queen Victoria, and was married 10th February, 1840, the same day as the late Queen. Her first child was born the same day as the late Queen's, viz., 21st November, 1840, and she had the same number of children as the Queen. Lastly she died just about the same time as Queen Victoria. Again, one of Mrs. Arnold's daughters was born the same day as Queen Alexandra, viz., 1st December, 1844, while her husband, William Burnes, of Bromyard, died the same day as King Edward VII, viz., May 6th, 1910. I thought this might be worthy of insertion.

Yours truly,
SIDNEY E. DODDERIDGE.

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Old Moore's Monthly Outlook.

The New Moon.

The lunation of the 26th June takes place just after one o'clock in the day, the luminaries being in the ninth house in trine with Jupiter, but semi-square with Venus and Saturn. The figure is almost identical with that of the Sun's entry into Cancer, and Mars in both figures is to be found in the seventh house in trine with Venus, but square with Neptune on the meridian. It is an axiom in mundane astrology that where war is indicated, the sign position of that planet indicates the direction where the enemy comes from. Mars in this figure is in Aries, on the place of the last conjunction of Mars and Saturn, and therefore denotes the East. It is true that Venus, ruler of the ascendant, is in trine with Mars, but the star of peace is afflicted by the luminaries and Saturn, denoting sorrow in the land and death in high places. A lady of note will pass to the great beyond. Its influence is therefore lessened. The outlook, therefore, is decidedly evil, for Neptune on the meridian is in square to Mars in the seventh. The Government should be on guard against an act of treachery on the part of a foreign power which may lead to war. Passing on

from this subject, we find in this figure the indication of a great naval pageant, discoveries in science and aerial navigation, great benefit to railways, but much mortality among monied people and those of note in the land, especially elderly folk. We will now see what the indications are for other nations.

United States.

At Washington, Venus rises in square to Saturn in the tenth, presignifying evil to the President, whose health and affairs will suffer. Mars in the tenth shows accidents to shipping, and being in square to Neptune, religious scandals. At San Francisco, Mars is in the tenth, denoting a warlike tone among the people of the western States. Outrages on railways are to be feared.

China and Japan.

Neptune in the sign ruling China and in square to Mars, denotes unrest in China. The lunation shows an increase in the Chinese Navy. At Tokio, Mars is in the second house, denoting heavy expenditure on arms and munitions of war.

India.

At Calcutta, Mars is close to the fourth cusp and Uranus is rising, pointing to dissatisfaction in the Indian Empire and danger of rioting and uprisings against authority. Border warfare is probable. Outrages on women and children are denoted.

Europe.

At Petersburg, Jupiter rises, denoting a more prosperous time for the people generally, but Venus close to the meridian in square to Saturn is evil for the Czar, and the death of a noted lady of the Empire is shown. At Berlin, the indications are very similar to those of this country, Mars being not far from the seventh cusp. Accidents and fires are shown on warships, and matters to do with aerial navigation will be very prominent.

General Predictions.

Saturn culminates in 69 W., denoting disgrace to officials in those parts. In 111 E. a serious earthquake is shown. Fires are denoted in 98 W. and 82 E. Ireland and places under Taurus are still under the ban of Saturn, and much misfortune will fall upon those countries. A busy time is shown in London.

Coronation Notes.

BY the time this issue of THE MESSENGER is in the hands of the public, the Coronation of King George V. and Queen Mary will be over. We have therefore thought that a few notes on the directions operating in the two horoscopes will be of interest to our readers.

King George was born at Marlborough House at 1.18 a.m. on June 3rd, 1865 (for his horoscope see Vol. II, page 5.) By post natal motion the planet Venus is close to \odot R., and in June the ♂ ♂ ♀ P., and \odot R. end of July. The ♂ is also P. ♀ P., \star ♄ R. and P. The stationary position of ♄

on \odot R. in October must not be forgotten, as it points to some personal danger.

By converse motion the \odot is just past Δ 4 P. and applying \star ♄ P., and the Asc. will be near Δ ♀ R., but ♄ ♂ P. The diurnal horoscope for June 22nd places ♄ close to the 4th cusp, and ♄ in \square thereto in the 12th house. A not very favourable influence.

Queen Mary was born at one minute before midnight on 26th May, 1867 (see horoscope Vol. II., page 12). Her post natal directions are \odot P. Δ $\frac{1}{2}$ P. The Moon is nearly ♄ ♀ R., but applying to Δ 4, Δ ♄ R., Δ ♄ R. & Δ ♄ P. The Asc. \odot ♀ m.d. 44 7' is due at this period. By converse motion ♀ is nearly conjoined with the Sun. On June 22nd ♄ is on the place of ♄ at birth, and ♀ on that of ♄ , and the Moon on the place of ♀ .

Editorial Notes.

A COMPLAINT I have to deal with is the tricks which are played upon our advertisers by misguided people. One favourite trick is to send for the horoscope of a dead person, and because the fact is not named by the astrologer, the senders then resort to petty abuse, and accuse him of being a fraud, ignorant of astrology and other verbose garbage. A case has recently occurred in which a man sent for the horoscope of a child who was blind, lame and mentally deficient, and had to be wheeled about in a chair. Now as most of our advertisers offer to give a horoscope dealing with character, mentality, health, finance and marriage, the utter senselessness of sending for the horoscope of a dead person, or one mentally and physically afflicted, is too apparent. How can a dead person earn money, or be married, or one who is mentally or physically afflicted have prospects of finance or marriage. The horoscopes offered are for the benefit and help of living people, and it is only by this means that the skill and ability of the astrologer are appreciated.

The readings are, of course, given on the assumption that the party is alive, and it is not only insulting to the astrologer, but disheartening to him when he is tricked in this silly manner. Those people who do this sort of thing may think themselves clever, but as a matter of fact they are only showing their crass ignorance of the science.

* * *

Passing on to current topics, our readers will have no doubt noticed the remarkable predictions made by "Raphael" in his Almanac for the month of May. Therein we find the following: "Cruelty to Children." Several revolting cases have come before the Courts. "Some eminent person connected with the Stage is likely to pass to the great Beyond." The great Lafayette was killed in the Theatre fire at Edinburgh, which was also predicted as well as the Cinematograph fire in London. "A serious accident is threatened in a theatre." "Royalty will be popular, and some ceremonial connected with it seems likely." The unveiling of the Queen Victoria Memorial was a fulfillment of this. The troubles in Morocco were also predicted. These predictions are all the more remarkable when one knows that they were written eighteen months ago.

* * *

More than one astrologer has written on the dangers of European troubles, through German aggressiveness during the present year, and in conjunction with the notes on the Kaiser's horoscope given in the last issue of THE MESSENGER by "Sephariel," the following primary directions are operating during 1911. Ascendant square Moon, 52.15. Uranus conjunction ascendant, 52.18. Mars parallel Sun, 52.35. It must not be forgotten that although Jupiter in the Emperor's horoscope is on the Sun in King George's, the latter's Mars is on the former's Saturn and opposed to his Sun, while the Kaiser's Mars is close to the ascendant in the King's horoscope.

Astronomical Phenomena

FOR JULY, 1911.

Moon's Phases.

First Quarter,	3rd	...	9h. 20m. morn.
Full Moon,	11th	...	0h. 53m. aft.
Last Quarter,	19th	...	5h. 31m. morn.
New Moon,	25th	...	8h. 12m. aft.

Planetary Positions.

- ☉. The SUN is in Cancer, enters Leo on 24th at 0.29 a.m.
- ☿. MERCURY is in Cancer, enters Leo on 13th, and Virgo on the 30th; in conjunction with the Sun on 4th and with Neptune on 8th.
- ♀. VENUS is an evening star in Leo, enters Virgo on 7th.
- ♂. MARS is a morning star in Aries, enters Taurus on 15th.
- ♃. JUPITER is an evening star in Scorpio all the month.
- ♄. SATURN is a morning star in Taurus all the month.
- ♅. URANUS is in Capricorn, well placed for observation, southing about midnight.
- ♆. NEPTUNE is in Cancer, too close to the Sun for observation.
- D. The following table gives the Moon's sign position at noon on each day of the month.

Aries	17, 18, 19	Libra	3, 4, 30, 31
Taurus	... 20, 21	Scorpio	... 5, 6
Gemini	... 22, 23	Sagittarius	7, 8, 9
Cancer	... 24, 25	Capricorn	10, 11, 12
Leo	... 26, 27	Aquarius	... 13, 14
Virgo	1, 2, 28, 29	Pisces	... 15, 16

The Weather.

The month opens with fine weather, stormy and rain 4th, changeable 9th, dull with showers 11th and 12th, variable and unsettled through middle of month, variable about 21st, then fine summer weather to end. Stormy about 25th.

How to Calculate and Judge Directions.

By E. H. BAILEY.

EPOCHAL DIRECTIONS.

EPOCHAL directions are those which are measured in the ordinary way from the figure of the pre-natal epoch, and are found to be equally as powerful as those derived from the post-natal and pre-natal methods. The figure appended is that

of the pre-natal epoch for the example horoscope used in these lessons. The data are as follows. February, 26th, 1876, 0h. 14m. 16s. a.m. R.A.M.C., 9h. 57m. 14s. Index date August 22nd. The directions for 1910 start from August 22nd, 1909, equal to March 30th, 1876. Progressed M.C., 12h. 9m. 15s., \approx $2^{\circ} 31'$. Ascendant $\nearrow 5^{\circ} 20'$. The tabulation

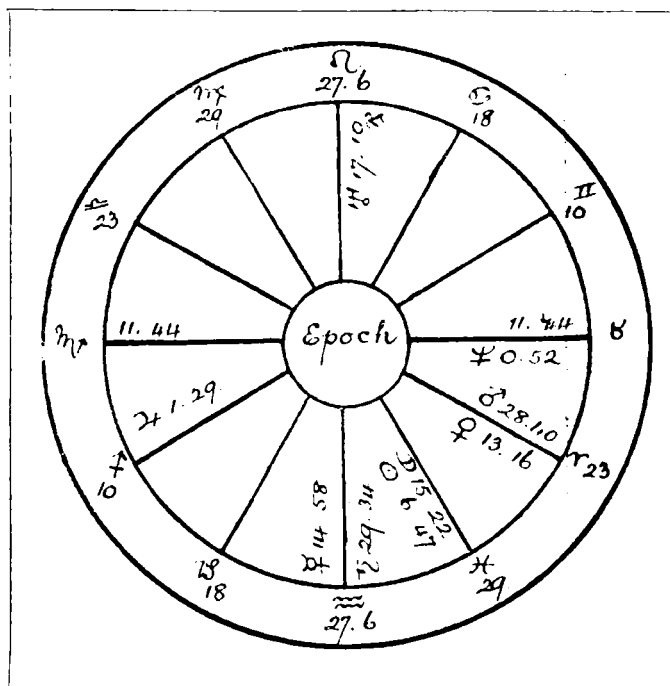
of lunar directions given below is derived from this data. The following major directions are found to be in operation. M.C. \angle

\boxtimes R, sep. Ascendant $\square \odot$ R applying. The Sun is not in any aspect, nor are there any planetary directions. The correctness of the pre-natal figure is proved by the directions at the fall of 1909, and those at the same period of 1910, falling out exactly in accordance with events, and corroborating to a certain degree the post-natal and pre-natal directions. In the

remaining issues of the present volume, we propose to deal with the lunar equivalent, diurnal horoscope and particularly with the subject of transits. This will conclude the arithmetical portion of our subject and in the next volume we will take up the matter of judgment.

ZODIACAL directions which the moon forms are efficacious two ways, in the zodiac with and

without latitude. But the parallel of declination with great latitude in tropical signs, will cause directions to have little effect.



22 Aug., 1909	11	♐	14		22 May, 1910	21	♐	58	
22 Sept., "	12		25		22 June, "	23		10	$\boxtimes \vee \delta P.$
22 Oct., "	13		37	$\boxtimes * \phi R. \angle \delta R.$	22 July, "	24		21	$\boxtimes \vee \phi P.$
22 Nov., "	14		48	$\boxtimes \Delta \phi R.$	22 Aug., "	25		33	
22 Dec., "	16		0	$\boxtimes \angle \psi R. \square \boxtimes R. * \boxtimes P.$	22 Sept., "	26		45	
22 Jan., 1910	17		11	$\boxtimes * \boxtimes R.$	22 Oct., "	27		57	
22 Feb., "	18		23		22 Nov., "	29		9	$\boxtimes * \delta R.$
22 March, "	19		35		22 Dec., "	0	♈	20	$\boxtimes \Delta \delta R. \square \phi R.$
22 April, "	20		46	$\boxtimes \square \phi P.$					

Astrology and the Human Body.

By E. H. BAILEY.

PLANETO-ZODIACAL RULERSHIP

AS I have previously stated, that while a sign may govern a certain organ of the human body, the planets when placed therein may specify a definite part of such organ. In addition to this it has been brought forward that planets in a sign affect not only those parts of the body

The following tabular arrangement will show this planeto-zodiacal rulership at a glance.

For examples of using the above table, the Sun in ♈, would affect ♈ parts of the body, the ♀ in ♊ would affect ♊ parts. ♀ in ♉ would act on ♊ and ♈ organs, and so on with the rest of the planets.

It will be observed by this table that there

Sign	☉	♂		♀		♂		♀		♂		♀	
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♉	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♊	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♋	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♌	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♍	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♎	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♏	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♐	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♑	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♒	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♓	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈

governed by such, but also other parts of the body governed by other signs, and this in a perfectly logical order.

The idea put forward by Dr. Simmonite in his Arcana, is that the signs ruled by each of the planets correspond to the sign Aries, in other words that each planet has a zodiac of its own commencing with its own sign which corresponds to Aries, the next sign following its own sign to Taurus and so on.

Hence, it will be seen that the Sun in Leo will affect the heart, but Leo being the house of the Sun, is the first sign of the Sun's zodiac and corresponds to Aries, hence it will also affect the head. In like manner, Mars in Sagittarius will affect the throat, being in the second sign from its own sign Scorpio.

are actually twelve sub-divisions of each sign, ruled over by each one of the twelve signs and by the planets in the following order, commencing from the planet ruling the sign, thus: ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓.

There being twelve divisions in each sign equal to 2° 30', I should put it forward that when each planet is in the 2½' division corresponding to the sign it rules, it should affect the organs governed by such signs, but when not in them, should affect the organs governed by the sign in which it is actually placed.

For example, ♈ when in Aries, governs the first and the sixth divisions, so that when placed in from 0° to 2° 30', it will affect the head, and from 12° 30' to 15° 0' it will affect

Virgo organs. When in the rest of the signs it will naturally affect the head (♍.)

This arrangement can be applied to all the planets. I am not prepared to give my opinion in favour of this arrangement, but as

it has the approval of such writers as Simonite, it is quite certain that it is no mere haphazard affair. Students should study it. In the next paper I will deal with the ninefold sub-division of the signs.

A Servant of the Sanctuary.

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

(Continued from page 176.)

THE king then summoned Cycophas and said unto him, "Thy father hath beyond doubt been proven guilty, as can be seen from the contents of the packet here. But thee we still retain in our good graces; and thy father's estate we apportion unto thee. Be true and serve us well as thou hast done in the past; and honours shall be thine. Let all be as nought: we will speak of it no more." "Thanks, my liege, for your clemency," said Cycophas. "But when I think of my father's perfidy which hath brought me to shame, I could curse ——" "Peace!" quoth the king. "Curse not. Thy parent was ambitious. Go pray for his soul."

But hate was in the heart of Cycophas as he left the palace of the king, and he nurtured revenge in his soul, saying, "I shall mete out measure for measure unto this Eruda, yea, I shall pay him back an hundredfold. He hath humbled me before the king and the populace: I will bend him. I will break him, even as the sapling in the storm. And he went down unto the garden of Phisa, the king's physician.

And Aphia, the physician's daughter, walked in the splendour of the day beneath the shade of the great trees, chanting softly a song of love. Cycophas came upon her by the fountain; and at his step she turned and gave him greeting. But he answered not; and on his brow she beheld the gloom of revenge and hate. "Cycophas, why seekest thou me with darkened countenance? What hath betaken thee?" she asked. "Thou dost frighten me to come in such a mien." "I have been to the king; and he who was my father hath been found a traitor," Cycophas replied. Then he told her all. And when he had done, he cried in a voice of woe, "Oh bitter day, oh bitter day." And he sat him down weeping with the anguish of humiliation. Aphia knelt at his feet and said, "My love, weep no more; thou art not the warder of thy father's deeds: and weeping availeth nothing." "This priest hath undone my good name," lamented the man. "No more may I walk in the street, but the people will sneer at the son of a traitor. My comrades will look upon me with distrust; and my friends estrange me from their goodwill. My life is at an end: no more can I hold up my head. Alas! I am undone." "Thou hast the friendship

and goodwill of the king," spake the maiden. "And hast thou not also me?" "Ay, my love, in my haste and fury I have forgotten. I care not for any friendship whilst I have thee. But this priest I shall teach him a lesson he shall remember. I shall humble him even as he has humiliated me." And as he spoke he paid with the tempest of his rage. "Nay," said Aphia, "this doth not become my future lord. This ire he will overcome. He shall not seek vengeance on a servant of the sanctuary: the good Eruda, the poor priest, who hath spoken in the truth of his soul. Thou shalt be noble, Cycophas, as is your wont; thou shalt forgive as becomes the order of thy rank." "Ah, my Aphia," he spake, "I will promise nought. Meanwhile I must leave thee. I will come again at set of sun, and I shall tell thee of the strife in Umbratia. God be with thee." And kissing her, he arose and went up out of the garden towards the northern wall of the city.

And when Cycophas had gone, Aphia, in the solitude of the garden, mused, in her soul, upon her betrothed and the priest. "Lest he harm Eruda I must warn him, else he may come to injury," she resolved within herself. "Even now I will summon him to me, to apprise him of danger." And she called one of her servants, and bade her bring the priest.

At noon Eruda came to Aphia as she sat in her bower surrounded by her maidens; and when she saw him she dismissed her attendants from her. "Hail, Eruda, servant of the sanctuary, I give thee greeting," said Aphia. "Greeting, Aphia," quoth the priest. "To what purpose hast thou brought me hither?" "To make known unto thee peril that haply may overtake thee," quoth the maiden. And she told him of Cycophas and his intent. "I wished him no wrong: it was but justice that moved me to act," quoth Eruda. "As a priest of God it is my duty to establish right and truth. Yet Cycophas I fear not: his anger is to me as worthless as the dust of the city way. I thank thee for the warning, and will be upon my guard. Have no concern for me, God be with thee." And he turned to depart. "Stay, Eruda," pleaded the maiden. "Tariest thou a short space with me, whilst we recall the days, when but as babes, we played in this garden. Rememberest thou the hiding place within the eastern grove which we named 'Aphia's cell': would we could return unto those days once more, happy and careless in

the dream of childhood. But alas, now art thou a priest; and I a woman full of aims, desires and cares." "Thou wilt soon attain thine aims, curb thy desires and overcome your cares: else dost thou fail, then art thou not the Aphia of my childhood times," said Eruda. "Dost ever think of those sweet times, my sober priest?" asked the maiden. "Yea, oft. Oft in my lonely chamber my soul is palsied with melancholy as I ween on what is, and what has gone," bewailed the priest. "And oft I think of thee and those distant days, when I was thy hero with my bauble sword, and fought thine imagined foes." "I can see," smiled the maiden, "priest though thou art, yet in thy soul still burns the singer's flame. And thou wert to be my champion through life; and behold, alas, alas, thou hast become a servant of the temple." And the maiden laughed

sweetly, like unto the trill of a bird of song. "Aphia, ah cease. Thy jest but sears my soul and quickens the memory that I have given up all that was happy and dear in life to meet my sainted mother's wish." And Eruda became overcast with sadness. And when the maiden saw the cloud of pain upon his spirit she took him by the hand saying, "Forgive me, Eruda, unwittingly I gave thee sorrow. Come, dispel these thoughts, and be as cheerful as was the mate of my childhood. Thou and I, before we part, shall seek once more the playground of our happy innocence; and there we shall call back the golden days of life." And forth she led him to the eastern grove, talking of fond past times: her laughter calling forth sounds within the garden, like unto unseen mocking, mirthful ones amid the trees.

(To be continued.)

Old Moore's Table Talks on the Stars.

IX.—THE STARS FOR JULY.

MANY changes are found in the skies in July. The times for this month are midnight on the 7th, and 15 minutes earlier for every four days later. The "milky way" now extends from between N. and N.E. to between S. and S.W.

In the north-east quadrant Capella is just rising between N. and N.E., just on the edge of the "milky way," while Perseus will be found just above the N.E. horizon. The two chief stars of the constellation of Υ will be just above the horizon between N.E. and E. The great square of Pegasus is now due east.

In the S.E. quadrant all around the horizon, will be found the numerous small stars of the constellation of Aquarius, Capricorn, Delphinus and Equuleus.

Right on the meridian near to the zenith, will be found Vega, the gem of the northern skies, and a line drawn down from this star across the meridian will fall on three stars in a line, Altair, Alshain and Tarazed, the former being the centre star and very prominent. This line continued will strike two rather prominent stars in Capricorn, the upper one of which is a splendid multiple star—a very small telescope showing it to be a pair of double stars.

In the S.W. quarter, Antares will be found low down on the horizon due S.W., while a

line from this star to the zenith will pass between Ras-Alhague and Ras-Algethi, the two chief stars of the constellations of Ophiuchus and Hercules. Many objects are visible all round these two stars. Arcturus is now due West, about a quarter of the distance to the zenith.

In the N.W. quarter there are not many objects of note and the bright twilight will obscure these. The Great Bear will be seen due N.W., half-way up to the zenith.

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Astrology and the Cards.—V.

AN EXAMPLE CARD HOROSCOPE.

HAVING shuffled the cards according to the directions given in the last article, we will suppose that the following scheme represents the thirteen cards dealt out.

	Ten Clubs.	
	Seven Hearts.	Eight Clubs.
Six Hearts.		Nine Diamonds.
King Clubs.	Ace Clubs.	Queen Hearts.
Four Hearts.		Four Clubs.
Three Diamonds.	Five Spades.	
	Seven Spades	

It will be seen that clubs predominate, the centre card being accompanied by four others of the same suit. Four hearts are also to be found. This therefore represents the horoscope of a successful business man, as clubs occupy the tenth.

Now, commencing with the first house and taking each card in rotation, we obtain the following judgment.

King of clubs.—The native is a capital business man, highly esteemed and prosperous, is successful in money matters, and his financial gains accrue through correspondence and short journeys. (Hearts in second, four of the suit). He possesses a jovial mind, and has success in dealings with relatives and in short journeys. (Clubs 3, in the third). The seven of spades in the fourth, shows anxiety through parents, or the early death of one of them, and does not augur well for the closing years of life. Spades again in the fifth, shows disappointment through children, evidently the death of the first born, and he may also quarrel with them. (Note: Ill luck in love is not shown here, as Hearts

hold the seventh house—delay in marriage or difficulties may arise, however). Clubs again in the sixth, show benefits through servants and employees, who take journeys on his account and promote his business thereby.

The queen of hearts in the seventh, denotes a kind-hearted wife, socially connected and wealthy, as diamonds occupy the eighth, the wife's second, and this also denotes gain by legacies, and luck or a surprise in financial matters.

The eight of clubs in the ninth, is an indication that at some time of life he will take a sea voyage. The ten of clubs in the tenth, denotes successful business enterprise, high position in the commercial world and esteem of his fellow men. Seven of hearts in the eleventh, will bring him many friends in the social world, and pleasure through them, and he will be the recipient of gifts from his friends and acquaintances.

The six of hearts in the twelfth, denotes enemies in the social world, also female spite, but this will not hurt him.

The club card in the centre shows that the personal affairs of life are concerned with the matters connected with the first, sixth, ninth and tenth houses, and that business, correspondence or literary matters, will be prominent in his life and affairs.

In the next issue we will give an illustration of computing directions from the card horoscope and conclude by illustration horary questions.

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CONCLUSION.

"Can you give me any of the instances in which you have observed such wondrous coincidences?"

"I will give you one," replied he, "suppressing of course the name; and I fancy when I assure you that it is a fact you will not feel inclined to laugh at cartomancy again."

About 45 years ago, when I was a young man, there was a certain Marquese de—— moving in the first society in Madrid, as, indeed, he was entitled by birth, wealth and position to do. He had married a daughter of the Duke de——, a lady of great pride and resolution, who considered herself injured by some proceedings of her husband, and they were known to have been for some years on very unhappy terms. He attempted on the ground of insanity to deprive her of her liberty, and she was strongly suspected, perhaps I might say more than this, of having endeavoured to terminate his days by poison. I suppose they were both mad with pride, passion and revenge, but what will appear stranger to you, who are a native of a cold clime, where the blood runs in calm and even currents, they were, in spite of what I have told you, passionately attached to each other.

One morning the Marquis came to me in a state of great excitement, bringing with him a pack of cards once belonging to Pope Leo X., and which had been for a long time in his family.

He imagined that the antiquity of the cards, and the fact they had been in the possession of so eminent an ecclesiastic, would render them more efficacious; at all events he wished me to use them. Knowing somewhat of the fiery and impetuous temper of the man as well as of the very critical state of his circumstances, I tried to excuse myself, but in vain. At last, overcome by his entreaties, I yielded, and after long and carefully shuffling the cards, I took three from the bottom of the pack and looked at them, to my dismay they were the two and nine of diamonds and the nine of hearts; there was no chance of any brilliant result. I went on. The first cards were the four of hearts and diamonds, after this, favourable cards in unbroken succession; then in the middle of the third row the two of spades, then the card representing the Marchioness, then the four of spades, then the three, then the five, then on the next row turned up the ace of spades direct, then the ten, then the card indicating the querent, then the central card—the nine! then the eight of spades and the ten of clubs. The fifth row was equally ominous—the fourth card—and, therefore, just under the nine of spades, was the ace of hearts; beside it stood the terribly significant six of spades; and on the other, the equally significant, though less terrible, six of clubs. The sixth row commenced with the seven of spades; then the ace of diamonds; then the nine of clubs; then the ace of clubs; then the five of clubs, and then the seven; then a few court cards; then all that remained of the favourable suites. I was horror-

struck. I suppose such a scheme had never been constructed before. If I had imagined all that was most frightful and ghastly, I could not have arranged the cards to signify it more completely than fate had done. Let me now point out the chief horrors of the scheme: remember, too, that the chief cards of happiness and success were excluded. First, there was the gloomy nine of spades occupying the central space, and giving tone and colour to the whole; but this evil agency was directed especially upon the querent, who stood in close proximity to it; before him was a most painful journey, terminating in death; behind his card, but still in the future, as the querent's face was turned towards it, was the signifier of a most distressing negotiation or transaction, and behind that, many vexatious movements. The querent's wife was represented as advised by a bitter enemy, and animated by the direst conjugal hatred; and what made this combination more powerful was, that the enemy stood over the querent's head and was in direct contact with him. Under the central card, the formidable nine of spades, and therefore strongly influenced by it because of its direct contact, central position, and great power, stood the card indicating the family of the unhappy querent, so placed between the two black sixes as to denote that the whole family were the subjects of 'envy, hatred, malice, and all uncharitableness,' as your Christian books phrase it. The position of the ace of clubs, the ace of diamonds, the seven of spades, the nine of clubs, and the cards immediately following, pointed out mischief to the fortune of the querent, as total and terrible as the other cards had predicted to his person and family. Another thing to be remarked was, that the majority of the cards of good omen were reversed. I suppose that my countenance showed my agitation, for he at once exclaimed—"You see unhappy tidings; what are they?" I hesitated to tell him; but he pressed me so earnestly, that I at last said—"Yes, they are not favourable; but you must hasten home; lose not a moment in further enquiries, but go and see what letters await you." I was anxious that he should leave me.

"In the course of a few days afterwards, his fate was decided. Evidence of so undeniable a character exhibited itself, that the Marchioness had a gain, with the assistance of her confessor, attempted to poison him, that he was forced to place the matter in the hands of justice. Nearly at the same time, tidings came which acquainted him with the total loss of his fortune. The circumstances attending this were of a most unexpected and astonishing nature, but I need not enter further into this subject. Overcome by so overwhelming an amount of misery, he hastily fled to a small seat he possessed in a remote part of Catalonia, and there in a few days put an end to his miserable life."

"I do not wonder," said I, "at your impression with respect to cartomancy, but if such things were frequent, it would be too terrible for a mere amusement."

"Such things," he replied, "rarely occur in life, and therefore cannot often occur in that which predicts the events of life. Divination to be effective, requires an *intensity of will*, of which triflers are incapable. Cartomancy is like a cat which draws back her talons when she plays with children."

ERRATA.—Please note March Number, Page 119. Regarding the Fives, it should read thus: *Five of Clubs*.—A vexatious loss of reputation, such as may be caused by folly, indiscretion, or similar defects. *Five of Spades*.—Serious loss of reputation, such as may be caused by *crime*.

Some Thoughts on the Education of Children.

Delivered by Ida Ellis at the 1911 Convention of the British Institute of Mental Science.

IN nothing does the great benefits which can be obtained from a knowledge of human nature show forth so well as in our dealings with children. For the most appalling mistakes are made and incalculable harm is done to the tender mind by being treated in a wrong manner, whilst it is without doubt that a large percentage of the failures of humanity to-day can be traced to a misdirected effort in childhood, the parents and guardians, of course, being the responsible parties.

If this kind of thing is to be remedied in the future, it will be by means of a wider and more universal knowledge of the unerring signs of temperament and character, which are written large on the form and configuration of every living being, and we as character readers cannot too strongly impress upon all with whom we come in contact that it is never too early, never too soon, to begin to try to understand the inner nature of children. From birth up to two years old, of course, only the barest outline can be judged from its form, but even that outline will in a most reliable manner show the strongest and weakest points. We must remember that these extremes of characteristics are those which, when maturity is attained, will speak with the most powerful voice; for only those capacities which are developed or evolved to a high pitch of perfection can be described as genius, and we know that these things usually manifest themselves when young. As the nature begins to unfold and the mentality begins to express itself, the character and temperament appear more complex, so that from about the seventh year we can decide very correctly in all normal cases what the individual will

evolve into, provided the training and environment are favourable enough to make the most of the inherent capacities.

This is the most important period for the guardian and the teacher, because of the necessity for tenderly guiding the gradually unfolding powers; for these may, if permitted to express themselves uncontrolledly, lead to a demoralisation of the physical organisation and ruin the health for life. How frequently we come across cases where children exhibited brilliant intelligence in tender years, but when they attained the age of twelve to fourteen some disaster overtook them in the shape of epilepsy, St. Vitus' dance or other nervous prostration, which has totally stunted the expression of their mental brilliancy, and left the rest of their life obscured from intellectual enjoyments. In such cases we are always able to trace the cause to a wrongful treatment of the child along temperamental lines.

It is the unanimous opinion of all students of hygiene that the first seven years of life should be devoted to the building up of a sound and healthy constitution, to serve as a foundation, as it were, for the life work, and the time should therefore be spent in physical exercise and healthy romps which bring about the normal exercise of thought without concentrated study, and an abundance of time should be given to sleep. Food, of course, must be in accordance with the particular temperament each child exhibits, for I am only speaking on general lines now.

From the age of seven to fourteen a groundwork of mental training must be given, according to the particular type of individual the child will ultimately develop

into, and the most should be made of the natural bent of the child's mind, yet having some regard for those points which are apparently of little or no interest; for these matters should be introduced as opportunities for leading the mind and attention into unused channels and so give the most fully expressed nerve centres or muscles a chance of rest. The education ought not to proceed entirely along mental lines to the neglect of the physical or moral, but all three should have their place and degree of attention, and yet the greatest abilities should be given most and first attention. The system of so much night study for children is to be deplored, and is, I am afraid, one of the reasons why so many young people break down, or become less brilliant as they near the age of puberty, for the double strain of working the nervous system at high pressure at the particular time when the physical organs are becoming fully developed, must result in a measure of disaster, and one system will only continue to develop at the expense of the other. I am of opinion that no study should be enforced on children after their evening meal, say about 6 p.m., for the delicate nerves cannot attend to the recuperation of used-up vitality and still concentrate the mind on school studies.

From the age of fourteen up to twenty-one is, I think, the very best time for the full development of mental capacity. I know that many thousands of boys and girls have to be thinking about doing something to earn their living at this age, but that does not alter my opinion, for if they have the ability only to work in matters physical, the previous seven years' education should have given them a good groundwork, whilst the child who is adapted and is wishful for more mental occupations ought to be given every opportunity for making use of those mental faculties. Here, of course, I may get on dangerous ground, for I hold that the State should take up all promising students and provide them not only with their education free, as at present attempted, but see that no great financial strain is put upon their parents or guardians for maintenance whilst the education is being received.

The most accurate and reliable basis upon which all character is founded, as far as we are able to judge, is that of temperament; so that if we each—no matter what particular branch of character reading we adopt as our profession, if any—obtain and maintain a thorough understanding of the basic laws of temperament and their relation to all matters connected with character, health, profession, and the hundred and one affairs of life, we shall find that all the other branches of character reading will fall into line so naturally, that life will become an easier riddle to read, and the improvement in health, temper, marital relationships, business progress, and national advancement, will go along with the ease of well-oiled machinery; for instead of continually misunderstanding each other as we do at present, we shall then be filled with toleration born of wisdom, and with love and patience brought about by sympathetic understanding of individual characteristics, and then life will be more useful and enjoyable.

The Astrologer.

Star-led. He walks along the highway,
 Dreamily gazing at those distant points of light,
 He reads the long forgotten track upon the by-way
 Of other worlds—ascended, from his sight.
 He read of other worlds to come
 And those whose life is full of pride,
 Of those within the matrix of the womb
 Of universal space so wide.
 Star-led. Still he walks upon the highway,
 His thoughts and mind upon the stars intent.
 He readeth there upon each star-gemmed by-way
 Signs both of good and evil portent.

—The Bulletin.

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TO those of my readers who lay store by an annual holiday and have little or no chance of getting away for a change of scene and air but once a year, the question as to the conditions under which that vacation will be enjoyed—or in some instances suffered—becomes a matter of more than ordinary interest.

I have thought, therefore, that a few lines on the all-important question of choosing a time, where choice is permissible, will not be unseasonable at this season of the year. Getting away for the holidays is an enterprise in itself. The forethought that is in evidence, the fierce energy and dispatch that is expended on this annual event might well be the standard of action for the whole year. Holidays then would mean a slackening off, a relaxation and a refreshment. They, too, often mean increased effort, furious haste and unlimited hustling. However, if you are going away, you have an eye of joyous anticipation upon some particular corner of the land, probably a seaside nook, or a farmstead away in the heart of the country, maybe a tent pitching along the riverside or a cottage among the hills. In any case there is some quota of good or bad fortune awaiting you there. The choice of a locality is not the least considerable item, and many will be disposed to regard it as paramount. First, then, as to locality. My own advice is that one should never go to the same place twice. Variety, and as complete a change as possible, is the essence of a holiday—new scenes, new faces, new friends, and preferably a new language. But to those of limited means all else is limited, and "Hobson's choice" only is left to them. But even so, some regard should be had to the conditions.

Observe then that persons having the Sun or Moon well aspected in Pisces or the benefic planets, or a planet well aspected in that sign, should do well at Brighton, Worthing, and along the Sussex coast, about

the terminals of the L. B. & S. C. Railway. Those having malefic planets therein or the luminaries badly aspected therein, should avoid the county of Sussex. Kent is governed by Libra, and Dover, Ramsgate, Margate, Westgate, Folkestone, Sandgate, Hythe, etc., should be avoided by those who have that sign afflicted by the presence or evil aspects of malefic planets.

Hampshire offers many attractions to those who have benefic planets in Aquarius. Generally it should be the business of the holiday seeker to find a place governed by that sign in which there are benefic planets at his birth, or the luminaries well aspected at birth or by direction.

Wales is no good to those who have malefics in Gemini, nor Scotland to those whose sign Cancer is weighted with evil portents, nor Ireland for those under an afflicted Taurus. The point to be made for is that which offers the least complication or is most free from adverse influences. Then, having found the sign, you must next find a locality ruled by it, and in this there is plenty of choice.

Having found the place, let us now proceed to select a time. In this you must pay chief attention to the lunation, for it is useless to set out on a holiday under a lunation that afflicts any malefic planet in your horoscope. If the lunation in Cancer 4° is in evil aspect to planets in the 6th, 2nd, 4th, 1st, or 10th houses of the nativity, you should put off the holiday until August, when the lunation in Leo 2° will have converted squares into sextiles or trines. It does not matter that you may be under bad directions, I think that is the proper time to obscure yourself and get out of the press of men and things. A change of scene and interest will often avert an evil.

Next as to the all-important question of the weather. Here I confess there are disadvantages to be considered, for not by any amount of thought can we alter the weather

conditions. But where choice of time is allowed, it is often possible to select a bright patch, or at least, avoid a very black one.

The weather for July will develop heat at the opening of the month, with cooling winds about 4th to 8th, then some rain between the 8th and 11th; opening out after the 12th for a fine, bright spell until the 22nd. Local thunder will, however, be experienced about the 15th. On the 22nd very heavy storms abound with thunder and lightning. The air then clears and continues clear with warm, bright weather, developing heat as the month draws to a close. The 14th to 28th appears to be the best fortnight, with umbrellas out only on two days.

August shows great heat, with a tendency to thunder on the 4th or 5th, during the first 10 days. Hail storms with electrical discharges are in evidence on the 11th. Then much cooler with heavy clouds and chill nights about the 13th, then fine for the most part to the end of the month. This is a good holiday month with the exception of the second week.

There, I have done my best to put you alright for the holidays, and as I also have a little of the holiday fever on me at this moment my advice may be considered as impartial, and any brevity will doubtless be excused.

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Reports of Meetings.



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OBJECTS.

(a) The study of Astrology, Automatic Writing, Clairvoyance, Clairaudience, Colours, Crystal Gazing, Graphology, Hygiene, Hypnotism, Palmistry, Phrenology, Physiognomy, Psychometry, and other branches of Occultism.

(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held at 82, Central Beach, Blackpool, on Saturday the 3rd of June, 1911, at 3 p.m. Mrs. Tassell (Stoke-on-Trent) occupied the chair.

1. The minutes of the previous meeting were read and confirmed on the proposition of B. Costa (Fleetwood) and G. Ellerary (Blackpool) and signed by the presiding officer.
2. The Bank Book was presented and passed as correct.
3. The Seal of the Institute was ordered to be affixed to Certificates of Membership granted to the following:—
Miss Helen Stuart (Hastings), Palmist and Astrologer.
Mrs. Edith Williams-Griffin (St. Anne's-on-Sea), Palmist and Clairvoyant.
4. The Secretary was instructed to call meetings at such time and place as will best serve the interests of members, and to make arrangements to secure the publication of the proceedings of the Institute in a current magazine.

NOTICES.

Council Meetings are held on the first Saturday in each month at 3 p.m.

Candidates for Examinations may sit for the Preliminary, Intermediate or Final during the Monthly Council Meetings.

The Year Book of the Institute will be sent post free to persons interested.

dealing" of Albion and her propagation of just, equable, measures amongst restless, uncivilised countries, will be maintained.

In the interior the strong position of Mars would point out that before many years or months are over compulsory military service will be an accomplished fact, this much to the strengthening of her position in the European Concert.

Neptune, the "God of the Waters," strongly placed in the zenith, symbolising the trident of Albion, tells us that British supremacy over the Oceans, shall, as heretofore, reign unabated and undisputed, swaying with a liberal hand the sceptre of Peace and Reconciliation

It will not be quite the same with her Colonies, for there appears in the none too distant horizon, causes of friction and complications. Troubles will arise through their seeking autonomy or liberating themselves from bonds and obligations towards the Mother Country. Ireland and India during King George's reign will be the principal "thorns in the flesh," calling for all the possible tact and diplomacy the Government can display.

The social-democratic question will make giant strides of progress, but not enough to cause modifications of importance in national affairs.

London, out of all the towns in the Kingdom, will benefit mostly from an ever-increasing commerce and modern facilities of communication. Important improvements or renovations affecting the navigating trade will again restore the harbour of London to its much disputed prosperity.

The planets regret to say that the Unionist party will stand no chance of taking the reins as long as the sign "Cancer" will occupy the meridian.

For Cancer rules Scotland, which well symbolises the astuteness, level headedness, and determination of our Scotch statesmen.

To sum up, this horoscope shows that the rumours freely circulated some time after the death of our late Monarch, who repeated the words of Louis XV., "Après moi le deluge," will not be justified during the present reign of King George, fifth of that name.

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	0	5	0
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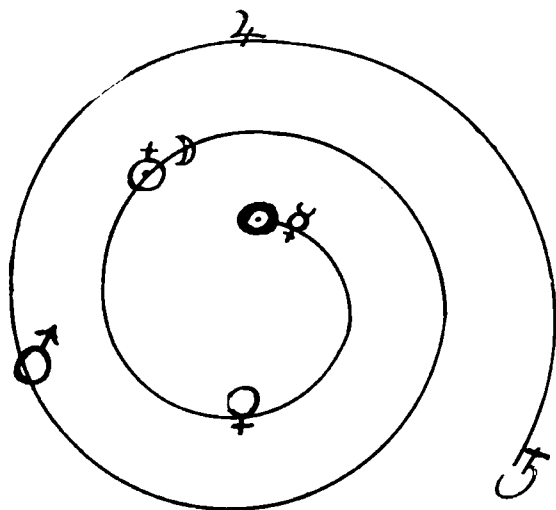
By DR. M. DUZ.

DYNAMISM IN NATURE.

NOSCE TE IPSUM told the sages. Indeed, for discovering the real meaning of life and its essential being, our researches would be fruitless if we did not try to discover it in ourselves; and that must be so, because living matter does not indulge in analysis. Notwithstanding, life is certainly the effect of the action of a cause coming out of a living power, as nothing can grow of nothing. And as so it must be an attribute of force and movement governing all the Universe, the matter and what we mean by it being but a propriety of them. So all links in nature come out of the same evolving principle, all join together, and when the ovum becomes a man and the semen a flower, the laws which preside at these transmutations are always the same.

It is often spoken of as the soul of the world. This soul does not pertain to the sole earth, but to the whole Universe of which our planet partakes. It is this universal soul which links the heavenly bodies constituting the macrocosm, to the supreme being of the earth, the man constituting the microcosm, and gives its potential of vitality to the cell. In fact, the Sun occupying the centre of the planetary system, and the nucleus, the middle of the cell, constitute but the members of some algebraical equation, where the x gives way to the same positive quantity, the life.

Here is a scheme:—



What are we observing here? That Mercury (innervation) gravitating at 16° to 20° around the Sun (88 days), excites the central Sun (nucleus ovum) to whom Venus (protoplasm, amniotic waters) following next (revolution 225 days) supplies the

water element (cellular proliferation). Hence the entering into play of the earth (vegetative life, revolution 365 days). Here the Moon (mycrozyma) gravitating around the earth in 28 days and around the Sun in 354 days, entertains the fermentation process (nutrition) and the rhythmical action, which are the universal properties of the matter. That is the cosmo-cellular physiology.

Now, should a functional trouble come in (astral conflagration, consequently humoral conflagration) a pathological state is the result, and may be either single or complex. If it comes out through Mars, it would be by alteration of hepatic functions and give way to acute and sthenic diseases; if it comes out through Jupiter, then it would be by alteration of pulmonary and hepatic hematoses and give way to sub-acute depressing diseases; and if it is through Saturn it would be through splenic functions and give way to chronic and asthenic diseases. That is to say, to those which are tedious and defy the therapeutical resources.

On the other hand, Mr. S. Mennier is his "Harmonies de l'évolution terrestre": "The notion of the continuity of the geological phenomena and their persistency at our times in always the same way, is completed by the discovery in the Earth's structure of true anatomical apparatus, which brings us to the part's vitalistic intuitions, and to the constitution of a majestic and intensive state of life, to which the earthly mass obeys, resembling in a troubling manner a gigantic organism."

Indeed, compared to the Earth's structure, the human organism presents striking analogies. Thus the predominance of liquids on the solids. The inner perpetual movement keeping up the circulatory activity of the vital fluids.

The duplicity of these fluids are: 1st, the sea water, rich in vitality, and the arterial blood; 2nd, the river water, the terrestrial water, poor of vitality, and the venous blood; the inner heat, the dew and the sweat; the rocks and the osseous frame.

Besides, either of our functions has its type, its identity in the intrinsical conformation of the earth; and here and there life and death are operating in the same manner, i.e., through hot and cold, the inner cooling of the earth being the way by which it would extinguish in a x period of time.

And what about the mineral kingdom? Is it not the first component of all nature's works? And as so, living matter? That is the reason why the alchemists spoke always of the fermentation (nutrition) of metals; but this process is as unseen and mysterious as that of the transmutation of the cell or ovum, and both escape our investigations, as does the essence of life. Notwithstanding, it is so, and the elixir of life, i.e., the philosopher's stone, depends on it. Belonging to the great whole, holding of the same, constituting the fundamental elements of the organic and inorganic matters, the

minerals, classified, according to the Mendeleeff's law, in seven (ancient number of planets), or nine (modern division of planets), should rule all the therapeutical matters. Yet it is not through their chemical properties, but through their psychical, vitalistic, dynamic virtues, of which partakes any one of the substances belonging to the three kingdoms, that we consider the minerals. Have not the seven traditional planetary metals the following peculiar psychical characteristics? Mars, iron, choleric; Sun, gold, personal; Moon, silver, timorous; Venus, copper, mutable; Mercury, mercury, agitated; Jupiter, tin, tempered; Saturn, lead, melancholic.

Moreover, are not colours a propriety of living metals? Can we be indifferent to their influence on mind? Is not the red exciting; the blue soothing; the orange and the violet stimulating; the yellow stimulating and loosening; the green calming and quieting?

It is evident that the seven colours of the spectrums ought to be also those of the seven planets. Still the astrological colours differ from them. Nevertheless: Red seems to be Mars's colour; orange the Sun's colour; yellow the Moon's colour; blue Venus's colour; green Mercury's colour; indigo Jupiter's colour; and violet Saturn's colour.

Indeed, we observe: (1) that the red ♂ and the violet ♀ are antagonistic, and so they must be; (2) that the red ♂ and the green ♀ form the orange, i.e., the Sun's colour; (3) that the red ♂ and the blue ♀ give way to the purple, the Kabbala's colour for Jupiter; (4) that the yellow ♀ and the blue ♀ form the green, Mercury's colour, and the symbol of this latter is but ♀ surmounted of the ♀, i.e., ♀; (5) that the typical colours are the red ♂; the yellow ♀; the blue ♀.

Pursuing further this study, we find that as matter is a propriety of nature's forces as well as the organic lesions, growths, tumours, etc., are the humoral manifestations of the body's direct psychical forces, or of indirect astro-meteoric, atmospheric dynamic action on the humours. This explains the influence on the organism of colours, minerals and all medicinal substances.

Again, the beautiful blue of the turquoise, for instance, and the handsome green of the emerald, are not simply blue and green colours, but one of the several shades of these colours, and ought to differ intrinsically from other blue and green tints. That is the reason why one substance is often insufficient for curing a disease, and albeit may notice a "group"; it should be of the same potentiality as the disease, for being a true curative agent, so much the more frequently a disease is a combination of several dynamic causes, and as so, it calls for several remedies of the same "group" or others. Thus a malady, being a dynamic one, the remedy or remedies called for must be also dynamic, and of the "groups" characterising the disease: "Like cures like."

A word now on the oceanic water treatment (Quinton's isoteric plasma). Is then the kitchen's salt the only active agent? Certainly not. If it was so, the physiological salt solution would be more active and energetic than the oceanic. It is obvious

that in this latter there are some elements which are missing in the physiological serum, and these elements are, besides its salt component, constituted of the dynamism of the incorporated organic beings (diluted), the catalysis of the minerals abounding in the interference of the stellar rays upon the water's masses, and the swinging of the ocean continually brewing up the whole matter (succussion). Necessarily, the virtues of the isoteric plasma will alter and vary according to the potentiality of the seasons, the day's hours, the reigning winds, and the cosmic periodic electro magnetic undercurrents and radio-activity.

Nevertheless, generated out of nature's great alchemical retort as it is, it may do wonders if picked up at a propitious time, and applied to the sick.

So these are Universe's guiding processes: dynamisation and similarity.

Hearts Stuck with Pins.

Mr. Henry Allin, writing recently to the *Taunton Herald*, says:—"A gentleman friend of mine residing in this district surprised me by saying that he firmly believes in the efficiency of this operation, the reason for his belief being as follows: Forty-five years ago in Devonshire, a farmer, whom I knew well, had lost a lot of stock, and thought he was overlooked. One day after these losses he fetched his herd, and, when he was driving them home, most unaccountably a heifer dropped, and he immediately cut her throat. He took out her heart, and a day or two after, stuck it full of pins. Then when all doors and windows had been securely fastened, the heart was thrust into the glowing fire on the hearth. Soon afterwards a person came, halloaed ("hollowed" as they say) and screamed to the house. The person then went from there, but returned, and being refused admission, the farmer once more spoke to her (for the "overlooker" was a woman), and then she went away. So the burning of the pin-stuck heart brought the culprit to the house, and after this no more beasts died in any unaccountable manner."

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Birthday Influences during July.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. SATURDAY. (Ruled by Saturn). ♃ in ♎, * ♀, Δ ♄. A favourable year, changes, improvement in affairs and promotion, some little disappointments. A child born on this day will be steady, trustworthy, of good judgment, and generally fortunate.

2. SUNDAY. (Ruled by Sol). ♃ in ♎, Δ ♄. An unsettled year, danger of changes of an unfavourable nature, much worry and unsettlement. A child born on this day will be hasty and rash, revengeful, but original and inventive. Will not be very successful in life.

3. MONDAY. (Ruled by Luna). ♃ in ♎, □ ☉, □ ☿. An evil year, losses, indisposition, troubles through letters and much worry and annoyance. A child born on this day will be unlucky in employment, hasty and sarcastic, and most unfortunate in life.

4. TUESDAY. (Ruled by Mars). ♃ in ♎, □ ♀, □ ♀, 8 ♄, * ♀. A very evil year, danger of accidents, treachery, disputes and quarrels, unpleasant changes, and much worry. Friends will help. A child born on this day will be clever and intelligent, but rash, hasty, revengeful and treacherous, will have severe troubles in life, and be generally unfortunate.

5. WEDNESDAY. (Ruled by Mercury). ♃ in ♎, 6 ♄. A successful year, social and financial gain, improvement in position, but slight danger of indisposition. A child born on this day will be benevolent, popular and respected, but will suffer from weak health and many drawbacks.

6. THURSDAY. (Ruled by Jupiter). ♃ in ♎, Δ ☉, ♀ 8 ♄. A successful year, improvement in position, benefits in employ, changes, but danger of indisposition or bereavement. A child born on this day will be clever, intelligent, active and popular, but health will often be a drawback, and many hindrances will have to be met and overcome.

7. FRIDAY. (Ruled by Venus). ♃ in ♎, * ♀, □ ♀. A variable and unsettled year, changes and annoyances, little benefits and slight worries, disappointments and rebuffs. A child born on this day will be hasty and erratic, clever and original, somewhat popular, but should always remain in employ and be very careful in dealings with the other sex.

8. SATURDAY. (Ruled by Saturn). ♃ in ♎, □ ♄, 8 ♄. An unsettled year, some changes and alterations in affairs, but danger of accidents and disputes. A child born on this day will be clever and intelligent, but erratic, abrupt and quarrelsome.

9. SUNDAY. (Ruled by Sol). ♃ in ♎, Δ ♄. As active and successful year with changes and benefit, in work. A child born on this day will be active energetic and enterprising, but inclined to be extravagant.

10. MONDAY. (Ruled by Luna). ♃ in ♎, * ♄, Δ ♄. A successful year, financial and social gains, many benefits and happiness. A child born on this day will be artistic, popular, benevolent and very successful in life.

11. TUESDAY. (Ruled by Mars). ♃ in ♎, 8 ☉, ♀ Δ ♄. A variable year, benefits in employ and through elders, but danger of indisposition, disappointments and treachery. A child born on this day will be sharp-tempered, sarcastic, but steady and trustworthy, will gain in employ, but should not undertake work on own responsibility.

12. WEDNESDAY. (Ruled by Mercury). ♃ in ♎, 6 ♄, □ ♄, □ ♄, 8 ♄. An evil year, losses, danger of disputes, accidents and unfavourable changes, financial losses and litigation. A child born on this day will be erratic, hasty, rash, of bad judgment, often involved in serious disputes, and will have a stormy career in life.

13. THURSDAY. (Ruled by Jupiter). ♃ in ♎, □ ♄. An unsettled year, benefits in employ, but many ups and downs and changes in affairs, danger of ill health and bereavement. A child born on this day will be hasty, erratic and impressionable, of good intellect, but will have many hindrances to cope with in life.

14. FRIDAY. (Ruled by Venus). ♃ in ♎, * ♄. An unsettled year, danger of plots and treachery, but much activity, changes and success in work. A child born on this day will be wayward and impressionable, erratic, unreliable, but active and energetic, will not be successful in life.

15. SATURDAY. (Ruled by Saturn). ♃ in ♎, Δ ♄, 8 ♄. An evil year, disappointments, trouble through letters and papers, indisposition and bereavement, some gain financially and through friends. Generally despondent and diffident.

16. SUNDAY. (Ruled by Sol). ♃ in ♎, Δ ☉, ♀ * ♄. A changeable year, benefits in employ, danger of accidents and disputes, some journeys, but many annoyances and worries. A child born on this day will be artistic, refined, trustworthy and steady, impressionable and popular, should guard against disputes and litigation, or will have much misfortune.

17. MONDAY. (Ruled by Luna). ♃ in ♎, * ♄. A changeable year, benefits in employ, and some journeys. A child born on this day will be original and inventive, and fairly successful in life.

18. TUESDAY. (Ruled by Mars). ♃ in ♎, □ ♄. An unsettled year, losses, indisposition, disappoint-

ments, and many worries. A child born on this day will be clever and intelligent, but hasty, impressionable and erratic, will be very unsettled in life.

19. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ☉, ☿, ♀ ♄. A very evil year, danger of indisposition, accidents, bereavement, disputes and law. A year of disasters. A child born on this day will be hasty, passionate, revengeful and independent, will have a life of troubles and vicissitudes, and will come to an untimely end.

20. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♀ ♃, ♀ ♄, ☉ ♄. An unsettled year, danger of illness and bereavement, but some benefits through friends and favourable changes. A child born on this day will be clever and intelligent, but sarcastic and irritable, health and environment will cause many hindrances in life.

21. FRIDAY. (Ruled by Venus). ♀ in ♈, ♀ ♀, ♀ ♄. A variable year, unpleasant changes, but journeys and travel, developments in affairs and unexpected benefits. A child born on this day will be erratic, independent and abrupt, will have many ups and downs in life, and will travel considerably.

22. SATURDAY. (Ruled by Saturn). ♀ in ♈, ♀ ♄, ♀ ♄. Another unsettled year, disappointments and many annoyances, some changes and benefits in employ. A child born on this day will be independent and abrupt, careless and untidy, but clever and intelligent, will not be very successful in life.

23. SUNDAY. (Ruled by Sol). ♀ in ♈, ♀ ♄. An evil year, danger of litigation, heavy financial losses, many worries and annoyances. A child born on this day will be hasty, extravagant, more a spend-thrift than a miser, and generally very unfortunate in life.

24. MONDAY. (Ruled by Luna). ♀ in ♈, ♀ ♄, ♀ ♄. An active and successful year, changes, benefits in employ, social and financial gain, good for marriage or engagement. A child born on this day will be active, enterprising artistic, trustworthy, and generally successful in life.

25. TUESDAY. (Ruled by Mars). ♀ in ♈, ♀ ♄, ♀ ♄. An evil year, many worries and annoyances, and unfavourable changes. A child born on this day will be erratic, wayward and unsettled, and will be very unsuccessful in life.

26. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ☉ ♄, ☉ ♄. Another evil year, danger of litigation and heavy financial losses. A child born on this day will be hasty and extravagant, often involved in serious disputes and litigation.

27. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♀ ♄, ♀ ♄. Danger of indisposition and bereavement is shown during the coming year, some changes and benefits in employ. A child born on this day will be clever and intelligent, but will have many drawbacks in life and will not be successful.

28. FRIDAY. (Ruled by Venus). ♀ in ♈, ♀ ♄, ♀ ♄. A successful year, with financial gains, changes and developments in business. A child

born on this day will be clever, intelligent, active and energetic, inclined to be rash and hasty, but not very fortunate in life.

29. SATURDAY. (Ruled by Saturn). ♀ in ♈, ♀ ♄, ♀ ♄. A variable and changeable year, many little benefits, but also worries and annoyances, gain through elders and some changes. A child born on this day will be steady and trustworthy, original and inventive, with good capabilities, but will not be very successful in life.

30. SUNDAY. (Ruled by Sol). ♀ in ♈, ♀ ♄. An evil year for financial matters, but some benefits in employ, and success in dealings with the opposite sex. A child born on this day will be popular and artistic, but extravagant and wasteful, and will not be prosperous in life.

31. MONDAY. (Ruled by Luna). ♀ in ♈, ♀ ♄. A quiet year, some danger of treachery. A child born on this day will be unreliable, and will have a more or less quiet life.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—In your "Editorial Notes" of last month you question the naturalness of the system of planetary days and hours set forth by me. You say my month of 30 days is a purely artificial one. Since when, I wonder, have the 30 days of the Moon become artificial? And again I would ask, since when has the division of the artificial year into subdivisions of 7 days laid claims upon nature?

As to the days ruled by the Sun and Moon repeating themselves after the 20th and 30th of the month: the *luminaries* as the givers of life, and centres of planetary action, should most certainly rule over more days in any calendar than the *planets*.

Lastly, you remark that Sunday, February 20th, 1910, cannot be ruled by Mars, seeing that it is a *Sun-day*. Why is it called a *Sun-day*? Simply because the ancients of Rome chose to worship the Sun on that day, and not because the Sun has any particular effect on that day.

I cannot under any circumstances consent to mix my system with the modern calendar, as the latter has no natural foundation at all.

I am preparing another article on Planetary Hours for the August issue, which you will, of course, be at liberty to accept or decline, as you think fit.

I am sure all readers of THE MESSENGER will be glad to hear you say something about Planetary Hours, and your articles on this subject will be looked forward to with pleasure by

Yours faithfully,

20, Barnard Hill,
Muswell Hill, London, N.

June 8th, 1911.

CECIL SHERBURN.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Mr. Sherburn, in the March issue of your MESSENGER, states: "(Planetary hours). . . . Thus if the planet ruling the 6th hour on February 20th, 1910, was required, the Moon was 10 days old, and therefore the above day was ruled by Mars, and being in the second week the "negative" sign ♄ would rule the first hour."

I think, however, ♄ is a positive sign, and suppose, therefore, Mr. Sherburn is wrong. Besides, in the June issue in his division of Mars in the 3rd month, he omits the 56-60 minutes division of the first hour, and begins also with the negative sign ♄, instead of the positive sign ♄. I think, therefore, the first 4 minutes of the second hour ought to begin (having omitted the last 4 minutes of the first hour) with ♄, whilst all his note being wrong, he having begun with a negative instead of a positive sign.

A kind reply, if I am wrong, would much oblige.

Yours faithfully,
ERNEST KLOSS.

[We consider our correspondent is quite correct in his contention, and as Aries is a positive sign, Mr. Sherburn's conclusions must be wrong. Moreover, our contributor forgets that the Moon's period is not 30 days, but 29½, and that in the course of a year he loses six days, which must necessarily upset the entire theory.—EDITOR.]

What's in a Name?

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—In the current number of OLD MOORE'S MONTHLY MESSENGER I notice in "Numerary's" article, foot of page 168, either a misprint or an error. He gives Saturday, April 15th, ☉ 26 ♄, whereas, on that date, the ☉ is 24° 23' 56" as given in Raphael's Ephemeris. This requires correcting, or the sceptic will say numbers are made to fit the events.

I notice, too, he uses the "Modern Method" of numbering the alphabet, as given in "Numbers: Their Magic and Mystery," by Kozminsky. For myself I prefer the Hebrew method.

Truly yours,
ROLANDUS.

[“Rolandus” is quite correct, the Sun was not in Aries 26 on April 15th, nor in Aries 13 on April 1st.—EDITOR.]

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Daily Guide for Business and Pleasure

JULY, 1911.

1	15	♄	42	Deal with elders and attend to correspondence.
2	28	♄	56	Travel in the midday.
3	11	♄	44	An evil day; avoid superiors and elders.
4	24	♄	10	Another evil day. Avoid travel and disputes.
5	6	♄	20	A good day for marriage and courtship, visiting friends.
6	18	♄	19	Attend to correspondence, but safeguard health. Visit friends p.m.
7	0	♄	11	A variable and unsettled day; do nothing important.
8	12	♄	0	Act discreetly, and be careful in regard to the morals.
9	23	♄	49	Sunday. Travel and visit friends. Avoid disputes.
10	5	♄	42	Commence new undertakings and push affairs in the a.m.
11	17	♄	39	Attend to important matters in the a.m. Avoid superiors about 1 p.m.
12	29	♄	43	A very evil and dangerous day, do nothing important.
13	11	♄	55	Another evil day; attend only to ordinary duties.
14	24	♄	16	A variable day, do nothing. Travel late in the p.m.
15	6	♄	46	An unsettled day; do nothing important, and avoid females.
16	19	♄	29	Sunday. A day for contemplation. Avoid disputes.
17	2	♄	25	A quiet day. Attend to ordinary duties.
18	15	♄	37	An unsettled day. Correspondence will require attention.
19	29	♄	7	A most evil and dangerous day for all things.
20	12	♄	58	The influences on this day are most conflicting; do nothing important. Unfavourable influences make this day one in which actions should be tempered with discretion.
21	27	♄	11	Avoid females in the afternoon. Attend to correspondence in p.m.
22	11	♄	45	Sunday. A day for the contemplation of economy and tolerance.
23	26	♄	35	Deal with superiors, ask favours, push business and seek work.
24	11	♄	36	Guard against treachery and avoid travel and journeys.
25	26	♄	38	Avoid disputes and accidents, and keep quiet.
26	11	♄	32	Attend to correspondence in a.m. Safeguard health in p.m.
27	26	♄	9	Travel, change and push business.
28	10	♄	22	A variable and unsettled day; do nothing important.
29	24	♄	7	Sunday. Visit friends.
30	7	♄	24	Avoid treachery.
31	20	♄	15	

OLD MOORE'S Monthly Messenger

A forecast of the World's fate and fortune.

No. 11. Vol. IV.]

AUGUST, 1911.

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Old Moore's Monthly Outlook.

The New Moon.

The lunation of the 25th July takes place at twelve minutes past eleven in the evening, the luminaries being on the cusp of the seventh house in square to Mars and Jupiter, Mercury is also in the seventh house in square to Saturn. Venus is in Virgo in the same division in trine with Saturn. These influences point to grave danger of international complications and war, and probably arising in connection with France and Morocco. Diplomatic blunders are likely, but peace may be preserved, but it will be very difficult. A financial panic is not unlikely, and exchequer receipts will show great losses, and expenses will run very high. Terrible railway accidents are shown, and in all probability a railway strike. Railway stock will have a big drop. Theatres and music halls will suffer, and children and educational matters also. There seems some indication of a disaster in connection with a children's treat. Jupiter, ruler of the tenth and eleventh and heavily afflicted, is evil for the Government and Royalty, and a serious crisis is shown. Parliamentary affairs will be embittered, religious and financial matters causing serious troubles.

United States.

At Washington, Venus is on the meridian, denoting some festivities or marriages. Mercury, ruler of the seventh, afflicted by Saturn, denotes disputes with other powers. Sudden losses on the exchequer are shown and many sudden deaths, suicides, etc. Cases of cruelty to women and children are shown. A shipping strike is not unlikely. At San Francisco, Jupiter is rising, opposed to Mars, and the luminaries are in the tenth, denoting serious troubles in the city. A fire is threatened, bank failures, and financial panics.

China and Japan.

At Pekin, Cancer and Neptune are rising, pointing to disturbances in the country, and with Mars opposed to Jupiter, religious riots are shown. At Tokio, the luminaries are rising, with Mars in the tenth and Jupiter in the fourth, a warning against war. The Mikado will be in danger. Serious earthquakes are threatened.

India.

At Calcutta, Mars and Saturn will be in the twelfth house, an indication of outrages and murders. Railway accidents are shown.

Europe.

At Petersburg, Mars and Saturn are rising, Jupiter setting, opposed to the former, all indications of international complications. At Berlin, the indications are very similar to those for this country.

Special Predictions.

Saturn is on the lower meridian in 20 W. longitude, in the vicinity of the Canaries, Madeira. Storms and seismic troubles are threatened in those parts. Mars is on the nadir in the vicinity of the Azores, where similar troubles may be expected. Persia will suffer from this lunation for Mars rises in opposition to Jupiter. Much bloodshed is threatened in that country, also in Central Asia. Morocco, Ireland and Persia, will have a very serious time. France, Italy and all places under Leo, are also liable to serious troubles. This lunation seems to threaten almost all the civilised world in some shape or other.

Editorial Notes.

THE subject of planetary hours has attracted some considerable attention, but judging from the letters received the general opinion is that Mr Sherburn's theory, though worthy of consideration, is based on a wrong foundation. His letter in last month's issue proves this very clearly. He states, "Since when, I wonder, have the 30 days of the Moon become artificial? . . . when has the division of the artificial year into sub-divisions of seven days laid claim upon nature?" The answers are that there never has existed any 30 days period of the Moon, and such period is purely one of his own make, and therefore artificial. The Hebrew and Mohammedan calendars, which are based on lunar motion, have 354 days, six months of 30 days and six months of 29 days. The seven-day period is the oldest known division of time, and is not only natural, but an astronomical and astrological division.

We can take the opportunity of correcting the common error that Sunday was so-called because the ancients of Rome chose to worship the Sun on that day. The origin of Sun worship is hundreds of years older than the Romans, for it is beyond dispute that the Pagan nations held the first day of the week in high honour, out of respect to the Sun. In addition to this, the astrology of the Hindus is the same in principle as that of the ancient Egyptians, and the characters and days of the week attributed to the various planets are the same as with the ancient Hebrews. Hence, it will be clearly seen, that the septenary period and the planetary days are two of the most ancient canons of astrological science.

Again, the Hebrew words signifying the first seven numbers are formed of one syllable signifying a star, and of one or more others that imply the character of the star. ATCHED, one, is derived from the words ASH, *fire*, and SHED, *to pour forth*, a characteristic of the Sun, whose rule was over IAUM, ATCHED, "day one."

We have received several letters expressing strong disapproval of the Coronation Horoscope. One correspondent writes: "A more terribly evil day and moment could not have been selected. His own and his country's ruling sign and planet in the descendant, Neptune in the tenth, Uranus in fourth, ♂ 8 4, ♂ 6, and six planets declining." Moreover, the figure is cast for a purely fictitious time, the actual moment of crowning being 0.34 p.m. The R.A.M.C. at this time is 6.21.41, and ♂ 5.39 is ascending. It is an interesting fact that the figures for the Sun's entry into Cancer, and that of the new Moon succeeding it are almost identical with that of the coronation. The position of Mars in the seventh, in \square to ♂ in the tenth, in all three figures, is an aspect of ominous portent.

We insert this month a peculiar delineation of a horoscope. It is judged according to a very ancient method, of which we shall hear more in a future issue.

Astronomical Phenomena

FOR AUGUST, 1911.

Daily Guide for Business and Pleasure

AUGUST, 1911.

Moon's Phases.

First Quarter,	1st	...	11h. 29m. aft.
Full Moon,	10th	...	2h. 55m. morn.
Last Quarter,	17th	...	0h. 11m. aft.
New Moon,	24th	...	4h. 14m. morn.
Last Quarter,	31st	...	4h. 21m. aft.

Planetary Positions.

- ☉. The SUN is in Leo, enters Virgo on 24th at 7.13 a.m.
- ☿. MERCURY is an evening star in Virgo all the month. Stationary on 27th.
- ♀. VENUS is an evening star in Virgo all the month. Stationary on 25th. A very brilliant object just to S. of W.
- ♂. MARS is a morning star in Taurus; in ♈ at 11.51 p.m. on 16th, only 20' apart. The Moon is close to these planets at the time.
- ♃. JUPITER is an evening star all the month.
- ♄. SATURN is a morning star in Taurus all the month.
- ♅. URANUS is in Capricorn all the month.
- ♆. NEPTUNE is in Cancer.

The Weather.

The weather for August will be marked by extreme heat during the first part, with violent thunderstorms from the 9th to the 14th; heavy rains and hailstorms during the same period. A change is shown 15th, rather dull, unsettled, stormy again 16th to 17th. Variable weather is then shown for some days, but the end of the month promises to be fine and more settled.

1	2 m 43	Deal with correspondence and ask favours. Avoid disputes p.m.
2	14 53	A very evil day for all purposes generally.
3	26 52	Travel and visit friends. Avoid disputes.
4	8 † 43	Sign no papers a.m. Ask favours and seek work p.m.
5	20 33	Avoid pleasure and the opposite sex.
6	2 ♄ 24	Sunday. Visit friends in the evening.
7	14 21	Travel, change, commence new work, deal with elders.
8	26 26	An evil day for all purposes; act with discretion.
9	8 ≈ 41	An extremely evil day. Avoid disputes and accidents.
10	21 6	Act discreetly in all things. Do nothing important.
11	3 ♄ 42	Avoid superiors, safeguard health; visit friends p.m.
12	16 29	A variable and changeable day. Do nothing important.
13	29 27	Sunday. A very evil day. Study, read, and attend to letters.
14	12 ♃ 36	Travel and visit friends. Avoid disputes.
15	25 58	Act discreetly in all things. Do nothing of any importance.
16	9 ♄ 33	A very evil and unfortunate day. Attend to ordinary duties.
17	23 22	Very evil for all things a.m. Travel and visit friends p.m.
18	7 ♄ 26	A quiet and unimportant day.
19	21 45	Act discreetly, and do nothing important.
20	6 ♄ 15	Sunday. Visit friends, but avoid disputes.
21	20 54	Travel, change, commence new work, deal with elders.
22	5 ♄ 34	An unsettled day. Be careful in financial matters.
23	20 9	A very evil day for all purposes.
24	4 ♄ 30	Visit friends and attend to important matters p.m.
25	18 33	Travel, visit friends, seek work and push business.
26	2 ≈ 12	Travel, court and marry, and attend to correspondence.
27	15 27	Sunday. Visit friends. Avoid disputes.
28	25 17	Deal with superiors and ask favours.
29	10 m 47	Travel and deal with important matters a.m. Avoid disputes p.m.
30	22 59	Travel, change and attend to business between 10 a.m. and 6 p.m.
31	4 † 59	An unsettled day.

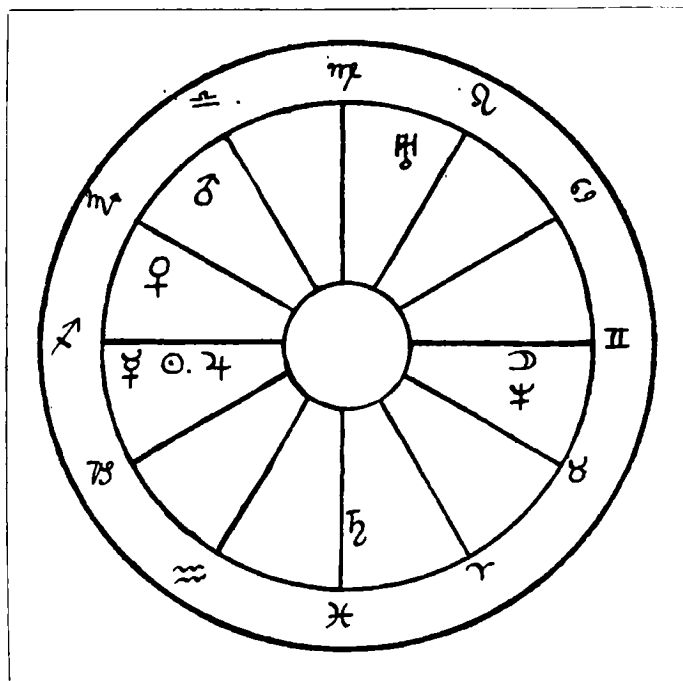
Delineation of a Horoscope by an Ancient Method.*

AT the time of birth of the native the sign Sagittarius ascended, with the Sun, Mercury and Jupiter located therein. Saturn held the fourth sign from the rising sign, and the Moon and Neptune the sixth. These planets were below the horizon. Uranus was placed in the ninth division, and Mars and Venus in the eleventh and twelfth respectively. These planets were above the horizon. There is a strange and remarkable history written in the ascending sign of this horoscope. A three-fold power is placed within it which dominates the greater part of the native's life—the power of prophecy, devotion and rulership. In other words the ascending sign and the rising planets presignify the three great types; the Prophet, Priest and King. Mercury as the prophet, Jupiter as the Priest, and the Sun as the King. The three planets are in sextile to Mars, trine to Uranus, but square to Saturn, the latter being the great stumbling block to the native's progress. There is a great amount of vitality and stored-up energy, hopefulness and an undaunted spirit. The prophetic instinct is strongly marked, while intuition, courage of convictions,

loyalty and independence, are natural traits to the Sagittarian character. But the soul is bound. The square of Saturn to the rising planets denotes limitations, hindrances, and the adverse attitude of others towards him, a tendency for heavy restrictions to be placed upon him, cramping his methods and preventing a full and proper expression of the Sagittarian individuality and mentality. The chains which bind the soul will have to

be broken ere the destiny of the native can be realised, and the upward progress begun.

Second House. The sign Capricorn governs the second house. Industry and plodding perseverance are the only means by which wealth will come. Ambition and organising skill, with both economy and thrift where money is concerned are indicated, but no abundance of



wealth is shown until the soul has broken away from the chains of the early environment and the working out of its liberation begun. It will be a hard struggle, but if the destiny of the native is to be realised the chains of self must be broken, or there will be but little financial success, and the end may be worse than the beginning.

Third House. The entrance to the third house is a magic square, comprising twelve

* See paragraph in Editorial Notes.

jewels, of the seven colours of the rainbow. Each jewel is triangular in shape, and the whole when fitted together form an astrological chart, in the centre of which is inscribed a curious symbol. It is the index of a mind, deep, powerful and subtle, a mind capable of understanding astrology and metaphysical studies, and of penetrating beyond the barrier which divides this plane of being from the higher planes. Kindness and justice are potent in the native's mentality, but there is a certain fixity and determination which brooks of no retrogression. The mind is quick to perceive the nature of those with whom it comes in contact, for no gloss or outward show can deceive it.

Fourth House. Situate in the fourth division of the heavens in square aspect to the rising planets but in trine to Venus, is the evil Saturn. This is the chain of self which binds the soul to the earth. The environment into which the native was born was too cold and restricting. The fiery life of the Sagittarian individuality has to free itself from the affliction of Saturn, the Karma of the past has to be worked, and not until then will the full force of the rising sign and the three planets rise upward and outward. The treading of the occult pathway will alone free the soul from this terrible bondage.

Fifth House. The fifth house is empty. Its ruler Mars is in the opposite division of the heavens. It denotes a strong desire nature, with force, energy and strong conserving power, but as Mars is well aspected the passions are under control.

Sixth House. In the sixth house are placed the Moon and Neptune. The soul's experience is through things psychic and by service. The personality becomes the servant of the higher self, and only through this is true progress made. This is a powerful personality, slow, practical, reserved and decisive. The ideals and aspirations of the life are made practical and durable, and a solid foundation made for the future.

Seventh House. The house is a blank. There is a mystery connected here which only the eye of a clairvoyant can describe.

Eighth House. There are no planets in

the eighth house. The sign Cancer rules it. The gate of death is merely the portal of home for the native. It will be but the passing from one stage to the next, the entrance to the portals of the morning.

Ninth House. The ninth house blazons forth with a wondrous light, too dazzling for the eye to look upon. The highest form of prophetic instinct is shown here; the higher or subjective mind is capable of wonderful achievements; it is at times inspired and is able to bring through from higher planes knowledge from hidden sources, but it is knowledge too wonderful to be imparted to the common herd.

The planet Uranus is placed in this house and throws a trine aspect to the planets in the rising sign. This will endow the native with most wonderful intuition and prophetic inspirations, will give control over his mental body, and enable him at will to gather a storehouse of knowledge by transcendental methods. The forces of life pouring through the first house are turned upward, and this power will enable the native to accomplish much that otherwise would be quite impossible.

Tenth House. The tenth house has no special vibration, ambition, fame, high position; all are valueless to the native. The sign Virgo governs this house. Here again we have *service* as the highest aim in life. The ruler of the tenth house, ♄, is placed in the first house, and this denotes the purpose of the life to be one of service.

Eleventh House. The planet Mars in the eleventh division shows strong desires and aspirations, with ability to accomplish them after much energy and activity. Some losses and disputes are shown through friendships, while acquaintances do not always behold the native with favour.

Twelfth House. The planet Venus is placed in the twelfth house in the sign Scorpio, by no means a favourable position, but one which denotes treachery through women, and this has already been experienced in the life. It is, however, a splendid position for occultism, and there are indications that at some period of the life the native will tread the occult pathway. The

possibilities of the wonderful first house can only be realised by leading the occult life.

There is one point in the horoscope which is of interest to those who believe in Re-incarnation. The Sun is placed between Mercury and Jupiter; intellect on one side, wisdom on the other. The former has al-

ready been mastered, but this life the Ego comes to gain wisdom. This life is the closing scene of a cycle of six lives, and the future incarnations depend on the power of the native to break the fatal square of Saturn to the rising planets, and to his progress along occult lines.

Clairvoyance: A Glimpse into Initiation.

By MONS. W. de KERLOR.

THIS is the last of the series of articles on this fascinating subject. I thought that it would be interesting to the readers of the MONTHLY MESSENGER to disclose to them one of the great secrets before closing our dissertation on the matter. We have it from Pythagoras and from many other sources of real initiation, that diet is the most secure way of maintaining one's psychic powers in a state of reliable efficiency. If the modern seer, the professional crystal gazer of the West End, could permeate himself with the importance of this statement, his clientèle would certainly increase on account of the accuracy and the clearness of his predictions. For the clairvoyant of the modern day must not forget that his mission is to enlighten, advise and guide to the best of his ability those who come to seek help through his spiritual powers. He must not, as too many of our confrères do, be content to accept a fee without caring whether the advice given comes from the highest spiritual region or from the lowest grades of astral sub-consciousness. I know of many cases where the clairvoyant uses strong stimulants, such as brandy, whisky, sherry, or such-like drugs, to induce a quicker state of mental activity, thinking that, in quickening the powers of thought, he will be able to "see" more profusely, more clearly.

Many clairvoyants, having neglected at first hand to acquire concentration, resort to these abuses so as to restore the acuteness of this important power. For, without concentration, it is impossible for the student of clairvoyance, or the professional, to follow truthfully the first glimpse of a vision. The tremendous mental effort becomes more or less automatic when taking drugs or alcohol, but the visions seen under the stimulus proceed from the lower astral plane, not from the spiritual. "Like attracts like" is a universal axiom; it may be said that the same holds good here. An alcoholised "Aura" will send off vibrations, atoms, or ions "polarised" to alcohol. It will contaminate and distort everything it comes in contact with. Therefore the worthlessness of the work or impressions of the "seer."

Practically the same will apply to the excessive eater, especially the "meat eater." A congested stomach or a congested liver will produce hallucinations which cannot belong to the psychic realm, as is easy to understand. Every student of psychology knows that any form of food extracted

from a killed animal, which is in turn submitted to the action of fire, becomes "devitalised." Whereas a diet composed mostly of fresh ripe fruits, having been vitalised by the Life-giving power of the Sun, will increase to no small degree the reservoirs of psychic magnetism. This stored magnetism will in turn be used by the superconscious self in the "Vision-creating" power. A great doctor and mystic has said "Man is what he eats." It can be said, too, that "Man 'sees' according to what he eats."

All the great mystics and initiates in the past millenia have all been limited to a strict fruitarian diet. When Hermes intended to go on a Transcendental journey, to unravel some occult secret from the Great Beyond, it is recorded that he went through a particular set of rules of fasting and dieting. Certain herbs and essences of flowers and the juice of fruits were administered until the great moment appointed for the experiment had arrived.

Thus it is that the best, the only rule that a clairvoyant must obey in the training of the grandest of all psychic faculty, "Clairvoyance," is to partake of a diet where only the foods of Divine Nature, vitalised by the cosmic forces of the Universe, enter. In so doing his higher self, freed from the carnal, beastly bonds of animalism, will be enabled, at the call of his superconscious will, to closely commune with the higher regions of the spirit, and thus trace as well as is possible for a mortal to do, the obstacles, the limitations, and chances of success that form the sum total of a human being's life.



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A Sketch of Astrology and Astro-Therapeutics.

By DR. M. DUZ.

IN this article I will try to explain my plan in applying astrology to medical matters. I think it would be more accurate to divide astrological data into two parts: the one scientific and the other esoteric. The scientific one will only be applied to the Sun and Moon, and the esoteric will be an adaptation to a map of the cosmogonical traditions. Here are my reasons: The Sun and the Moon are the only heavenly bodies whose action on the earth is sure and certain. The planets can possibly alter the potentiality of earthly matters, but they do it through the Sun and Moon, giving rise to the solar spots which are playing a great role in the production of electrical phenomena on the earth, consequently on the human body, considered as a galvanic pile. On the other hand, it is obvious that cosmogonical data are founded upon the knowledge—albeit they escape our actual understanding—of certain of nature's fundamental laws, of which our forefathers were aware. So that we shall take advantage of them apart, *i.e.*, indirectly.

Mr. X is born on the 26th February, 1865, 7 p.m. at W. At this date the Sun occupies the 9th degree of ♈, and the Moon the 22nd degree of ♈, both in the 1st house of ♈ (fixed zodiac). I always direct the Sun from this house, as this latter notices the beginning of all nature's things. It is the east, it is the spring, it is the outburst of life.

Besides, certain points of the fixed zodiac are noted as sensitive points of the Moon's action. These points are: the 13th and 26th degrees of the cardinal signs, the 9th and 21st degrees of the fixed signs, the 4th and 17th degrees of the common signs. Mr. X's Moon occupies the 22nd degree of Aries (fixed zodiac), and so acquires a preponderance of action in his map.

As to the heavenly bodies which I class as exponents of the houses of the fixed zodiac, they form the seven notes of a key-board of twelve keys and vibrate in accordance with the intonation resulting from each nativity. The houses principally interesting the medical matters are: The 1st, the 6th, the 7th, the 8th, the 10th, and the 12th; among them, above all: the 6th, the 7th, the 8th, the 10th, and the 12th.

So the pathological planets (esoteric) are: ♃—6th; ♃—7th; and ♃—8th. And the physiological: ☉—2nd and 9th; ♀—3rd and 10th; ♄—4th and 11th; ♅—5th and 12th.

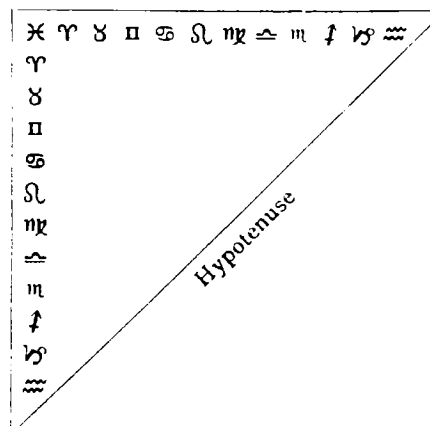
The first house has no fixed planetary exponent, the ruler or rulers of each nativity supplying such, and so animating the zodiac.

Let me continue with Mr. X's map. ♃ is the ruler of ♈, his solar sign of nativity; that is to say, ♃ will vibrate Mr. X's vital key-board. On the other hand, the Moon occupying the 22nd degree of this same sign denounces the modalities to which is subdued ♃'s action in Mr. X's map and the Moon is there new.

Now ♃ is the exponent of the 7th house of ♈—♃, ruling the excretory and secretory organic functions (♃) as to the gastro-abdominal organs (♃), and notices a sub-acute depressing trouble.

Besides, the Moon occupies this solar house; so she accentuates the Jupiterian influence. Hence a sub-acute depressing disease or trouble altering the renal functions (♃) through the gastro-abdominal organs (♃), and the sympathetic nervous system (☉ and ♃ in ♈—♃), *i.e.* the rhythmical action of the vegetative life (general lunar action), and the hæmatopoiesis (Moon—new).

Further, another leading feature is the diagonal, *i.e.*, the zodiacal sign occupying the 12th house of fatality. This sign constitutes the hypotenuse of a triangle, the sides of which are formed of the 12 zodiacal signs beginning with the solar sign of nativity. So Mr. X's triangle will be:



Here ♓ occupies the diagonal (hypotenuse), and its ruler is ♃. This latter is the exponent of the 6th house (house of diseases), and ♓ characterises the blood and its composition. That is to say, the above diagnosis of Mr. X's case must be completed thus: The Jupiterian depressing action (sub-acuity) has its origin in ♃ affecting the blood ♓, by chronicity and depressing psychical causes ♃ (6th house ♓—♃).

Should the Moon be in any other sign than the Sun, her diagonal, as that of the Sun, would also be considered and completed the one with the other.

To sum up: 1. ♃—ruler of the solar sign ♈ and exponent of the pathological 7th house of ♈. 2. ♃—ruler of the lunar sign ♈, and exponent of the physiological 5th house of ♈ and that of the 12th house of ♈. 3. ♃—ruler of the diagonal ♓ and exponent of the pathological 6th house, that of diseases.

The first notices a sub-acute and depressing alkaline predisposition, ♃, hot and moist. The

second a trouble of the rhythmical action of the body, affecting the digestive and circulatory systems by slight acidity: ♄, cold and moist. And the third denounces an acid and chronically tedious trouble of gastro-abdominal organs (spleen, bowels) in their connection with the blood's composition ☿ (acid) due to a psychical cause, ♀—ruler ☿: ♀, cold and dry.

Further, when an esoteric planet rules two houses as above with the esoteric Moon, in order to know which of the two houses will be chosen, it is necessary to take into consideration the hour of birth.

Mr. X is born at 7 p.m. The Sun at this time is under the horizon. Thus the houses below the horizon will prevail. Hence the choice of the 5th house for the esoteric ♄.

As to the remedies called for, they will be of the group of ♃, the group of ♄, the group of ♀, nervines.

Hence: Magnesia phosphorica, ♃; papaver nigrum, ♄; natrum phosphoricum, ♀.

In the next article I propose to deal with the heliocentric astrology, and establish the close relationship of both methods.

Astrology and the Human Body.

By E. H. BAILEY.

PLANETO-ZODIACAL RULERSHIP. (Cont.)

THE ninefold or navamsa division of each zodiacal sign plays an important part in Hindu astrology, and recent researches have brought to light much connected with the rulership of this division in matters of health.

The following is taken from an article on the division of the signs in *Destiny*.

4. The fourth division is that of each sign into nine equal parts of 3° 20' each, making 108 of such divisions in the whole Zodiac. The first division of Aries is of the nature of the sign Aries; the second division of the nature of the next sign Taurus, and so in the order of the signs to the end of Cancer, the last division of this sign being of the nature of Pisces. We then start again with the first division of the sign Leo of the nature of Aries, and continue in exactly the same order as before to the end of Scorpio. Sagittarius then starts with the first division of the nature of Aries, and the same order is continued until the end of Pisces.

By the following table it will be seen that signs of the same triplicity have the same divisions. For example, the signs of the fiery triplicity begin with a division of the nature of Aries, those of the earthy triplicity with one of the nature of Capricorn. The easiest way for the student to remember the table is to note that the first division of each sign of the same triplicity is of the cardinal sign of such triplicity.

The following is the table of the nine-fold division:—

		1st.	2nd.	3rd.	4th.	5th.	6th.	7th.	8th.	9th.
		3°20'	6°40'	10°	13°20'	16°40'	20°	23°20'	26°40'	30°
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈

Taking the sign Aries as an illustration the following has been suggested as the allocation of the signs to the different parts of the head:—

- ♈ Forehead.
- ♈ Cerebellum. Base of brain.
- ♈ Tongue, nerves of speech. Lips.
- ♈ Brain substance. Right eye in female, left in male.
- ♈ Cerebrum. Left eye in female, right in male.
- ♈ Saliva. Hair.
- ♈ Tear glands.
- ♈ Nose and nasal bones.
- ♈ Muscle connecting brain and neck. Ears.

I cannot vouch for the absolute correctness of this rulership, but put it forward as a theory for students to investigate. Certain parts I know to be correct, and also in the sub-division of other signs, I have found a strong proof of the reliability of this division. There appears to be a logical as well as a scientific basis for it, far more than some of the conjectural and hypothetical deductions that are put forward by various writers.

I hope to return to this subject in another volume.

Hypnotism.

Delivered by Mr. B. Holdea at the 1911 Convention of the British Institute of Mental Science.

THE subject about which I am going to speak to-night is a peculiar one, if only for the erroneous ideas the majority of people have about it. If I can remove a few of these wrong impressions, and instil into my audience the true principles of hypnotism, I shall be amply repaid for my trouble, and shall consider that I have helped to put the science of hypnotism in its proper place in the minds of our members. Many people look upon hypnotism with a very suspicious eye, they think it very mystical, strange and uncanny, nay, even devilish. I shall try to show you that it is neither mystical, strange and uncanny, or even devilish, but that it is a very simple, delightful, useful and perfectly natural phenomena. I wish it to be understood, that when speaking of hypnotism the same applies to mesmerism, as to me they are synonymous terms. Opinions differ on the question as to whether hypnotism and mesmerism are the same, but the results of my own experiments prove conclusively to me that they are identical. The first thing you will want to know is, what is hypnotism or mesmerism? Dr. Annandale defines it as a sleeplike condition brought on by artificial means. That is not quite correct, as when a person is under the action of an anesthetic, he is in an artificially induced sleeplike state, but he is not hypnotised. I think a better definition is, a mentally induced sleeplike condition in which the operator has control of the subject's mind.

It appears from the best writers on this subject, that throughout the history of the world, there has been a belief that by the exercise of some power certain individuals could influence other people for good or evil, generally evil.

The fact that human beings could be influenced by certain psychical processes has long been known among the oriental nations, and the phenomena has been vastly used for religious purposes. The soothsayers'

divination, and the looking into vessels and crystals of the Egyptians, all tend to suggest an analogy to modern hypnotic phenomena. Fisher says that similar phenomena existed several thousand years ago amongst the Persi Magi, and since the 11th century in many of the convents of the Greek Church. Numerous old monuments are now existing representing the state of Egyptian medicine before 1552, by the laying on of hands, or healing by touch, and for ages the idea has prevailed that Royalty possessed some extraordinary powers of healing, hence we find it practised by Francis I. of France, Charles I. and others. The first person to really give an impetus to the science was Mesmer, a Viennese doctor, who propounded a theory of Animal Magnetism or Universal Fluid. His idea was that the human body gave off a subtle fluid or emanation, which had the property of influencing other people. It was on this supposition that the science of hypnotism was founded. Whether Mesmer was right in his claims for Animal Magnetism or not, is a doubtful point to-day. Some people of a genial type have no doubt the power of making others feel more genial, but I rather put this down to suggestion than to Animal Magnetism. Mesmer struggled very hard but met with very little recognition from the scientists of that time. He, however, succeeded in making a few converts, the chief of them being the Baron Chastenot Puysegur, to whom we are indebted for greatly advancing the science. In 1778 Mesmer went to Paris, and there constructed what he termed the Baquet. This was a complicated piece of apparatus, of which little is now known, but as far as we have been able to find out it consisted of a large oaken tub, in which various metals were suspended in some liquid after the style of the modern electric cell or battery. Mesmer used to seat his subjects round the Baquet, have a band playing some dreamy waltz, with the effect

that he succeeded in putting some of his subjects into an hypnotic sleep. It is now generally understood that the only use the Baquet was for, was the suggestion that it carried with it. In 1812 the Prussian Government sent Walfart to Fraunfield in order to become acquainted with Mesmer and his theories, he became a thorough adherent to Mesmer and introduced mesmerism into the hospital treatment.

Magnetism, or mesmerism, flourished very much in Berlin, and when Mesmer died in 1815, the physicians placed a monument on his grave at Morsburg. You will, no doubt, have noticed that all the operators up to the time of Mesmer's death, used what they called animal magnetism to create their phenomena. This was done by means of passes over their subjects, and caused sleep, also catalepsy, analgesia, etc. Now in 1841 a French magnetiser called La Fontaine, exhibited magnetic experiments in Manchester, when Dr. Braid of that city interested himself in it. He soon found out that he could produce all the phenomena, and more, without the use of animal magnetism, or any other psychical force. His method was the fixation of the eyes on some bright object, which combined with expectant attention and suggestion, soon caused his subjects to fall into the hypnotic state. We owe to Dr. Braid the origin of modern hypnotism.

In 1878 Dr. Charcot began his classes, in which he directed attention to the psychical states of hysterio-epileptics during hypnosis. The researches of Charcot, however, had little effect on the progress of the science, until the School of Nancy approached the science, and caused a controversy by holding different views. The views of the School of Nancy are the same as I hold myself, namely, that all the phenomena in hypnotism is caused by *Suggestion*. Of this I shall have more to say later. In 1889 a great interest set in, owing to the publishing of articles by Forel, which appeared in the German periodicals, demonstrating the therapeutical aspects of the science of hypnotism. What has been termed superstition of ancient times, is now being recog-

nised by scientists of to-day. The Indian Fakirs throw themselves into the hypnotic state by gazation, and, in the branch of religion called spiritualism, you will find phenomena of an hypnotic character.

You will, no doubt, be tired of listening to the history of hypnotism and will be wanting to know how it is done. The best way to explain this is to do it, so that you can see for yourselves. Many people ask me what is the secret? They seem very disappointed when I tell them there is no secret. They expect some sort of muttered formula or spell, and when I try to explain that it is nothing but suggestion, they refuse to believe me. Some people will tell you that the hypnotist has a stronger will power than the subject, and that he can only hypnotise people who have not as strong a will power. This is inaccurate, for will power has nothing whatever to do with hypnotism, and I wish to point out that the operator does not hypnotise at all, but that the subject does all the hypnotising. I know these are broad statements to make, differing as they do from general knowledge, but as I said at first there are a lot of fallacies about hypnotism and these are two of them.

The lecture was followed by what the press termed a "remarkable hypnotic demonstration." Mr. Holden had previously asked for volunteers from the members to enable him to test their susceptibility to hypnosis, and he completely hypnotised four, slightly hypnotised two, and one was not susceptible. It was Miss Bromley who was the satisfactory subject for the experiments of the evening. Needless to state, they were strictly scientific, their purpose being to demonstrate the value of suggestion.



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Things in Print.

By "SEPHARIAL."

AMONG the large number of professing exponents of astrology, how few there are who have regard to the value of publication of their predictions before the event must have struck most of my readers at one time or another. Indeed, it is quite within the facts of the case to suppose that a stranger to this country, seeking evidence of the conditions of the science of foreknowledge at this date, and in ignorance of the one thousand and one advertisements of professional astrologers, would imagine that only half-a-dozen exponents of the science existed.

The reason for this is, that so few students have any knowledge or practice in what is called "State Astrology." Yet this is the department which has the greatest interest for the general public and certainly the widest and most serviceable application. It is hardly a matter of surpassing interest that Mr. Smiffkins of the Willows at Slushton-in-the-Hole, has the Sun in exact quadrature to Saturn and is now experiencing the disastrous effects of the slump in Marrowfats. It is of more interest, perhaps, that Uranus will presently (1912) be stationary in opposition to the Sun in Mr. Balfour's horoscope. But these observations are the private property of horoscopists whose vaticinations are not likely to see publicity. Indeed, except to the opportunist they would hardly deserve a moment's attention.

It is quite another matter, however, when the political status of the European concert is involved. Even to be able to forecast with tolerable accuracy the course of the weather, the state of the crops, the fluctuations of the various markets, the nature of public epidemics, various strikes and upheavals in the country, the appearance of a *causus belli*, and similar affairs of public interest, would appear a more commendable task in the interests of Astrology, than any number of observations upon the effects of planetary combinations upon individuals. The fact

that it is not pursued may be due to two reasons, the first being that many astrologers lack information and practice in this department of astrology; the second being that it offers nothing in the nature of adequate remuneration, for where predictions are published, the public is the privileged client. I suggest, however, that one who can qualify in this direction is a more likely solicitor of public confidence than certain obscurantists, whose sole claim to esteem is that they are the proprietors of material evolved by cleverer men than themselves. My readers must not think that I have an axe to grind in saying this. After splitting a man's skull just to let people see what stuffing there is inside, I always bury the hatchet. Only I am jealous of the welfare of Astrology to which I have devoted my life, and I am sore at the sight of so much that is detracting from the consideration of scientific and intellectual people. During the past decade a mass of literature has found circulation which has not the smallest claim to serious consideration, because it offers nothing by way of proof and cannot even be empirically tested. I can well imagine that the purveyors of this pseudo-astrology, comfortably seated within a halo of mock mysticism, may find it convenient to animadvert upon the short-comings of the almanac writers. But is it politic? What if the despised maker of almanacs, beginning with Tycho and Regiomontanus, and ending with any of the modern calendarists, should challenge the Jargonists to demonstrate their so-called astrology: Could they prove it? Because the stars are in the sky we cannot allow that astrology is in the clouds. Yet that is where they put it, beyond the reach of test.

Yet what of the science will survive to future ages save that which, like the astrology of Kepler, of Coley and Wharton, of Morrison and Pearce, is based upon a sound empiricism? You can test the truth of a mathematical statement or a chemical

formula, but not of vague statements of the effects of planets based upon certain psychological principles which are themselves unproven. These *castelli in aria* are bound to be dispelled by the first strong wind that blows. Only the fabric built upon the rocks will stand. What is wanted is a concrete of facts, a scientific astrology based on actual observations and regulated by mathematics and common sense, having direct relation to the affairs of daily life and public interest. Without its practical value astrology as a science must inevitably perish.

So long ago as the second century, Claudius Ptolemy affirmed the intimate relations of man and the universe. He gave out that certain signs were related to certain parts of the body, *e.g.*, Sagittarius to the hips and thighs. Also that Saturn and Mars are "infortunes" and of a nature to cause violence and accidents, especially when afflicting the luminaries in a horoscope. This fact can be proved. In *Lloyd's Weekly News* of July 2nd, 1911, appears the following:

"A little boy, named Sidney Barker, lying in the infirmary of the Downham Market (Norfolk) Workhouse, is to-day the proudest and happiest individual in the vast dominions of the King. At any rate, he claims to be, and not without some show of reason, for on two recent occasions he has been specially recognised by Her Majesty Queen Mary. Sidney was born in the Downham Market Workhouse on December 11th, 1897. He is the son of poor people, who hail from West Dereham, not many miles away. He left the workhouse for a time, but had to return eighteen months ago, owing to the disease of the hip, which a fall had accentuated."

The story is a sweetly pathetic one, and I would like others to read it in full as published by *Lloyd's*. But at the moment I

am concerned mainly with this fact, that the Sun, Uranus, Saturn and Mars, were all in the sign Sagittarius on December 11th, 1897, the Sun being six degrees from Mars, and only one degree from the opposition of Neptune, which I have repeatedly stated to produce wasting diseases. What renders the case still more hopeless is that the Moon in Pisces on the above date was in quadrature to these malefic planets and the Sun in Sagittarius. Will any philosopher inform me how many coincidences make a law? I think I can satisfy him.

Planetary Angels.

THE following remarkable statements appear in a book entitled, "The Devil and all His Works," by the Rev. G. P. Turner, Vicar of St. Mary Magdalene, Enfield.

"The ministry of angels is by no means limited to the guardianship of individuals. The vision that was granted to Daniel at the river Hiddekel (Daniel x.), lifts the veil that hides the unseen, and reveals to us that certain nations or kingdoms, are also a care to angel 'princes.'

"It is clear that these beings cannot be earthly monarchs, since the 'Prince of Persia and the Kings of Persia,' are mentioned in the same verse as being distinct. Also the application of the term 'prince' to the Archangel, Michael, makes it exceedingly difficult to assign any other meaning to the word 'prince' than a high order of the angelic race placed in dominion over the kingdoms of earth. And if the particular kingdoms mentioned be thus ruled, why not all? Now, if this be a reasonable inference to draw from the vision of Daniel, viz., that angel 'watchers' guard each collection of individuals, as well as each separate individual, we may fully expect to find an extension of this principle to worlds, and that this world, which is a collection of kingdoms, is also assigned to a Prince of a yet higher order still—a 'chief prince.' That such a

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being does exist is placed beyond all doubt by the Saviour's allusions to 'the Prince of this World' (St. John xii. 31, xiv. 30).

"Again, the expression, 'Sons of God,' occurs in Job xxxviii. 7, where it cannot possibly refer to mankind, and can only apply to beings created before man, *i.e.*, the angels. If Satan were present at those assemblies, as being Prince of this World

(and it is difficult to imagine any other reason), it would be only natural to infer that other worlds had each its angelic 'prince' and that these assembled before the Lord, were they. If this, indeed, be so, the system is complete; each individual, each nation, each world, being the object of special care to angels of ascending order of dignity."

Old Moore's Table Talks on the Stars.

XI.—THE STARS FOR AUGUST.

AS the evenings now begin to draw in we may take advantage of the July stars, as shown in last month's issue.

Beginning on August 7th at 10 p.m. and 15 minutes earlier for every 4 days later, the stars will be the same as last month.

For midnight on August 7th and 15 minutes earlier for every 4 days later, we shall observe the following: In the N.E. quadrant Capella will be a little above the horizon, due N.E., and Nath, the second star of Taurus, just rising. Halfway between N.E. and E. will be seen the Pleiades. Exactly east, just rising, is Menkar, the chief star of Cetus, the whale. The constellations of Perseus and Andromeda will be found to the east of Capella, slightly more elevated.

In the south-east the Great Square of Pegasus will be observed somewhat high in the heavens, while round the horizon will be seen the constellations of Cetus and the Southern Fish. Halfway between S.E. and S., just above the horizon, is a very bright star Fomalhaut.

In the S.W. quadrant are several notable stars. Vega is almost due west and very high up, while a line drawn from that star to the South will run through the three chief stars of Aquila, the Eagle, and continued will strike the two chief stars in the constellation of Capricorn (see page 187). The chief stars of Hercules, Ras-Alhague, Ras-Algethi are nearly west, and not very far above the horizon.

In the N.W. quadrant Arcturus will be setting midway between W. N.W., and the Northern Crown will be a few degrees above this. The Great Bear lies between N.W. and N. now low down in the sky.

Answers to Correspondents.

"SIK ALADEEL A MONYU."—In reply to "Nachiels" enquiry as to the meaning of the above clairaudient message, Lorenzo Ezra Fish writes from California to say that the words have the sound of good Latin though the spelling is inaccurate. His interpretation of the sentence is as follows: "In this manner I will advise you in regard to the affairs of others when the proper time comes."

LORENZO E. FISH (California).—Messrs Foulsham & Co., 5, Pilgrim Street, London, E.C., will gladly supply "The Devil's Motor" for the sum of 7/6 post free.

Several answers to queries are held over until next month for want of space.

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On Numbers.

CONTRIBUTED BY "NACHIEL."

It is interesting to note the connection of M. Rostand, the French poet, and the number 13. The name Edmond Rostand is composed of 13 letters, and at the Academie Francaise he became the 13th occupant of the 13th seat. The reception took place on June 4th, 1903, if written $4 + 6 + 03$, this also equals 13. Again, the sum of the letters in the two masterpieces, "L' Aiglon" and "Cyrano" equals 13, and "La Samaritaine" is likewise composed of 13 letters. Lastly, the total of the two dates of the répétition générale, and the première of "Chanticleer" equals 13.

Numbers in the History of France.—Louis IX. was born 1215: $1 + 2 + 1 + 5 = 9$. Charles VII. was born 1402: $1 + 4 + 0 + 2 = 7$. Louis XII. was born 1461: $1 + 4 + 6 + 1 = 12$. Henry IV. died in 1610, and $1 + 6 + 1 =$ twice IV. Louis XIV. was crowned in 1643 = XIV.—14. The same king died 1715, also 14. He was aged 77 years, $7 + 7$ also 14. Louis XVIII born in 1755 = also XVIII. Robespierre fell in 1794, Napoleon in 1815, and Charles X. in 1830.

Now the remarkable fact in connection with these dates and the sum of the digits composing them added to the dates, gives the date of the fall of the successor. Robespierre fell in $1794 = 21$; $1794 + 21 = 1815$, the date of the fall of Napoleon. $1815 = 15$; $1815 + 15 = 1830$, the date of the fall of Charles X.

The number 14 also plays a conspicuous part in the history of France, and may be dealt with on some future occasion. Also note: George V. born 1865 = 20. Date of death of Duke of Clarence 1892 = 20. Accession of His Majesty 1910 = 11; $1910 + 11 = 1921$. May the prognostication prove inaccurate!

In conclusion, the winner of the Derby, "Sunstar," was the 19th on the card and drew the 19th place in the race, $9 + 10 = 10 = 1$. No wonder he was number 1.

Reports of Meetings



FOUNDED 1891

President: MR. BLACKBURN HOLDEN.
Hon. Secretary: MR. ALBERT ELLIS,
82, Central Beach, Blackpool.

OBJECTS.

(a) The study of Astrology, Automatic Writing, Clairvoyance, Clairaudience, Colours, Crystal Gazing, Graphology, Hygiene, Hypnotism, Palmistry, Phrenology, Physiognomy, Psychometry, and other branches of Occultism.

(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held at 82, Central Beach, Blackpool, on Saturday the 1st of July, 1911, at 3 p.m. Mrs. Tassell (Stoke-on-Trent) occupied the chair.

1. The Minutes of the previous Council meeting were read and confirmed on the proposition of Mr. George Elleray (Blackpool), and Mr. Walter Ball (Preston).
2. The arrangements made by the Secretary with the publishers of OLD MOORE'S MONTHLY MESSENGER to publish the proceedings of the Institute in the above-named magazine were concurred in.
3. Correspondence read from the President, Mr. B. Holden, Madame Lorell, and Mrs. Beecher-Stowe, and the Secretary received instructions thereon.
4. The following accounts were passed for payment:

Gaunt & Son, Ltd.	...	5	0	0
Foulsham & Co.	...	0	17	0
Moore's Modern Methods	...	0	3	0
5. The Bank Pass Book was presented by the Treasurer and passed as correct.

6. The Seal of the Institute was ordered to be affixed to Certificates of Membership granted to the following:

William Atthill (Gateshead), Psychometrist and Clairvoyant.

Madame Lorell (St. Anne's-on-Sea), Palmist and Clairvoyant (copy only).

7. The Seal of the Institute was ordered to be affixed to an Intermediate Certificate granted after examination, to

Mrs. Ethel Lyons (Southsea, Portsmouth), Palmist.

8. Resolved that Mr. George Ellera be added to the list of Members eligible to sign cheques.

NOTICES.

Council Meetings are held on the first Saturday in each month at 3 p.m.

Candidates for Examinations may sit for the Preliminary, Intermediate or Final during the Monthly Council Meetings.

The Year Book of the Institute will be sent gratis and post free to persons interested.

How to Calculate and Judge Directions.

By E. H. BAILEY.

THE LUNAR EQUIVALENT.

THE lunar equivalent is a figure erected for each month, on the same day as the index date, and is computed by adding 2h. 0m. 20s. to the progressed meridian. In other words the meridian of the horoscope not only increases 3m. 56.56s. per year, but actual 24h. 3m. 56.56s., that is, it makes an entire circuit of the zodiac with the increment of 3m. 56.56s. for each year.

The simplest way of computing the lunar equivalent is to take the sidereal time on the progressed date, and call it the meridian of the lunar equivalent for the index date for the particular figure, and then add 2h. 0m. 20s. for each month on the same day of the month as the index date.

Now, as a practical example, let us turn to the map on page 143. The index date is November 15th, 1909, and this measures to January 1st, 1877. The sidereal time on that day is 18h. 44m. 58s., and this is the meridian of the lunar equivalent for November 15th, 1909.

For December 15th, 1909, the meridian of the lunar equivalent is 20h. 45m. 18s., and for January 15th, 1910, a further increase of 2h. 0m. 20s. This continued each month will bring us on November 15th, 1910, to a meridian of 18h. 48m. 54s., the sidereal time on January 2nd, 1877, the progressed date for November 15th, 1910.

These twelve figures should be computed

for each month, the progressed planetary places inserted therein. For example, the figure for the lunar equivalent for November 15th, 1909, should contain the planets' places for noon, on January 1st, 1877, and for every succeeding month the planets' places should be computed for every two hours later. The reason for this, as will be shown in the lessons in judging directions, is that the progressed positions of the planets, have a dual field of operation, in the progressed horoscope and in the lunar equivalent.

DIURNAL HOROSCOPE.

This is a more simple calculation and is merely a figure erected for every day at the birth hour. It is, of course, subsidiary to the operating directions, but is used principally in determining the date at which a direction will fall out. Thus, supposing the direction of $\odot \square \text{ } \frac{1}{2}$ were operating, and on a certain day $\text{ } \frac{1}{2}$ was on the meridian of the diurnal horoscope, the direction would operate on that day.

It is also a useful guide to determining good and evil days, by observing the transits of the planets over the angles of the diurnal horoscope.

The days on which the angles of the diurnal horoscope make aspects with zodiacal and progressed places of the planets in the horoscope are also to be noted.

In the next issue we will deal with transits.

Astrology and the Cards.—VI.

AN EXAMPLE OF DIRECTIONS.

WHEN a consultant requires a yearly forecast alone, the entire pack of 52 cards are to be used, but if the horoscope is given first, and it is always better that it should be, the remaining 39 cards are to be shuffled three times and cut as before. In dealing out the cards, the age of the consultant should be ascertained and the first card placed in the house corresponding to the age.

House.	1	2	3	4	5	6	7	8	9	10	11	12
Age.	1	2	3	4	5	6	7	8	9	10	11	12
"	13	14	15	16	17	18	19	20	21	22	23	24
"	25	26	27	28	29	30	31	32	33	34	35	36
"	37	38	39	40	41	42	43	44	45	46	47	48
"	49	50	51	52	53	54	55	56	57	58	59	60
"	61	62	63	64	65	66	67	68	69	70	71	72

NOTE.—The age taken should be the consultant's *next* birthday.

As an example we will suppose that the gentleman whose card horoscope was delineated in the last issue required a forecast for his 32nd year, he being 32 next birthday. The cards being shuffled in the usual way, we note that 32 comes under figure 8 on the top line. The first card should therefore be laid in the eighth division, coming round by the tenth, to the first, fourth and the twelfth card in the seventh house, the thirteenth card as before in the centre. Suppose that the following cards have been dealt

	Ace	
	Diamonds	
Ten		Eight
Spades		Diamonds
Eight		Six
Spades		Spades
Six	Six	Five
Clubs	Diamonds	Clubs
Three		Two
Spades		Spades
Seven	Knave	
Clubs	Hearts	
	Five	
	Hearts	

The following is deduced therefrom. The consultant will receive an appointment (Clubs in 1st), but the financial arrangements connected therewith show a depletion, or he will lose a sum of money (Spades in 2nd). He will also receive something of a substantial nature, a present, or offer (Clubs in 3rd), which will bring pleasure and material benefits in home affairs (Hearts in 4th). If married, a family increase is shown (Knave Hearts in 5th). Unexpected ill health, and trouble through servants will occur (Spades in 6th). His wife will receive some material benefits, coming with news from abroad (Clubs in 7th). Some losses will occur through lack of opportunities, or a death in his circle (Spades in 8th). He will have a long journey concerning money (Diamonds in 9th). Money and wealth in business (Ace Diamonds in 10th): misfortunes, troubles and obstacles through friends (Spades in 11th): and a disastrous journey (Spades in 12th). As Diamonds hold the centre cards, money affairs will predominate during the year, and offers of money will be received.

It must be remembered that the indications shown in the direction map cannot over-ride to any great extent the indications of the horoscope. That is to say, if Spades occupy the 4th in the horoscope, the Hearts, turning up in the same house in the directions only temporary benefit the native and *vice versa*.

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Birthday Influences during August.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. TUESDAY. (Ruled by Mars). ♃ in ♌, ☉, ☿, ♄, ♀. A variable year, some changes and benefits, financial gains, but danger of accidents and indisposition. A child born on this day will be clever and intelligent, abrupt, generous, but hasty and rash, and should always remain in employment.

2. WEDNESDAY. (Ruled by Mercury). ♃ in ♌, ☿, ♄. An evil anniversary, danger of indisposition, accident and bereavement. A child born on this day will be rash, hasty, impetuous, and will often be involved in serious troubles. Will gain in employment.

3. THURSDAY. (Ruled by Jupiter). ♃ in ♌, ♃, ♀, ♄. A fairly successful year, social and financial gain, changes, travels and many little benefits, some slight worries at times. A child born on this day will be artistic, inventive, impressionable and musical, should be fairly successful, and meet with much approval from others.

4. FRIDAY. (Ruled by Venus). ♃ in ♌, ♃, ☉, ☿. A variable year, trouble through letters and papers, but benefits in employ. A child born on this day will be hasty and sarcastic, but will be very successful in business.

5. SATURDAY. (Ruled by Saturn). ♃ in ♌, ☿, ♄. A quiet year, with some disappointments and grief. A child born on this day will be careless and untidy, and unlucky in love.

5. SUNDAY. (Ruled by Sol). ♃ in ♌, ♀, ♄. A dangerous anniversary, accidents, indisposition and loss of work are threatened, but benefits from friends. A child born on this day will be hasty and rash, often in trouble, but should gain through friends and patrons.

7. MONDAY. (Ruled by Luna). ♃ in ♌, ♃, ♄, ♃, ♄. A splendid birthday, important changes, new works and undertakings, and promotion. A child born on this day will be clever, intelligent, active, enterprising, trustworthy and reliable, and will rise in life.

8. TUESDAY. (Ruled by Mars). ♃ in ♌, ☿, ♄, ♃, ♄. A variable and unsettled day, danger of treachery and reversals, financial benefits through friends. A child born on this day will be erratic, wayward and impressionable, inclined to the society of the opposite sex, but not very successful.

9. WEDNESDAY. (Ruled by Mercury). ♃ in ♌, ☿, ♄. A dangerous year, accidents, litigation, bereavement and many serious troubles are shown. A child born on this day will be rash, violent in temper, inclined to impetuous actions, and generally very unsuccessful in life.

10. THURSDAY. (Ruled by Jupiter). ♃ in ♌, ☿, ☿, ♄, ♃. Another most evil year, danger of accidents, bereavement, losses and a general shipwreck of affairs. A child born on this day will have nothing but ill-luck all through life, health and environment being detrimental to success.

11. FRIDAY. (Ruled by Venus). ♃ in ♌, ♃, ♄. Still evil are the influences of this day, illness, bereavement, and numerous difficulties, some financial benefits through friends. A child born on this day will be rash and bad-tempered, always in trouble, and only successful through the help and assistance of others.

12. SATURDAY. (Ruled by Saturn). ♃ in ♌, ♃, ♄, ♃, ♄. A variable year, new works and undertakings, but danger of disputes, litigation and accidents. A child born on this day will be enterprising and skilful, but rash and hasty, and often involved in serious troubles with others.

13. SUNDAY. (Ruled by Sol). ♃ in ♌, ♀, ♄. Bereavement and indisposition are the influences for this birthday, some benefits through friends, but little success. A child born on this day will be clever and intelligent, but health and environment will hinder and frustrate his efforts.

14. MONDAY. (Ruled by Luna). ♃ in ♌, ♃. A favourable year, much pleasure, financial gain, new friends. A child born on this day will be clever, intelligent, artistic and refined, but will have a rather quiet life.

15. TUESDAY. (Ruled by Mars). ♃ in ♌, ♃, ☉, ☿, ♄. An unsettled year, many changes, reversals and danger of treachery, benefits through superiors. A child born on this day will be popular and respected, but wayward, irritable and independent. Will have many ups and downs in life.

16. WEDNESDAY. (Ruled by Mercury). ♃ in ♌, ☿, ♄. A variable and unsettled year, some benefits in employ, financial gains, but indisposition and danger of accidents. A child born on this day will be hasty, rash and impetuous, very generous and popular, but will have many ups and downs in life.

17. THURSDAY. (Ruled by Jupiter). ♃ in ♌, ☿, ☿, ♄, ♃, ♄, ♃, ♄. An evil year, danger of serious disputes, indisposition, accident and bereavement, some important changes, and benefits through friends. A child born on this day will have a most vile temper, be hasty, revengeful and rash. He will be adventurous, fond of the opposite sex, but not very successful in life.

18. FRIDAY. (Ruled by Venus). ♃ in ♌, ♃. A quiet year, with little worries and annoyances. A child born on this day will be irritable and bad tempered, and will have a quiet and uneventful life.

19. SATURDAY. (Ruled by Saturn). ♃ in ♌, ♃, ☿, ☿, ♄. A changeable year, benefits in

employ, promotion and financial gain, but many worries, losses and annoyances. A child born on this day will be sarcastic and irritable, but popular and generous, and should rise in life.

20. SUNDAY. (Ruled by Sol). ♀ in ☿, ♈. Another variable year, slight danger of accidents and indisposition, but benefits in employ and through superiors. A child born on this day will be generous and popular, rather hasty and hot-tempered, but generally successful in life.

21. MONDAY. (Ruled by Luna). ♀ in ☿, ♈ ♀, ♈, ♈, ♈. A favourable year, important changes, new works and undertakings, journeys and alterations in affairs, some danger of upsets through treachery. A child born on this day will be very active, energetic, clever and intelligent, inclined to be impressionable and irritable, but more or less successful in life.

22. TUESDAY. (Ruled by Mars.) ♀ in ♈, ♈, ♈, ♈. A rather quiet year, gain through females and the opposite sex, but some financial losses. A child born on this day will be artistic and popular, but very extravagant.

23. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ♈, ♈, ♈. A very unsettled and rather unfortunate year, indisposition and danger of litigation, some little benefits in employ. A child born on this day will be intelligent and energetic, very hasty, rash, impetuous and quarrelsome, will have many troubles to face in life.

24. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♈, ♈, ♈. A changeable year, benefits in employ, but danger of bereavement and indisposition. A child born on this day will be variable in temper, have many obstacles to contend with, but should gain financially and socially.

25. FRIDAY. (Ruled by Venus). ♀ in ♈, ♈, ♈, ♈. A successful year, travel and changes, social and financial gain, new works and undertakings. A child born on this day will be active and energetic, clever and intelligent, will rise in life and be fairly successful.

26. SATURDAY. (Ruled by Saturn). ♀ in ♈, ♈, ♈, ♈. A bright anniversary, marriage or courtship indicated, travel and many little successes. A child born on this day will be artistic, intuitive, original and clever, will have some little drawbacks to contend with, but should be fairly successful.

27. SUNDAY. (Ruled by Sol). ♀ in ♈, ♈. An unimportant year, some social benefits, and slight danger of accidents. A child born on this day will be artistic and musical, inclined to be hasty, but will have a rather quiet life.

28. MONDAY. (Ruled by Luna). ♀ in ♈, ♈, ♈, ♈. A changeable year, unpleasant occurrences, annoyances, some benefits in employment. A child born on this day will be irritable and independent, but will be successful in employ.

29. TUESDAY. (Ruled by Mars). ♀ in ♈, ♈, ♈, ♈. Financial and social gains are shown on this anniversary, but danger of indisposition and bereavement. A child born on this day will be generous and popular, but hasty, rash, and not very successful in life.

30. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ♈, ♈, ♈. A more or less successful year, travel, changes, new work and undertakings, some danger of indisposition and drawbacks. A child born on this day will be clever, intelligent, impressionable and artistic, very rash and hasty, but fairly successful in life.

31. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♈, ♈, ♈. A rather unimportant birthday, some danger of trouble in employment. A child born on this day will be proud and conceited, and will often be in trouble in matters to do with employment.

Correspondence.

The Fall of the Egyptian Empire.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—In this month's Coronation Horoscope, by Mons. W. de Kerlor, he says: "The secret of the colossal historical evolution of the Egyptian Empire was that its rulers and administrators understood and applied the wonderful laws of Harmony as expressed throughout the cosmic universe." Would he attribute the fall of this Empire because these laws were unobserved or misunderstood?

SIDNEY E. DODDERIDGE.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—In reply to "Rolandus" and others I would like to state that the Sun's longitude as given in my recent articles is neither a misprint nor an error, neither do I fit numbers to events without good reason, or doctor the Sun's position to suit my requirements.

If your readers will look up "Sepharial's" "Kabalistic Astrology," on page 12 they will find the calendar of the Sun's longitude as used in my calculations. Why this differs slightly from the Ephemeris the author of "Kabalistic Astrology" can explain better than I, it certainly seems more suitable for numerical calculations.

NUMERARY.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—It must be evident to you and to all astrologers who think for themselves, that there is a widespread tendency on the part of students to accept, without sufficient investigation, astrological doctrines which are frequently most erroneous and misleading.

One of the most mischievous and inexcusable errors I have seen is the custom of taking Neptune, in its political signification, to represent Socialism. This error has been fostered by those whose experience should have taught them better. On page 13

of "Zadkiel's Almanac" for 1910, I note the following interpretation of the aspect of Uranus square Saturn. "The Socialistic-anarchistic movement seems very likely to be productive of great unrest and outbursts of violence." The phrase "Socialistic-anarchistic" can have no meaning to students of political economy, since Socialism has nothing whatever in common with Anarchism.

On page 67 of "Raphael's Almanac" for 1910, the following lines occur: "Neptune rising, points to much Socialism in the land."

Now I wish to state that I have yet to hear of a Socialist whose political views are due to the influence of Neptune in the nativity. On the contrary, I am aware of the nativities of several Socialists, and in all these nativities Uranus is powerful and well aspected. I know of one case, indeed, where a well-known Socialist first began to study Socialism under the primary direction (Placidian) of Sun sextile Uranus in mundo.

Neptune with its twelfth house influence may possibly indicate Anarchism, but it certainly does not represent Socialism. If any one can prove my

views on this subject to be incorrect, I shall be glad to hear from them.

Yours truly,
Box 202,
MOON TRINE URANUS
Ayers Cliff, P2, Canada.

To the Editor of OLD MOORE'S MONTHLY
MESSENGER.

The enclosed dates, when ♄ entered ♑ during the past 2,000 years, are taken from a letter written by Professor Hackett to a friend. He gives the dates as follows: - Before Christ: April 333; March 280; March 166; February 82. After Christ: February 2; March 85; March 169; February 253; April 336; March 420; March 504; February 588; April 671; March 755; March 839; February 923; April 1006; March 1090; March 1174; February 1258; April 1341; March 1425; March 1509; February 1593; April 1676; April 1760; March 1844; April 1928.

No doubt these dates will interest some of your readers.
Yours truly, R. Y.

A Servant of the Sanctuary.

From the "Archives of Amos," some time scribe at Sardopolis.

By JAMES HARVEY.

AS the lamp of the day became dim in the west, Cycophas came with Phisa, the father of Aphia, seeking her in the garden. But they found her not. And one of the servants of Aphia told them her lady was within the house. And they went and found her there.

"My daughter," quoth her parent, "we have just come from the presence of the king; and he hath commanded thy nuptials to take place on the morrow with the brave Cycophas here." "The will of the king is mine," said the maiden. "He also bestoweth upon thy future husband an honoured mission," spake Phisa, "a message of peace unto the ruler of Casa, whereby he will attain high estate and power. Cycophas departeth in three days; so ye have little time to be together, therefore make ye the most of it. I will leave ye to yourselves to plan for the married life." And the physician went from the chamber, whereat Cycophas embraced Aphia with ecstasy; but the maiden was cold in the clasp of her lover. "What aileth thee, my love?" asked the young man. "Thy cheek is pale, thine eyes have not the sheen as is their wont; thy lips have lost the glow of life." "It is naught," replied the maiden, "but a passing mood. I have been troubled, lest thou in thy bitter fancy should harm Eruda. Remember he and I have known each other since we were children. Thou wilt forget and pardon." And she smiled in his face: her eyes demanding assent unto her wish. "For thy sake I will extend goodwill and forgiveness unto the priest as thou pleadest for him," said the noble. "And he but did his duty, and hath

not harmed me. Him I will seek on the morrow offering the hand of peace and friendship; also he shall make us husband and wife." And Cycophas kissed her again. "Ah, thou art once more my good and noble Cycophas," quoth Aphia. "Come to my bower, and there in the evening light we shall make our plans for life." And hand in hand they sought the garden, filled with the glory of the rising moon.

By the dim lamp in his bare chamber, when the sentinels proclaimed the midnight hour, sat Eruda ghastly in meditation. His soul was beset with the burden of remorse, and his thoughts whirled in chaos: even as the dead leaves whirling in the autumn wind. From afar came the sound of the sighing sea upon the calm of the night; and distant and dim faded the greetings of the watchmen on the walls of the city. Piercing and clear the light of the moon flooded the land; forming black and spectral shapes of all in garden, court and street. And the hastening footstep of they that wayfared late, and the babble and song of the besotted fool as he came from the house of wassail and drunkenness, came into the chamber of the priest. "I am accurst," he moaned in a voice of tribulation. "For ever accurst. I have broken my vow, and have become an unclean thing and an abomination in the eyes of the Lord. I have stained and slain the pure and holy with the foul poison of passion. I am more abhorrent than the corruption of the grave: I am more loathsome than the leper in the wilderness. Oh, what shall become of me? No more am I a servant of the sanctuary: no more am I a man. Accurst! Accurst!

Accurst!" And he fell upon his knees, praying with low and choking voice. "God give me death: in Thy mercy give me dark endless death. Blot me out forever like the beast of the field, like the brute of the wilderness: let me perish as the flush of the wind on the waters of the quiet lake. End this agony of my soul, give me forgetfulness in the sleep of death. Let me no longer be an odious thing in Thy creation, I who hath defiled mine exalted order: I who hath trifled in my selfishness with the sacredness of life. I who hath debased and destroyed the chastity of a soul. Alas! Alas! My loved and holy mother." And he beat his clenched hands against the floor of stone in his vexation and affliction: then rising to his feet he went to the window, and in a loud and wailing voice he cried, "Give me death! Give me death!" And he fell upon the floor weeping in the bitterness of grief. The sentinel by the gate of the temple heard the sound in affright; and filled with fear he sought the company of his comrade in vigil, saying to him, "Methought I heard a voice cry 'death' in the night: a voice of woe and terror." But he who watched with the sentinel at the gate of the temple upbraided his mate for his foolish fancy. Early in the day came Cycophas to the house of Eruda in the court of the temple. And he beheld at the door of the house the high priest Helia in converse with a sentinel of the sanctuary. And as Cycophas sought to enter the house of Eruda, the sentinel said unto him, "How now: whither wouldst thou?" "I seek Eruda the priest," quoth Cycophas. "My son, thou seekest in vain," said Helia in sorrow. "Eruda is dead." "Dead!" cried the noble. "How came this?" "This morning, by a seneschal, he was found within his chamber dead," declared the high priest. "We found him not at the morning repast, so thinking illness had come upon him, we sent a servant to his chamber, who found him dead upon his face beyond the door. No more is known." And when Cycophas had heard Helia praise the dead priest, and speak of him as a spirit of much wisdom and worth, as one of righteous soul and sanctity, he gave the high priest greetings of the day and sought Aphia in her garden.

And when Cycophas made known the tidings unto Aphia she became as one dead in his arms, whereat he called her servants to render aid unto the swooning maiden. Then went he to the king telling him of the death of Eruda.

(To be continued.)

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Place of Birth.....

Married..... Single.....

Male..... Female.....

OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 12. VOL. IV.]

SEPTEMBER, 1911.

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[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The lunation of the 24th takes place just before sunrise, the luminaries separating from the square of Mars. Venus and Mercury are conjoined in the second house and Mars and Saturn in the tenth. The outlook for peace is decidedly evil, and there will be a warlike tone among the people, and much excitement in the land. The exchequer returns will be more favourable and trade should improve. Railways will benefit, and traffic returns will be above the average. Jupiter in the fourth promises a good harvest, fine weather and abundant crops. Uranus in the sixth in trine to Mars, Venus and Mercury denotes activity in naval and military circles, new inventions and improvements in the national services. Colonial and shipping affairs are disturbed. The conjunction of Mars and Saturn in the tenth house will place the Government in a quandary, and warns them to act carefully in regard to international affairs. Serious troubles threaten the King and his Ministers, and the danger of war is acute. Neptune in the twelfth points to scandals in hospitals and institutions.

United States.

At Washington, Gemini rises, and Mercury, being well aspected, points to a successful time for the people. Mars and Saturn conjoined in the twelfth will bring an epidemic of crime, and many outrages will occur. Railway affairs will suffer, and fraud on the post office is shown. The lunation takes place in the fourth house and will bring good harvest weather, with heat. At San Francisco, Aries rises with Mars and Saturn in the second house. A financial panic is shown. The demise of some judge, divine or shipping magnate is indicated.

China and Japan.

At Pekin, Scorpio rises with the malefics conjoined in the seventh house. China is in danger of foreign war. The lunation falls exactly on the meridian, a warning to the Emperor to safeguard his throne and person. At Tokio, the evil planets are in the sixth house denoting accidents to warships and much sickness in the Empire. Mercury and Venus conjoined on the meridian and well aspected are good auguries for the general prosperity of the Empire.

India.

At Calcutta, the beginning of Scorpio rises and Mars and Saturn are in the seventh house. Border warfare is shown, and Jupiter rising denotes a more prosperous time for the people. The Indian exchequer returns will be above the average. Uranus close to the cusp of the fourth house denotes an element of discord in the Empire.

Europe.

At Petersburg, Mercury and Venus will be rising in trine to Saturn, Mars and Uranus, which denotes a better time for the people of this country. At Berlin, Mars and Saturn are conjoined on the meridian of the map, a most evil augury for the Kaiser and his Government. Grave danger of war is shown, and serious troubles will fall upon the country. Prominent men are in danger of disgrace.

Special Predictions.

Serious earthquakes are threatened in Central and Southern Europe, and volcanic eruptions in the East Indies. Ireland, Persia, and towns and places under Taurus will suffer greatly from the infortunes in their ruling sign.

Conjunction of Mars and Saturn.

These two planets form their periodic conjunction on August 16th just before midnight, and are placed in the twelfth house, denoting an outbreak of crime. Ireland will suffer from this conjunction. Serious earthquakes are threatened in 94 W. and 86 E.

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Place of Birth.....

Married.....Single.....

Male.....Female.....

Daily Guide for Business and Pleasure

SEPTEMBER 1911.

Astronomical Phenomena

FOR SEPTEMBER, 1911.

1	16	‡ 52	An unfavourable day. Avoid correspondence.
2	28	43	Keep quiet and avoid the opposite sex.
3	10	♄ 37	<i>Sunday.</i> Visit friends. Act with discretion.
4	22	37	Deal with correspondence a.m. Avoid travel and disputes p.m.
5	4	♁ 49	A variable day. Attend to ordinary duties only.
6	17	13	A very evil day. Act very discreetly.
7	29	51	Avoid accidents and disputes. An evil day.
8	12	♂ 44	A variable day. Do nothing important.
9	25	51	Travel, change, commence new work, but avoid females.
10	9	♃ 11	<i>Sunday.</i> Attend to correspondence and travel p.m.
11	22	43	A variable day. Act with discretion.
12	6	♂ 24	Another unpleasant day. Attend to correspondence late in evening.
13	20	15	Travel, change and visit friends p.m. Avoid accidents a.m.
14	4	♂ 14	Avoid accidents and disputes. Safeguard the health.
15	18	19	A day of disappointments. Avoid the opposite sex.
16	2	♁ 30	An unimportant day. Avoid accidents and disputes.
17	16	45	<i>Sunday.</i> Visit friends, travel and change.
18	1	♂ 1	Travel and attend to business matters in p.m.
19	15	15	An evil day. Avoid accidents and safeguard health.
20	29	22	Another very evil day. Avoid disputes and quarrels.
21	13	♄ 18	Travel, change, visit friends, seek work and push business.
22	27	0	Travel, change, court and marry.
23	10	♁ 23	An active day. Commence new work, court and marry.
24	23	27	<i>Sunday.</i> A day for reflection and study.
25	6	♄ 12	A variable day. Act with discretion.
26	18	38	A doubtful day. Safeguard health and avoid accidents.
27	0	‡ 50	Court, marry, visit friends and ask favours.
28	12	51	An evil day. Do nothing important.
29	24	45	An unimportant day. Attend to ordinary duties.
30	6	♄ 36	An evil day. Avoid superiors and keep quiet.

Moon's Phases.

Full Moon,	8th	...	3h. 57m. aft.
Last Quarter,	15th	...	5h. 51m. aft.
New Moon,	22nd	...	2h. 37m. aft.
First Quarter,	30th	...	11h. 8m. morn.

Planetary Positions.

- ☉. The SUN is in Virgo, enters Libra on 24th at 4.17 a.m.
- ☿. MERCURY is in Virgo, retrograde to the 18th, ☉ on 9th, and ☉ ♀ on 27th.
- ♀. VENUS is in Virgo, retrograde all the month, ☉ on 15th.
- ♂. MARS is a morning star in Taurus, enters Gemini on 5th.
- ♃. JUPITER is an evening star in Scorpio.
- ♄. SATURN is a morning star in Taurus.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer.

The Weather.

The month opens with fine weather, warm and bright to 8th, then windy and changeable 9th, dull for a few days with falling temperature, middle of month finer with moist air; changeable about 19th for a few days. The end of month finer with wind.

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How to Calculate and Judge Directions.

By E. H. BAILEY.

TRANSITS.

THE subject of transits is a very important one in the judgment of directions, but it is also one which is greatly misunderstood. First of all we must understand that transits are divided into two classes, transits proper, which are the passing of planets over the places and aspects of the Sun, Moon, planets and angles at birth, and those termed ingresses, which are far more powerful, the passage of planets over the progressed Sun, Moon, planets and angles.

The transits of planets over radical positions and aspects produce results in accordance with their own radical power, the position of the planet they transit, and the directions in operation. Ingress, the transits of planets over progressed positions have a power of their own, dependent upon their own radical condition, but acting independently of directions.

The planets chiefly concerned with transits are Mars, Jupiter, Saturn, Uranus and Neptune, the Sun when passing over the place of a direction, and Mercury and Venus when retrograde. The transits of Mars are also more powerful when that planet is retrograde.

In judging the effects of transits care must be taken to observe the radical condition of the planet. If a planet is debilitated by position, its benefic transit will affect but little, while its evil transits will be more powerful. If it is in good aspect to a planet at birth, its good transit will bring good result, and its evil transits nil, and *vice versa*.

At the same time it must be remembered that Jupiter is not always good, nor Saturn evil, for a weak and debilitated Jupiter will bring losses, just as a powerfully placed Saturn will bring promotion and increase of power.

The chief transit to be observed is that over the actual place of the planet. The opposition of the place is next, then the trine and sextile, and lastly the square, but these latter are very weak.

The parallel is another very important transit, for a major planet, especially Uranus and Neptune, will remain in the same parallel as a planet for months together, and while not causing an actual event, has a hindering and frustrating influence.

The most important transit to note is that over the progressed Moon. Some of these will last for months together, and produce disastrous results, nullifying good directions, and exciting evil ones. An illustration of this will not be amiss. Suppose on January 1st, 1911, the progressed Moon is in Cancer 17, and progressing one degree per month. Neptune at that date is Cancer 20. In March both are in Cancer 19, and going on month by month it will be noted that Neptune does not get five degrees away from the progressed Moon until November. Uranus will perform similar transits. Saturn has an even more remarkable transit. The mean motion of Saturn is 12 degrees per year, the same as the mean motion of the Moon per day, and it will be found that Saturn at times will come to the transit of the progressed Moon, and will follow it for years together, first getting a little ahead of the Moon, then retrograding back over it, then a little later catching it up again and performing the same series of evolutions. It is coincident with a period of great ill-fortune.

Saturn's transit over the progressed Sun is another evil period, lasting often for a year, while those of Uranus and Neptune last much longer.

More information as to transits will be given in the next volume.

I have now completed the first series of these articles, and in the next volume will proceed to give the rules for judging the effects of directions. I have much to place before students which is the result of personal investigation, and many new rules will be given.

The Heat and Other Things.

By "SEPHARIAL."

O TEMPORA, O MORES! I have been tempted to write on the political and social situation, on imperialism, socialism, bureaucracy, cabals and traitors. But to what end? On the whole, I think a paddle through the shallows will be as much as I can rise to, and probably as much as will be appreciated this exceptionally hot weather. For as I write it is 97° in the shade, and they tell me that the records—the oldest inhabitant being hopelessly incapable of telling the truth on these occasions—show that we have not had such a summer since the thirties. It may be so, I don't remember. But however that may be, my advice to everybody, politicians and strikers alike, is—keep cool!

But since I predicted this great heat, as well as the intervening storms of July 24th and August 12th, I ought to disclaim all responsibility for the state of the butter. At the beginning of July, Jupiter became stationary. This began the development of heat, and on the 23rd Mars formed its opposition to Jupiter, while at the end of the month the Sun passed the square of Jupiter and then passed to the square of Mars on August 9th. It was at this time that the maximum of heat was registered. Leaving Mars, the Sun came to the square of Saturn and a fall of 13° was registered. All this is as it should be, but I fear that the poor beasts will get tired of oil-cake and turnips long before the winter comes on, for there is not a green blade of grass to be seen in these parts.

My left eye is on the almanac as I write, the right, of course, is on my Editor, and I have fallen to wondering how many people make the best use of their almanacs. I know a man who takes a two-mile walk to the village Post Office in order to set his watch, while all the time the stars are going past his window. On April 16th, the almanac tells me that the Sun and the clock were together, that is to say, apparent time

and mean time were the same, and a clock timed to Greenwich would show 12 noon exactly when the Sun was in the south. Now if I get the Sun in a line with the middle bar of my window at twelve o'clock so that the Sun's disc is cut in two equal parts, the spot I am standing on can be marked and at any time I can stand on that spot and tell the time of night by the southing of the Moon or planets, because my almanac tells me the Greenwich time at which these bodies pass the meridian, *i.e.*, my window bar. And all my observations are set right, and my watch accordingly, by adding six minutes to the time given in the almanac, because I am $1^{\circ} 15'$ west of Greenwich. Then there is Sunrise, a complex calculation which involves a great deal more than the coincidence of the Sun's longitude with the horizon. This has to be corrected by nutation, parallax, aberration and refraction. Nutation is the name given to the change of position caused by the wobble of the earth's axis due to the attractions of the Moon on the equatorial bulge. Parallax is the difference in position caused by viewing a body as from the centre of the earth and from its surface, a difference of about 4,000 miles, and the angle of incidence made upon the body from these two points of view is called the parallax. Aberration is caused by the motion of the earth in its orbit in conjunction with the passage of light, whereby

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a body has an apparent position which differs from its true position.

Refraction is the bending back of the rays of the Sun or Moon by the Earth's atmosphere, so that the body appears to have risen before it has actually done so, and also to be still above the horizon after it has actually set. This is the explanation of that rare phenomenon of a lunar eclipse while both the luminaries appear to be yet above the horizon. These are called horizontal eclipses. There was such an eclipse on May 26th, 1668; another two years earlier, on June 19th, 1666, in Tuscany; another on July 19th, 1750. Tycho, the astrologer, colleague of Kepler, records one on July 7th, 1590, and Pliny also cites an instance on February 20th, A.D. 72, in the reign of Vespasian.

I need hardly say, therefore, that Sunrise or Sunset is not a good observation from which to correct time.

On August 16th, at nine minutes before midnight, there will be a conjunction of Saturn and Mars in the 20th degree of Taurus. This happened 265 years ago and was followed by the Irish Rebellion. At Sunrise on August 17th, 1911, the Moon, Saturn and Mars will be together in Taurus in square to the Sun, the conjoined planets being in the 10th House. It spells trouble to the Government and bad times for those in authority. Since Cromwell's day there has been a revolution in men's thoughts and habits of social life, else had I with great certainty predicted a revolution in our streets from this conjunction. So far as my observations go, I have little to add to what I have already published in my annual forecast since the spring of 1910. If half my anticipations mature, we are in for a busy time and I think I may conclude as I have begun: O Tempora, O Mores!

A Suggested Line of Uniform Study for Practical Occultists.

Delivered by Albert Ellis at the 1911 Convention of the British Institute of Mental Science.

PALMISTS, phrenologists, graphologists, physiognomists, and astrologers, all give advice on character, business, music, diet, baths, exercise, matrimony, and other affairs of life, and each practitioner has his own way of arriving at his conclusions. All, however, agree on one point, viz., that the physical appearance of individuals, or temperament as it is called, can be told from the photo of a head, face, hand, handwriting, or the birth time, without seeing the body of the person.

Now, being agreed on that point, I suggest that all these character readers should form the basis of all their methods of study on temperament, and from that source furnish advice on general lines. To explain what I mean: It may be said that the dense physical body is made up of three parts, the mental system, the motive system, and the vital system.

The mental system embraces the brain and nervous system, which are the instruments of thought and indicate the ability for mentality.

The motive system embraces the bones and muscles, which are the instruments of physical strength and endurance.

The vital system embraces the heart, liver, lungs, stomach and other vital organs which are the instruments to generate life force and give what is termed vitality. The office of this system is to manufacture and distribute nutrition to all parts of the body, and take up waste material and carry it

off. Of course, everybody possesses a mental system, a motive system, and a vital system, though seldom in equal proportions, most persons having a slight predominance of one system over the other.

The mental, motive and vital systems may be combined one with another in many ways, indicating a variety of distinct types of temperament to be seen in every-day life. (Mr. Ellis here demonstrated his points by means of a series of engravings.)

Now, instead of the palmist referring to a type of hand or the graphologist to a type of handwriting, and so forth, it would be more satisfactory if we all referred to the subject as possessing a given type of temperament. The advantage of this uniform method would result in the papers of one section of the Institute being more understandable by other sections.

Let me further illustrate my point. We all know that a man with a predominant mental system manifests certain characteristics, is adapted for certain callings, should eat certain classes of foods to build up the deficient vital and motive systems, and is attracted to a certain type of female, and so on, dealing with most of the affairs of life.

Now if all character readers would deal with their own special lines in this manner, a more uniform understanding would be arrived at, and the science of character reading be better recognised by the more intellectual classes.

A Servant of the Sanctuary.

From the "Archives of Amos," some time scribe at Sardiolpolis.

By JAMES HARVEY.

AT the close of day, Idælus, with his mantle about his face, went forth to the dwelling of Philesia, the mother of the dead man. And as he stood before the door and about to enter, he heard the voice of the woman in lamentation and woe. "God of my faith and trust, God of my succour and strength, whence have I transgressed that I should have put upon me this great affliction? I gave him unto thee as a servant in Thy Holy place: I gave him as an offering and a sacrifice unto Thee and Thy service; and behold he is gone. At my desire he consecrated himself unto Thee, abandoning all youthful pursuits: giving up all that was beloved and dear to him in life. And behold, he is gone. Have I been placed upon by tribulation and sorrow because of my heart and soul pulsing and dwelling in him as my pride, my glory and my god. Oh, that is mine iniquity; and my chastisement is meet. I have offended Thee in becoming an idolator of the flesh. But he was my son, mine only son: the blood and substance of my body and soul. Could not the means have been of other way to punish my grievous fault: to make amends for my mortal shortcoming. But thou art just, and knoweth best what is needful to the accomplishment of Thy purpose. I accept and see the equity and righteousness of my affliction. Oh, my son, my son, mine Eruda!" And the king heard Philesia sob bitterly: his own bosom strained with the flow of sorrow. "The wisdom of this woman is much," thought he, "her endurance is mighty." Then entered he the house of the bereaved mother: and Philesia raised herself from her seat, and beholding it was the king, then knelt to him. "Nay, kneel not to me, Philesia," quoth he, "lift thyself up in body, also in spirit. Thine affliction is great, therefore I have come in person to take thee to those who will comfort and console thee in thy sorrow. We have not forgotten thy worthiness nor virtue; and there are those who will sustain thy soul in this thy great trouble. Thy son shall receive sepulture, as becomes the right of a noble servant of the sanctuary in burial." "My king, for the honour I am grateful," said the woman. "Also I am beholden unto thee for this favour of coming to me in my woe." "Peace, Philesia, peace," answered Idælus. "Take thy cloak and we will go together: the queen awaiteth thy coming." And the king and the sorrowing woman went forth unto the palace of Idælus. And Altritia received the lonely and bereaved mother, and wept with her in her great loss. And by night they buried Eruda at the western wall of the garden of the high priest: near unto the sepulchre of Sælus, who was slain in the sanctuary.

On the day after the burial of the young priest Aphia was wed to Cycophas with quietness and little rejoicing in respect to the dead Eruda: this being commanded by the king. For the dead man was

much beloved of the people, and famed for his goodness, purity and charity: and his death had thrown a gloom over those parts of the city which knew him and his deeds of righteousness.

With five hundred horsemen, on the fourth day of the week, Cycophas rode forth from Sardiolpolis by the northern gate, on the mission of the king. And when he had departed twenty days Aphia became ill and pined in her trouble: even as the flower fadeth for want of the sun. And Phisa, her father, became anxious for the life of his daughter. And behold it came to pass, by the advice of the queen, Philesia was ordered to tend Aphia, and after many days of fever she became well again. And Aphia drew unto the mother of Eruda in love, and brought her to dwell in the house of her father. And they became as mother and child in their love for each other: the mother of Aphia being dead. Behold after many days a messenger came from Casa and declared war against Idælus. Thereupon the army of the king was gathered together; and in the second day of the new moon, Idælus, at the head of his legions, went forth to battle with the ruler of the distant land.

In the fulness of time Aphia brought forth a son, a babe of marvellous beauty and of splendid limb and body. And the high priest named him Magnia: prophesying the child would be a man of might and wisdom.

An hundred days after the birth of Magnia, the king returned to Sardiolpolis. And a messenger came to Aphia from Idælus telling her that duty detained her lord in the far country; and that he would return when the work assigned to him was accomplished. And the servant of the king also gave unto Aphia an epistle from her husband. "To the king bear my gratitude and thanks," said she. "Tell him I am honoured in his consideration and interest of me." And the servant of Idælus departed. When he had gone, Aphia read in the epistle: "To Aphia, my beloved spouse: Greeting. The king hath apportioned unto me a task which may take much time and undertaking. Therefore, be not anxious for me, my love, if my stay be long: it meaneth honour, favour and fame for thy Cycophas. And I will accomplish my task should I dwell for years in this accursed place of the wilderness. It is for thee, my love, so thou mayest attain wealth and power: for thee my soul and life, whose spirit seemeth with me in this banned land of barrenness and desolation. God keep thee. Again Greeting. Thy loving Cycophas." And Aphia, when she had read, wept, murmuring the while, "My poor Cycophas, my poor Cycophas: how unworthy I am of thee." And the years went past and the husband returned not. At times of long and weary space, messengers carrying news to the king of how his legions fared in the far country, would bring an epistle unto Aphia, telling of love and remembrance of her.

And the child of Aphia grew in beauty and in strength; and became resplendent in the fulness of life; and Aphia looked upon her son with delight and adoration. One day in the garden as she sat with Philesia watching the child at play, the woman said unto her, "This is not the child of Cycophas." "Thou hast spoken truly," quoth Aphia. Then in a voice of guilt she moaned, "Oh curse me, curse me, my mother, for the wrong and the woe I have brought unto thee: the great loss that thou hast sustained through me." And she knelt at the feet of Philesia, bowing her head in grief and tears. But the mother of Eruda raised the woman and embraced her, saying, "Weep not, my daughter, all is known unto me; for when thy soul was dark and frantic with fever thou didst tell the happening. No one knoweth but I: for I ministered unto thee until the frenzy of thy malady was past. It is the will of the Most High that it should be; and it is not for me to curse thee: for God worketh for righteousness. Therefore my soul goeth out unto thee; and I love thee with a love as strong as thou didst tender unto my son." And again she embraced Aphia. And Aphia said, "How holy and blessed art thou, my mother, in the exaltation of thy spirit that thou canst forgive me." "Peace, my Aphia, peace," quoth Philesia. "Thou dost flatter me beyond measure. Let us cast aside these thoughts of sadness, for God wot, life is sad enough. Come, we will join Magnia in his play, and make him a crown of flowers." And they went to the child in his pastime.

And Aphia became more wrapt in the adoration and worship of her child as the days came and went. And on the night before the keeping of the ninth year of his life, in her bedchamber she communed with herself, when she had sent away her attendants for the night. "Behold, my Magnia is the delight of my life," she spake. "My child hath the love and worship of my spirit and soul. Yea, there is naught in life that is as beautiful as mine offspring. He shall be a leader and a king among men, he shall be a saint: nay, he shall be a god." And it came about as she spoke, her hair, as it lay loose around her ere seeking her couch, became alight in the flame of the lamp of her room; and the oil in her hair prolonged the blaze in its fierceness, and she shrieked in her agony and pain as it withered and scorched her countenance. And when her maids came in terror and fear to her, behold they only knew her by her speech: for her lineaments were seared beyond recognition, and her eyes were sightless for ever.

In the fourth month after the ninth year of Magnia, through the northern gate of the city came the legions of the king with Cycophas at their head. But little changed was he by years, for the thought of his love in the far country had nurtured his soul; and his bosom pulsed with joy at his return to her. And when he had held audience with the king, he sought the house of Phisa the physician, and asked for Aphia his wife. And the servant ran to Aphia in the garden where she sat with Philesia: her countenance veiled and hidden from gaze. "Behold, my lord Cycophas is at hand," said the menial, "and desireth presence with thee." "Send

my lord thither," commanded Aphia. And the servant did so; and Cycophas came to Aphia in the garden. And when he beheld her he knew her not, because of her hidden face and hair. But when she spake, saying, "Cycophas, thou hast returned," he became aghast. Then took he Aphia to his breast, and in a voice full of foreboding and fear, asked, "My love, my Aphia, what hath come to thee?" But the woman answered not, being filled with deep and silent woe. Then turned he to Philesia asking as before, "Thou wilt tell me, my mother, what hath come to my love." And Philesia recounted the happening that had destroyed the beauty and sight of Aphia for ever. And bowing to Cycophas the mother of Eruda went from the presence of Aphia and her husband. "Alas, my Aphia, thou art blighted for ever," bewailed Cycophas. "Never more shall thy smile fill with happiness those who moved around thee, as the stars move round the firmament. No more shall thine eyes with their gentle light succour the weary or give the hopeless zeal. Bitter is the affliction of the earth around thee, the flowers, the trees, the hills, the sky and the sea: yea all, forever are they shut out from the beam of thy soul." "Mourn not for me, Cycophas," said the stricken one, "for I am not worthy of thy compassion. It is but meet that I should suffer, for I have been unjust to thee. I have wrought thee wrong: I have been ——. God give me strength to confess my sin." "My love, my love," quoth the man, "thou art beside thyself with sorrow. Come, we will sit us down here, and still thy woe and affliction in peace. Let me know the meaning of thy strange speech." And they sat them by the fountain in the garden, and Aphia said, "Thou knowest that there is a child." "Ay, my son Magnia. How I have dreamt of him. Out in the barren desert of Casa, how I have lain sleepless yearning for the day of my return, so that I might revel in the presence of my first-born. Soon I shall see him, thanking God and rejoicing in mine offspring." And Cycophas smiled with rapture, in meditation of the meeting with the child. And Aphia moaned in her anguish; and prayed in silence for strength to tell the man of her offence. "Where is the child?" asked the man. "Cycophas," said the woman, "hearken unto me. Thou shalt see the child anon." And Cycophas said, "I will hearken." "Cycophas," cried Aphia, "I am not worthy of thee: I have wronged thee. Hear me in calm, bear with me. The child is not ——" And the soul of Cycophas learned the sin of the woman, and his heart grew cold in his frame; and the garden swayed and reeled and became dim in his sight. And through the mist and agony of his spirit, he heard as afar the sobs of the woman: and his soul rose above his pain. Then he spake to the woman, "Aphia, my wife, weep not. Sinned as thou hast, thou hast atoned in woe and great suffering. God hath smitten thee in thine iniquity, therefore shall I not censure thee, neither shall I give way to anger against thee. I also have debased my soul in my lust for wealth and power; and the Most High in the land of my long sojourn hath given me reparation to make for my forgetfulness of purity and holiness in selfishness. For know that the foulness of leprosy

is upon me. I have told the king, and he hath commanded me to depart to the wilderness. I have but sought thee to bid a last farewell. The morrow shall see my lands, and all that I possess, sold: and the money bestowed upon thee and Magnia. Then shall I seek the wilderness to die alone, and reap the bitter harvest of avarice and greed. And so, my Aphia, farewell." And he rose to depart; but the woman clutched him, saying, "Nay, thou shalt not go alone, for I will come and bear thee company. Even as thou art a leper, even so am I in the eyes of God. My place is by your side. We will together go into the wilderness, and there share the fruits of our fearful meed. Magnia shall be dedicated to the Lord as a servant of the sanctuary to make propitiation for mine iniquity." "But this is madness, Aphia," beseeched the man. "Speak no more: it is my duty. Call hither Philesia." And Cycophas acted on her behest. And when the mother of Eruda came, Aphia instructed her to do her will, to give the child unto the service of the temple.

"Now send for Amos, the scribe of the king, I desire his presence," said Aphia. "To-morrow, Philesia, I leave thee to seek the wilderness with Cycophas, for he is a leper and unclean. We will make sacrifice to God together, so that we may be worthy in His sight as His creatures. Thou, my mother, will be well cared for until the end. See to my son, and carry out my will. Hasten now, and summon the scribe." And Philesia went from them weeping bitterly. "What of thy father, Aphia," asked the man. "He is dead, and sleeps with the just." And the woman gave way to grief.

In the evening came Amos the scribe to the house of Aphia, and wrote out her instructions according to her will. And she also bade him write the history of her transgression: and Amos did so. On the next day, by the western portal of the city, Aphia and Cycophas went forth into the wilderness; and were seen no more of men.

And Magnia, the boy, dwelt with Philesia until his fourteenth year, when she took him to the high

priest to give him over to the order of the priesthood. And Helia said unto Philesia, "Behold, the Lord fulfilleth His prophecy, spoken through the mouth of Agnia, His servant in the days of Varus." And the woman wondered at the speech of the high priest, saying, "Thy words are strange, my father: make them plain unto me, so that I may understand." And Helia smiled, and put his hand upon the head of Magnia. "This is the chosen servant of the Lord," quoth he. "In the fulness of time he shall raise up the nation of his race, and peace and purity shall be beneath the sway of his spirit. Thou weepst thy son as dead, Philesia; but rejoice woman, rejoice! His spirit is here with us in a new body: the body of this boy, Magnia." And the woman cried, "Blessed be the Lord." "Hear the word of the spirit of the Lord," said the high priest. And Magnia and Philesia knelt at the feet of Helia, who spake, saying, "Behold it shall come to pass in the fire of his soul he shall build up unto himself a new body. And his heart shall be rent in the tempest of remorse; and his spirit shall return unto the new body that he hath built up unto himself. Then shall he come forth in fairness and strength; and the spirit of the Lord shall overshadow him forever. And the mother of his flesh shall be stricken down in her vanity and pride, and shall be scorched and withered: like unto the flower in the drought. In the wilderness shall she die with the leper and victim of avarice and power. And the child shall be called Magnia, for he shall be great in the nation of his race as a servant of the sanctuary." "Praise be to God," said the woman. "Let us give thanks," quoth Helia; and he knelt beside Philesia and the boy, and did pray.

And Magnia succeeded Helia as high priest in the fortieth year of his life; and the nation became pure and upright under his administration. And when death came to Philesia, he was by her side and prayed: and did close her eyes in the last, long slumber. And for the souls of his mother and the leper he prayed to God; and made intercession for them morning and night.

Old Moore's Table Talks on the Stars.

XI.—THE STARS FOR SEPTEMBER.

FOR the month of September we will commence on the 6th, at midnight, and 15 minutes earlier for each 4 days later. In the N.E. quadrant, Aldebaran and the Pleiades will be visible due east, with Algol a little above them, while due N.E., Castor and Pollux will be rising and Capella right above them.

In the S.E., there are no very bright stars, those of Cetus being round the S.E. horizon. Due south will be found Fomal-

hant, being very low down on the horizon. In the S.W., Altair and its two attendant stars are declining to the West, and the two bright stars of Capricorn are just S.W. and on the horizon.

In the N.W., Vega lies halfway to the zenith just to the N. of West, and the stars of Hercules are setting just below. The Northern Crown lies on the N.W. horizon and the stars of the Great Bear just to the West of North.

Birthday Influences during September.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **FRIDAY.** (Ruled by Venus). ♀ in ♄, ☐ ♄. An unfavourable year, worries and annoyances, and danger of secret enmity. A child born on this day will be irritable and will hate to be controlled, will be wayward and impressionable, and rather unfortunate.

2. **SATURDAY.** (Ruled by Saturn). ♀ in ♄, ☐ ♄. A variable year, some pleasure and financial gain, but disappointment and grief. A child born on this day will be careless and untidy, fond of art and music, but gain no profit thereby.

3. **SUNDAY.** (Ruled by Sol). ♀ in ♄, ☐ ☐, * ♄. A splendid anniversary, promotion, financial and social gain, and great success. A child born on this day will be popular, kind, genial and benevolent, will rise in life and be very successful.

4. **MONDAY.** (Ruled by Luna). ♀ in ♄, ☐ ♄, ☐ ♄, ☐ ♄, ♄ ♄. An unpleasant and changeable year, benefits in employ and through elders and friends, but unfavourable changes, danger of treachery and sudden reversals.

5. **TUESDAY.** (Ruled by Mars). ♀ in ♄, ☐ ♄, ☐ ♄. An active and enterprising year, changes, but some financial loss. A child born on this day will be steady and contemplative, keen and enterprising, but should be careful in financial matters.

6. **WEDNESDAY.** (Ruled by Mercury). ♀ in ♄, ☐ ♄. An evil anniversary, losses, unfavourable changes, indisposition and danger of accident. A child born on this day will be abrupt and irritable, hasty and impetuous, will have many drawbacks to contend against, and will be generally unfortunate.

7. **THURSDAY.** (Ruled by Jupiter). ♀ in ♄, ☐ ♄. An evil year, danger of accident and bereavement, some gain by friends. A child born on this day will be rash and revengeful, often involved in troubles, but will gain through friends.

8. **FRIDAY.** (Ruled by Venus). ♀ in ♄, ☐ ☐ & ♄, ☐ ♄. A variable year, unexpected benefits and financial gains, but danger of disappointments and loss of position. Success through the opposite sex. A child born on this day will be fairly successful in the employ of others, will have many good friends, but should act discreetly in his way through the world.

9. **SATURDAY.** (Ruled by Saturn). ♀ in ♄, ☐ ♄, ☐ ♄, * ♄, ♄ ♄. An important year, changes, new work, prospects of engagement or marriage, important developments in affairs, but some disappointments. A child born on this day will be clever, active, energetic, artistic and refined, will have some disappointments in love, but should be very successful in a commercial life.

10. **SUNDAY.** (Ruled by Sol). ♀ in ♄. A quiet year with some changes. A child born on this day will be clever and intelligent, but will have little drawbacks in life.

11. **MONDAY.** (Ruled by Luna). ♀ in ♄, ☐ ♄, ♄. A variable year, some changes in occupation and with the opposite sex, but danger of treachery and reversals. A child born on this day will be popular and artistic, will do well in employment, but should guard against secret enmity and reversals.

12. **TUESDAY.** (Ruled by Mars). ♀ in ♄, ☐ ♄, ☐ ♄. Another variable year, danger of indisposition and bereavement, with legal troubles, some gain through friends. A child born on this day will be clever, intelligent, but haughty and proud, and often involved in legal troubles. Will have many hindrances in life.

13. **WEDNESDAY.** (Ruled by Mercury). ♀ in ♄, ☐ ☐, ♄ ♄, * ♄, ☐ ♄. An important year, improvement in position, travel and changes, developments in affairs, but danger of accidents and indisposition. A child born on this day will be hasty and impetuous, but popular and artistic, will rise in life and have an adventurous career.

14. **THURSDAY.** (Ruled by Jupiter). ♀ in ♄, ☐ ♄. An active year, promotion and improvement in position, but danger of accidents and disputes. A child born on this day will be rash, but clever, artistic and of good judgment, should guard against disputes, and may be successful in life.

15. **FRIDAY.** (Ruled by Venus). ♀ in ♄, ☐ ☐, ♄, ♄. A changeable year, marriage or engagement, but disappointments and loss of work. A child born on this day will be popular and refined, but will have many drawbacks and disappointments to contend against.

16. **SATURDAY.** (Ruled by Saturn). ♀ in ♄. A quiet and unimportant year. A child born on this day will be erratic and extravagant, and will have a very quiet life.

17. **SUNDAY.** (Ruled by Sol). ♀ in ♄, ☐ ♄, ☐ ♄, * ♄, ♄ ♄. A successful year, changes, journeys, improvement in affairs, gain through the opposite sex, and much pleasure. A child born on this day will be clever, of good judgment, popular, steady and trustworthy, will rise in life and gain the respect of others.

18. **MONDAY.** (Ruled by Luna). ♀ in ♄, * ☐, ☐ ♄, ☐ ♄. A changeable year, improvement in position and new work and undertakings, but some very unfavourable changes and upsets. A child born on this day will be abrupt and irritable, active and energetic, but should always remain in employ.

19. **TUESDAY.** (Ruled by Mars). ♀ in ♄, ☐ ♄, ☐ ♄. A variable and changeable year, an important alteration in affairs, but danger of losses,

reversals, accidents, indisposition and bereavement. A child born on this day will be rash, hasty and extravagant, will have a chequered career, and will not be at all fortunate.

20. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ☐ ♀. An evil anniversary, losses, indisposition, danger of accidents and disputes. A child born on this day will be despondent, yet hot-tempered and irritable, and will not be successful in life.

21. THURSDAY. (Ruled by Jupiter). ♀ in ♏, △ ♀, * ♀, ☐ ♀ & ♀. A successful year, important changes and improvement in affairs, engagement or marriage, and much happiness and success. A child born on this day will be clever, popular, artistic and steady, will rise in life and become respected and successful.

22. FRIDAY. (Ruled by Venus). ♀ in ♏, ☐ ♀, * ♀, △ ♀. Another successful year, important changes, gains and successes, engagement or marriage. A child born on this day will be kind, refined, popular and will rise in life.

23. SATURDAY. (Ruled by Saturn). ♀ in ♏, △ ♀. Another successful year, gains, new work and undertakings, success in affairs, engagement or marriage. A child born on this day will be popular, active, energetic and enterprising, will rise in life and be successful and popular.

24. SUNDAY. (Ruled by Sol). ♀ in ♏, ☐ ♀ & ♀. An evil anniversary, danger of reversals, annoyances and treachery from others. A child born on this day will be clever, but abrupt and irritable, and will never be successful.

25. MONDAY. (Ruled by Luna). ♀ in ♏, par ♀ & ♀. A variable and unsettled year, with little drawbacks and indisposition. A child born on this day will suffer many troubles in financial affairs, and be generally unfortunate in life.

26. TUESDAY. (Ruled by Mars). ♀ in ♏, △ ♀, * ♀ & ♀, ☐ ♀, ☐ ♀. A changeable year, benefits in employ, but danger of indisposition and bereavement. A child born on this day will be clever, artistic, energetic, and of good judgment, but will have many troubles and trials to contend against, and may be fairly successful.

27. WEDNESDAY. (Ruled by Mercury). ♀ in ♏, * ☐ & ♀. A favourable year, marriage or engagement, travel and changes. A child born on this day will be artistic, impressionable, popular and respected, and will rise in life.

28. THURSDAY. (Ruled by Jupiter). ♀ in ♏, ☐ ♀, ☐ ♀ & ♀. A very evil year, indisposition and bereavement, losses and much worry. A child born on this day will be hasty, rash and hot-tempered, sarcastic and careless, and be very unsuccessful in life.

29. FRIDAY. (Ruled by Venus). ♀ in ♏. A quiet and somewhat unsettled year, slight changes and losses. A child born on this day will be somewhat bitter and revengeful, and not successful.

31. SATURDAY. (Ruled by Saturn). ♀ in ♏, ☐ ☐. A variable year, some journeys, slight indis-

position, and danger of trouble in employment. A child born on this day will be steady, trustworthy and conscientious, but should always remain in employ.

Astrology is a Religion.

By WALTER H. LEWIS, D.A.

ON page 181 of the July issue of OLD MOORE'S MONTHLY MESSENGER, under the "Outlook" for the United States, the prediction is made that "religious scandals are shown," Mars in the tenth on the coast of the western States. As a matter of fact, the National Astrological Society of the United States, incorporated for the express purpose of restoring prophecy to religion, and to grant diplomas, degrees, and ordination, and establish churches and colleges for the practising, teaching, and preaching of Astrology, as the means whereby the Creator reveals His will to humanity, has established a religion which has spread rapidly. In a short time several branch societies have been organised and others are rapidly coming in, as those who investigate readily perceive that astrology is the key to unite every religion, and make one universal church of TRUTH. On page 17 of OLD MOORE'S MESSENGER for October, 1910, will be found the "Articles of Truth" which constitute the belief of this society.

One of the ordained ministers of this religious Society is under trial by the Supreme Court of the State of Washington, on the western coast, the case being carried up from the police court, where he was arrested upon the charge of "fortune telling and vagrancy," and the Society are making this a test case upon the constitutional rights of citizens to enjoy religious freedom. So far as is known no court of record has ever decided this question, although judges have made the statement that no member of this society shall be subject to the "fortune telling, vagrant" law, but the society demands a decision which will, once for all, settle this great question, as the Society has a splendid foundation and organisation, and a course of instruction and set of examination papers, which, if successfully passed, places a graduate upon a high standing. Moreover, the society is as anxious as are the civil authorities, to eliminate and prosecute all fakirs, charlatans and pretenders. But the case in hand relates entirely to the one point as to whether a member of this society can be deprived of his rights to use astrology as the language of the Creator.

"To divine" means to prophesy, and a Doctor of Divinity who cannot prophesy is a misnomer. Prophecy is the "greatest of all gifts," and the great mission of the Master was to "prophesy and heal the sick." Every legitimate astrologer throughout the world will be interested in this supreme court case, and the readers of OLD MOORE'S especially, as to all appearances this is the case predicted in the July issue.

Astro-Physiology and Astro-Pathology.

By DR. M. DUZ.

HELIOCENTRIC ASTROLOGY.

NEXT to the method I unfolded here and set forth in my "Traité pratique de Médecine Astrale," I cannot extol too much heliocentric astrology as constituting the scientific basis of the cellular biology, and accordingly that of the cellular pathology.

In my articles in the June and July issues of THE MESSENGER, I established the straight evolutionary process of the cell with that of the heavenly bodies heliocentrically considered. It is obvious that physiology and pathology stand together. Let us see.

I stated that some of the heavenly bodies were physiological and others pathological. The physiologicals are: ☉, ☿, ♀, and the ♃, although this latter may also be pathological in periodical and acute diseases. The pathologicals are: ♂, ♀, and ♄. Thus, the individual physiological standard results of the organic systems ruled by the physiological heavenly bodies, the Moon included, and the pathological standard ensues of the combination of these latter with those pathologically threatened by the pathological planets, and this combination takes place through the *elementary qualities* of the signs characterising the organic systems and their modalities, which are as follows:

Triplicity of fiery signs: ♈, ♎, ♏.

Elementary qualities, + +.

Triplicity of earthy signs: ♉, ♊, ♋.

Elementary qualities, — —.

Triplicity of airy signs: ♌, ♍, ♎.

Elementary qualities, +.

Triplicity of watery signs: ♐, ♑, ♒.

Elementary qualities, —.

On the other hand the physiological cell is heir to irritation (☉), enervation (☿), dystrophia (♀), hyperæmia (♃); and the pathological cell to erethism or plethora (♂), humoral alteration (♀), cacochymia or cachexia (♄).

So the morbid evolution takes place firstly through erethism or acuity; secondly, through humoral alteration or sub-acuity; thirdly, through cacochymia or cachexia or chronicity; and these three morbid evolutionary processes form a progressive cycle of three steps succeeding one another, but never bewildering one with the other: *Natura non facit sæctus*.

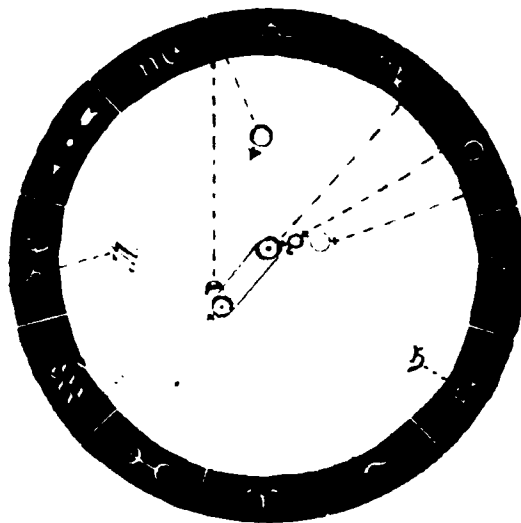
Mr. X is born on 28th April, 1854, near 2h. p.m. His physiological standard presents as follows (heliocentric positions):

☉ 5° ♈	Elementary qualities, — —.
☿ 20° ♎	" " + +.
♀ 8° ♎	" " + +.
♂ 1° ♍	" " —.

and his pathological standard:

♂ 29° ♋	Elementary qualities, +.
♀ 18° ♊	" " — —.
♄ 15° ♌	" " +.

Hence the following heliocentric map:



It is obvious that according to the *decanates* occupied by the heavenly bodies, the meaning of the theme may somewhat vary. Nevertheless, until we arrive at this accuracy of calculation, we must content ourselves with the general meaning of each sign.

Besides, I will observe that the *elementary qualities* of the signs constitute the basic elements in our ascertaining the action of the pathological planets on the physiological heavenly bodies. Thus, the elementary qualities of the same potentiality are *repulsing*, and those of a different potentiality are *attracting*, consequently the *repulsing elementary qualities are of any value*. So in the above case ♂ + is attracting ☉ —, but it does it *partly*, because + is less positive, +, than — is more negative — —; ♀ — is attracting 1° ♀ + +, 2° ♀ + +. Here the potentialities are equal on both sides. ♄ + is attracting 1° ♄ —, 2° ♄ —, the latter partly.

Accordingly, Mr. X's first step of morbid predispositions took place through the gastro intestinal organs but *partly*, i.e., through the irritation, ☉, of the hepatic functions, ♈, threatened of an erethismic process, ♂, troubling the excretory system, ♋. The second step stands through the circulatory, ♎, innervation, ☿, and dystrophia, ♀, giving way to a humoral alteration involving the peripheral nerves and the cutaneous system (the lumbar cord and the lower extremities), ♋. And the third step through the hyperæmiated, ♃, genito-urinary organs, ♃, and a defective, i.e., irritated, ☉, liver, ♈, producing a cachectic state involving the nerves presiding to the respiration and the upper extremities (cervical cord), ♌. I will add that the Moon in

Mr. X's case being new denotes a sanguine constitution.

Now what would be the matter with my lunar-solar method? ☉ 5° ♍, ruler ♄, ☽ 1° ♌, exponent ♀ in 3rd house of ♏. ☽, new equals sanguification, diagonal ♌, ruler ☉.

The key of the theme is furnished by ♄. i.e., Mr. X's health is threatened through the innervation, ♄, of the gastro-abdominal organs, ♍, and the dystrophia, ♀ exponent, of the genito-urinary system, ♌, and the cervical cord and upper extremities, ♏. And this pathological process evolves on the sanguification, ☽ new, and betrays a circulatory constitutional taint, diagonal ♌ in ♋, 12th house of fatality, involving the lumbar cord and the feet, ♋. This latter sign presides also to the nerves of respiration. Besides, 1° ♄ is the exponent of the diurnal house 11 of ☿—☿ (nativity 2h. p.m.); 2° the ☽ ruler of the lunar sign ♌, is the exponent of the diurnal house 12 of ♌—♋; and 3° the ☉, ruler of the diagonal ♌, is the exponent of the diurnal house 9 of ♄—♄. That is to say, a nervous (acid) predisposition affects the digestive organs, ☿, and the blood ☿; ♄ cold and dry; hence a rhythmical trouble of the circulatory system, ♌, as to the feet, ♋, through a humoral slight acidity: ☽, cold and moist, giving way to a muscular wasting, ♄, through the thyroidian gland, ♄, threatened by irritation, i.e., alkalinity, ☉, hot and dry.

It is evident that both of these synthesis agree and betray a general diagnosis of a disease of the innervation apparatus, likely a *myelitis* which finds its similar feature in oxalic acid's pathogenesis.

On the other hand I observe the straight connection of the disease's chief symptoms with the organic systems denounced by the map: ♍—constipation (liver paresis); ♌—urinary troubles; ♌—circulatory troubles; ♌—genito-urinary troubles; ♌ and ♏—nerve centre troubles affecting the lower and upper extremities.

If the astrologer measures by mathematical principles the various arcs of directions in a nativity, and can prove his problems correct, according to astronomical science, is not this at any rate a proof that astrology is a branch of the mathematics?

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Astrology and the Cards.—VII.

AN EXAMPLE OF HORARY QUESTIONS.

THE card horoscope can be used with great efficacy in the determination of questions of importance—I do not mean frivolous and silly questions—but matters of moment requiring serious consideration.

The cards to be taken into consideration are the first indicating the consultant; the card ruling the house connected with the subject of the question, the fourth card denoting the end of the matter and the centre card as the key card. Cards of the same suit as these four are also to be considered.

As an example, let us suppose the consultant requires information concerning an appointment in which he is interested and that he has dealt out the cards in the following order, always commencing from the first which represents himself.

	Ten Clubs	
	Eight Spades	Four Diamonds
Seven Spades		Five Clubs
King Clubs	Ace Clubs	Seven Hearts
Four Diamonds		Queen Hearts
Three Spades	Eight Diamonds	
	Three Hearts	

Now the tenth house represents the appointment and the ten clubs therein denote a high business and commercial position. The King clubs denotes querent, a successful business man; the three of hearts in 4th, shows end of matter in a week, and clubs holding the centre card, the same suit as the first and tenth, is a sure sign of success.

Personal Magnetism : Its Relation to Success.

By MONS. W. de KERLOR.

THE subject chosen for our discourse is the all important and fashionable question of personal magnetism in its relation to success. Now what is personal magnetism? Personal magnetism is the physical manifestation of the innermost consciousness of the individual—a subtle force that cannot be seen but that can be felt. As much as over 2,000 years ago the philosophy of personality or personal influence was discussed and developed among the Greeks, who had it from the Egyptians. The study of this subject is perhaps what made Greece what it was then—a mighty nation. But it is only of recent years, with the revival of the occult sciences and the movement of modern spiritualism, coupled with the requirements of an ever-competing humanity, that this subject of personal magnetism has been once more scientifically investigated.

Personal magnetism, as the name suggests, is a mysterious force. But this mysterious force is nothing else than the ensemble, the expression, the combination of the many powers which the ego, the soul, psyche, the self, represents. It is not inexplicable, as many people would have us believe, although it is an intricate problem to solve.

Everyone can acquire personal magnetism. Those who think they cannot, or that life is not worth the trouble of doing so, are the very ones who should take it up. Because success in their lives will depend entirely from that force and will come to them proportionately to the amount of personal magnetism they display. It is a wonderful force that never fails to make itself felt, and it always brings gratifying results. Most of you have surely felt its effects, and accordingly most of you have desired its possession. But some of you will ask "Can everyone acquire it?" The reply to this question is "Certainly." Some people will perforce acquire it quicker and easier than others, on account of their inherent tendencies and

dispositions. Many men and women exert this power of personal influence more or less unconsciously. Others, being aware of the power they possess, wisely use it, and thus obtain the summit of their ambition.

In the greater portion of mankind this force exists in the latent state, which needs developing. They who develop it become masters of their circumstances, they can shape their lives as they will and will be able to acquire wealth, fame, or love, by the mere exertion of this wonderful inherent force.

Look into the lives of great men that the past centuries have produced. Take at random only a few principal historical figures: Julius Cæsar, Alexander the Great, Cromwell, Napoleon and Washington from amongst the men, and amongst the feminine sex: the Egyptian queen, Cleopatra, Joan of Arc, the fair orange and flower seller, Nell Gwynne, Sarah Bernhardt, and hosts of others, they are well known representatives of this extraordinary power of magnetism.

The existence of this power which is *creative* in essence is all the more stupendous in its manifestation, when one considers the humble surroundings and circumstances to which each of these heroes belonged at some period of their lives.



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Reports of Meetings



FOUNDED 1891

President: MR. BLACKBURN HOLDEN.

Hon. Secretary: MR. ALBERT ELLIS,
82, Central Beach, Blackpool.

OBJECTS.

(a) The study of Astrology, Automatic Writing, Clairvoyance, Clairaudience, Colours, Crystal Gazing, Graphology, Hygiene, Hypnotism, Palmistry, Phrenology, Physiognomy, Psychometry, and other branches of Occultism.

(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held at White House Chambers, 64, Central Beach, Blackpool, on Saturday the 5th of August, 1911, at 3 p.m. Mrs. Costa (Fleetwood), occupied the chair.

1. The minutes of the previous Council meeting were read and confirmed on the proposition of W. Ball (Preston), and B. Costa (Fleetwood), and signed by the presiding officer.
2. Correspondence received from Messrs. Ingham, Cave, Munroe, Dixon, Pratt, Fox, Elliston, Veale, Postel, Ellerary, Burgess, Montague, C. W. Callis, R. W. Robinson, Ball, Tassill, Holden, and the secretary received instructions thereon.
3. Resolved that Mr. R. B. Trafford be appointed a member of the Board of Examiners (Physiognomy section.)
4. The Bank Pass Book was presented and passed as correct.
5. Accounts passed for payment :—

Foulsham & Co.	17 0
Blackpool Billposting Co. Ltd.	5 0

6. The secretary reported that on the 28th July, 1911, Miss Lessey Bromley, a member of the Institute, was sentenced at Blackpool to 14 days imprisonment in the Second Division for fortune telling. This was a police prosecution. The defendant defended herself. No evidence of imposition was produced. No complaint from the public had been made. Immediately after the conviction the Hon. Solicitor, Mr. R. W. Robinson, spoke for five hours in front of the secretary's offices and obtained 936 signatures (averaging three per minute) to a petition to the Secretary of State for the Home Department, praying for the release of Miss Bromley and Mrs. Hudson, another convicted palmist, who is not a member of the Institute. The petition was forwarded the same day to the Home Secretary, preceded by a telegram to the M.P. for the division, Mr. Wilfrid Ashley, requesting him to question the Home Secretary on the matter. On the 4th August, 1911, Mr. Robinson received the following letter from the Home Office, Whitehall, dated 3rd August, 1911.

SIR,—The Secretary of State has carefully considered your application of the 29th ult., on behalf of Lessey Bromley and Mrs. Hudson. I am directed to express to you his regret that he can find no sufficient ground to justify him consistently with his public duty, in advising His Majesty to interfere in these cases.

I am, Sir, your obedient servant,
E. BLACKWELL.

7. Resolved on the proposition of Mr. Trafford and Mr. Ball.

"That the attention of the Home Secretary be drawn to the number of police prosecutions for palmistry and fortune telling in England and Wales, in cases when no evidence of intent to impose, or complaint from the public has been produced, and in view of the pronouncement in the House of Commons referring to the practice of palmistry, to appeal to the Home Secretary to prevent such unreasonable prosecution."

8. Resolved that a vote of thanks be tendered the Hon. Solicitor, his staff, and other ladies and gentlemen who worked so assiduously on behalf of the prosecuted palmists, Miss Lessey Bromley and Mrs. Hudson.
9. Resolved that a special fund be opened for the defence of practising occultists.
10. Resolved that a special fund be opened to defray the expenses of Incorporation.

NOTICES.

The next Council Meeting will be held in the office of Mr. Jukes-Dixon, 7, County Chambers, Corporation Street, Birmingham, on the 26th August, 1911.

Candidates for Examinations may sit for the Preliminary, Intermediate or Final during the Monthly Council Meetings.

The Year Book of the Institute will be sent gratis and post free to persons interested.

Correspondence.

Explanations Offered and Wanted.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—(1.) I have often made the statement that there are incidents in the lives of men which are not indicated in their horoscopes, and that in the nature of things it is impossible that they should be, since there are only nine celestial bodies under observation, and they cannot be all over the horoscope at the same time. We take the nearest suit that fits, but it is not made to measure for all that, and the "other man" who shares my horoscope is not by any means myself. I thought at first it was a case of a misfit, but reference to the prenatal epoch shows wherein character versus environment (especially stellar environment) may sometimes not accord. It is true that a crow is a black bird, but all black birds are not crows. In other words, a horoscope will indicate a predisposition or fatality, or *chesi vuole*, but I am not going to be persuaded that everything that happens is indicated in the birth figure. To affirm so much is to admit that directional methods are redundant if not futile. I admit that these postnatal events are potentially indicated, just as the butterfly is potential in the grub or chrysalis, but that is not as much as to say that all grubs will become butterflies.

(2.) And, if you please, how does the trilateral root *Achad* come to be an agglutination of two, *Ash* and *Shed*? I would like to see the first seven Hebrew numbers derived from a single root, or a "syllable signifying a star." It would be a new light on semitic origins which are yet a matter of controversy among the learned.

(3.) Also, I see nothing very "ancient" about the method of judging the horoscope on page 204. The ascriptions of the houses are quite modern and the inclusion of Neptune and Uranus gives the last touch of modernity to this not too luminous delineation. The characteristic of the modern development of astrology is that it pins us to planetary positions and aspects. That of the most ancient methods is that they give first importance to the *degrees of the zodiac involved*, and especially those on the Ascendant and those held by the Moon. The Hindu method proceeds very far along these lines, the *lagnam* (Ascendant) and *tilhi* (Moon's place) being prime factors in every horoscope. This is also observable in the Arabian astrology.

(4.) In conclusion I wish to confirm "Moon trine Uranus," who rightly ascribes Socialism (practical idealism) to Uranus, and discriminates it from Anarchism. The two methods have nothing in common, the one being constructive, and the other wholly destructive. I am speaking, of course, of a rational Socialism, such as that of John Stuart Mill.

Yours faithfully,

SEPHARIAL.

[We have carefully read "Sepharial's" letter and have numbered our replies to agree with the paragraphs thereon.

(1.) We cannot agree that any proof is given of the repeated statement that there are incidents in the lives of men which are not indicated in their horoscopes. The fact that there are only nine planets and that they cannot be all over the horoscope at the same time seems to us to be a non-sensical phrase. We have yet to be convinced that directions produce anything which is not indicated in the figure, but if "Sepharial" would prove his contention he should publish a few authentic horoscopes, or give some practical illustration of incidents which have taken place where the horoscope shows no indication of such. We are open to conviction, but on proof alone.

(2.) The Editorial note on page 202 was taken from the writings of Morrison, but in order that our readers may be fully informed thereon, we append the complete extract. It will also be found on page 8, Vol. III., of *The Future*. The following is the complete quotation:—"It is a curious fact that the Hebrew words expressing the first seven cardinal numbers are all formed of one syllable that signifies a star, and of one or more others that imply the character of that star. ATCHED or ASHSHED, one, is a corruption of the words ASH, *fire*, and SHED, *to pour fourth*, whence SHEDDAI, the name of God, the "All Bountiful." and the words signify the *All Bountiful Fire* which is perfectly characteristic of the Sun. It is then, a direct reference to the Sun, whose rule was over IAUM ATCHED, "Day one."

(3.) We are surprised at "Sepharial's" contention that the method of judging the horoscope on page 204 has nothing very "ancient" about it. The fact that Uranus and Neptune are included does not alter the *method* of judgment. Also it may be stated that excepting minor details the ascriptions of the houses are the same by the ancient methods as the modern. We are also surprised to hear that the "Characteristic of the modern development of astrology, is that it pins us to planetary positions and aspects." Our experience is that zodiacal influences play a much more powerful part in the reading of horoscopes than a few weak aspects of doubtful value. The influence of the ascending degree and that of the Moon, play equally an important part in modern horoscopy as in the Hindu method.

(4.) We disagree entirely with both "Sepharial" and "Moon trine Uranus." Socialism in its modern garb is a purely Neptunian offspring, and any student of mundane astrology will have had plenty of proof that all socialistic outbursts and scandals arising therefrom have been directly traceable to the pernicious influence of this planet. To say that there is nothing in common between Socialism and Anarchism is to make an egregious blunder, for both have aims in common, though their methods may be different. Uranus is the awakener, the planet whose influence is to awaken man to a proper sense of his responsibilities. The fraternisation of the classes, which is the true spirit of humanitarian brotherhood, will come through this planet. Neptune is the opposite of Uranus, as those who under-

stand the great secret which lies in the true symbols of these planets, and one of its great influences is that of inversion. All present-day foolish and irrational ideas concerning soulmates and affinities, free love and other similar doctrines put forward by modern advanced socialists are emanations from Neptune. A great deal could be written on this subject, but space at present prevents us.—ED.]

Planetary Hours.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—In closing my articles on Planetary Hours (in order that I may deal with other subjects), I should like to answer a few criticisms made by the Editor and sundry readers of this magazine.

Firstly, the critics seem to think that my aim in writing on this subject was to bring forward the system set forth in previous articles as an *absolute and fully proved system*. Nothing of the kind! I simply brought it forth as an example of *how a natural system might be worked*, and I am sure that the least that can be said of my system is that it is more natural than that at present in vogue, and, taking into consideration what a feeble system the one now used is, this is saying something. I admit that my system has its mathematical inaccuracies, but, at the same time, I am convinced that it is near the right track. If our Editor can set me on the road to a *more natural* system, he will earn not only my thanks, but those of many astrologers who are seeking truth in regard to this subject; so I prefer to leave the subject, and eagerly await our Editor's articles on the same. A perfect system may not be discovered for many years, but this is no reason for holding to one which one's common sense tells one cannot be correct, and I merely took up the gauntlet because most modern astrologers seem far too content to let important matters go unquestioned.

One reader says that the sex of the signs as given by me are wrong. Well, this is a matter of opinion. I account for the sex of the zodiacal signs as follows: Negative: ♈, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓. Positive: ☉, ♊, ♉, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓. Yours faithfully, C. SHERBURN.

Hypnotism.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—I cannot allow the article on "Hypnotism" which appears in THE MONTHLY MESSENGER for August to pass without comment. To begin with, Mr. Holden says "opinions differ on the question as to whether hypnotism and mesmerism are the same, but the results of my own experiments prove conclusively to me that they are identical," which proves Mr. Holden is very much in the dark. The term "hypnotism" is a misnomer! It means simply *sleep*. No one can construe it into anything else. There is no hint as to how or by what agency

that sleep is produced. Hence the term is nonsensical. A better term would be psychic coma, or psychic sleep. Further on he says, "Whether Mesmer was right or not for his claims to Animal Magnetism—as the producing agent, of course—is a doubtful point to-day."

There is no manner of doubt about it. Mesmer was right. A magnetic person can radiate forces upon others, as well as send them to any part of his own system by the power of his will. Hypnotism has no connection with true magnetic phenomena. Surgeon Braid misunderstood the whole affair; he came to the conclusion that the eyes were fixed by paralysing the levator muscles of the eyes. If that were so, the eyes could not be fixed without it. Mr. Holden says: "He (Braid) soon found out that he could produce all the phenomena, and more, without the use of animal magnetism." He thought, like many dignitaries of the present, there was no such thing as a fine ethereal fluid called magnetism to produce the phenomena, because imagination, will power, etc., can produce remarkable results. Which fact goes to prove that mental activities produce effects simply because there is a subtle fluid fine enough to receive command of the mind, and be sent to any part of the system.

From long experience, I know I exercise a certain potent fluid that emanates from my body. I have time after time gone into a room with a select committee and drawn the young men sitters in an adjoining room, without their being aware of my presence. Drawing them up to the wall like a magnet attracting steel. What becomes of suggestion now?

Some years ago I was speaking to a prominent gentleman in Wales about hypnotism, he denied any agent other than the imagination to produce the effects. We had argued fast and furious. He had a little black pet dog. An idea struck me that if I could control the dog, the better part of the argument would be mine. Feeling myself very determined about it, I asked his consent about testing the dog, and, somewhat surprised, he consented. I then brushed my hands very lightly over the dog, and continuing vigorously for some 20 minutes, I had the satisfaction of seeing the little pet stretch itself out stiff. I then asked his sceptical owner for needles, and stepping away got several from a lady. I lifted the skin and drove the needles through one after the other, finally driving one through the nose; the little dog did not wince, did not move. "Now sir, what becomes of your imagination theory?" said I. Of course, he was dumbfounded. That gentleman became one of my valued subjects and pupil.

I have silently willed young men "to come" from miles away. And they obey. Have played upon the phrenological organs as on a piano. And mark! upon sitters who knew nothing of phrenology. I have done this with gentlemen holding barriers between my hands of paper, sheet iron, boards of wood, sheet zinc, etc., these were placed between me and sitters, and the effects were always the same. There is no barrier to that subtle force called magnetism.

I know I have controlled others physically and mentally, that is, controlled their thoughts. A friend of mine often stops people in the street by the

exercise of his silent will. I would advise Mr. Holden to keep silent till he has had say 20 years' experience, then he may have formed correct theories. For my part, I lay claim to 30 years' daily experience, and am fully convinced that much of the twaddle labelled science is nothing but stark nonsense!

Yours faithfully, ROLANDUS.

Fall of Egyptian Empire.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—In my opinion the Fall of the Egyptian Empire has been precipitated not by the ignorance or misunderstanding of the occult laws, or laws of cosmic harmony, but on account of these falling into "disuse" or into "abuse." Grecian and Roman historic or philosophic evolution are nothing to compare in duration, power and profound occult wisdom, to that of Egypt. If time allow I may some day insert in these columns a casual glance at Egyptian historical evolution to show the reader the tremendous occult forces which were at work behind the monumental Egyptian historical records.

Yours faithfully, W. DE KERLOR.

Answers to Correspondents.

LIBRA.—Articles on the subject of marriage are to appear in the next volume.

J. OSBORNE.—The planets must be placed according to the nearness of their longitude to the degrees on the cusps. Thus, $\text{m}\gamma 2$ rising and $\text{m}\gamma 22$ on the cusp of 2nd L in 8' $\text{m}\gamma$, would be placed just below the ascendant, while if in 28' $\text{m}\gamma$, just after the cusp of the 2nd house.

P. CROSSMICHAEL.—The Sun cannot come to a trine of the midheaven by progressive directing when it has reached the cusp of the 2nd house, unless it is 120° from the midheaven.

INQUIRER.—Nottingham is not ruled by Cancer, but by Sagittarius, and it does not follow that places ruled by the sign ascending at a person's nativity are the best to live in. Causals have no signification in astrology.

W. G. CUTTS.—We do not understand your query. Aspects are measured by zodiacal degrees not by houses.

H. CLIFT.—(1) A solar revolution must be erected for the exact time of its occurrence. The radical figure should be compared with it. (2) Rapt parallels are not connected with progressive directions. (3) This is an unnecessary procedure, transits and lunations can be seen from the ephemeris.

ARCOLE.—I. (1) Belfast is ruled by Taurus; (2) Probably Virgo; (3) The development of nations is due to cyclic influence. II. Articles on marriage are to appear in next volume. III. If our correspondent will favour us with the birth times of the notable people named, we will publish some of them. The majority of their birth times are unknown. IV. Impossible to obtain the information. Article on towns, etc., ruled by signs will appear in future issues.

Any queries not answered above will be dealt with through the post.

Order of the Star in the East.

MANY astrologers are aware of the near coming of a great Teacher, indicated by what is known as the "great cycle." All believing this, astrologer or not, are invited to join the order, to further spread and prepare humanity for the advent of the King. The Declaration of Principles, acceptance of which is all that is necessary for admission to the Order, is as follows:—

1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our mind always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make Devotion, Steadfastness and Gentleness, prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.

6. We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The Order was founded in Benares, India, on January 11th, 1911, and is now made public. There are no rules and no subscription. Each member receives a certificate of membership. The Badge of the Order is a silver five-pointed Star, in the form of a stud, pin or brooch. These may be obtained for 2s. each, and members are requested to wear them as far and as much as possible.

Those desiring membership should write: Ralph L. Christie, Esq., Durie, Leven, Fife, Scotland; through whom also the Badges can be ordered. In ordering, it should be stated whether the Badge is desired in the form of a tie-pin, safety-pin, brooch or stud for buttonhole.

J. H. O. S. E.

CELESTIAL MAGIC.

THE ISAGOGE OF ARBATEL

Containing the 49 Aphorisms of this celebrated Author. Prince Arbatel (called the Divine), is one of the finest exponents of White Magic the world has ever known.

It is proposed to publish a limited number of copies of this work by private subscription. Those interested in this form of occult science are requested to communicate with

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The Stars and the Tides.

BY the term tide, as here used, we are to understand the periodical approaches of the water of the ocean to, and their alternate recessions from, the shores of every country of the earth.

The tides of the ocean have a very immediate connection with lunar astronomy; for, where their course is unimpeded, it is commonly high water when the Moon is about on the south-south-west point of the compass of the horizon of any place; consequently, the greatest elevation of the waters will be about twenty, or from that to twenty-five, degrees eastward of the Moon. All the operations of the tides are confined between determinate limits, which are called high and low water. The interval between high water at one time, and the high water following, is half the time of the Moon's apparent circuit round the earth, which is 12 hours 25 minutes; so that, in 24 hours 50 minutes, the tide ebbs and flows twice upon every coast.

Thus far we have considered the phenomena of the tides as resulting from lunar influence alone; but there is a force in the Sun as well as in the Moon, which is constantly operating to disturb the ocean, and which produces special effects, according as it is combined with, or counter to, the lunar influence. General experience has shown that the lunar is to the solar force about as 5 to 2. It is also found that the Sun, in quadrature with the Moon, causes a depression or diminution of lunar effect, of $30\frac{1}{2}$ inches in the height of a tide, it being at these times that the two luminaries are acting at right angles to one another, as they do in all quartile aspects. The lunar effect of itself causes a rise of about six feet; consequently, the mean spring-tide, where there are no obstructions, should be $30\frac{1}{2} + 72 = 102\frac{1}{2}$ inches, and the mean neap tide $72 - 30\frac{1}{2} = 41\frac{1}{2}$ inches; and this is found to correspond with observation in a general way, and setting localities out of the question.

But the distance of each luminary from the earth being variable, occasions different intensities of force to be constantly employed, so that neither these nor any other proportions are to be esteemed constant. They are, however, quite sufficient for the present purpose, which is that of giving general ideas of the nature of the solar and lunar influences, as they happen to be in conjunction or quadrature, and exerted in these positions upon terrestrial matter.

Considerable difference in the magnitude of a tide is caused by the Moon's distance, so that the ratio of the disturbing force in the Moon to that in the Sun is sometimes 6 to 2, and at others not more than 4 to 2: thus, in the former instance, instead of the mean spring-tide being $8\frac{1}{2}$ feet, it would be 10 feet; and in the latter case only $7\frac{1}{2}$. But as well as that of the Sun and Moon, every planet has a gravitating power on the waters of the ocean; and the combined influence of the ten primary planets, were it all brought into action at one time, would be, to that of the Sun and Moon conjointly, about as 1 to 100; so that, in

a mean spring-tide of 102 inches, the united influence of the planets would raise it about one inch.

When the Moon is in perigee at the time of spring-tide, such tide may be expected to rise at least $2\frac{1}{2}$ feet higher than a mean spring-tide; and, on the other hand, a difference of $2\frac{1}{2}$ feet deficiency will be generally experienced in spring tides, which happen at the time of the Moon's apogee.



If the Moon has a northern delineation, and the latitude of the place is also northern, the tide which happens when the Moon is above the horizon is greater than that which happens on the same day when she is below it: and, when the latitude of the place is contrary to the declination of the Moon, the effect is reversed.

Having thus presented some of the most obvious facts relative to the action of the Sun, Moon, and planets severally, upon the waters of the ocean, it cannot fail to be observed, that all the inequalities of motion—of distance—of declination—of phases—and of mutual aspects, agreeing, as they do, with observation as to their various proportional effects, afford a mass of evidence which places the theory of sidereal influence upon terrestrial matter upon a foundation which nothing can destroy, or even shake. Indeed, no one acquainted with the peculiar and nicely corresponding ratio between cause and effect relative to the tides, and having, at the same time, skill in mathematics, and acquaintance with the mechanism of nature, sufficient to discover these sympathetic relations, and to generalise them to questions in astrology, will, for a moment, hesitate to own, that every star has an influence which is not to be restrained by human power—that this influence is constantly producing some mutation in the earth—and, like the ebbing and flowing of the sea, is impetuously running, without intermission, round all the regions of the world.

Pythagoras maintained that the world is actuated by a divine soul; and, when we come to examine that miraculous sympathy in nature so admirably manifested between the heavenly bodies, and the amazing body of water surrounding our earth, which is incessantly agitated by sympathetic influence, we are involuntarily brought to think of the doctrine of this eminent sage. In looking deeply into the sympathies which we are constantly experiencing, we can hardly quarrel with those who have ascribed them to an agency more than we can comprehend. We see a gift of foreknowledge strongly implanted in the badger, hedgehog, the hare, and almost every animal with which we are acquainted. We see, also, that birds and reptiles have a surprising forecast: and who can fail to perceive effects constantly working between the heavenly bodies, and the bodies and souls of mankind? Whether there exists an ethereal effluvia that is communicated from one body of matter to another, and which produces those strange sympathies we are witnessing, is not necessary to be declared.

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No. 1. Vol. V.]

OCTOBER, 1911.

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Old Moore's Monthly Outlook.

The New Moon.

The New Moon of 22nd September takes place in the afternoon, the luminaries being in trine with Uranus rising. Jupiter is elevated in sextile to Mercury and Venus, but forming the opposition of Saturn in the fourth house. Neptune is in the seventh and Mars in the fifth. The rising position of Uranus points to strikes and rioting, and as Mars rules the third and is in square with Mercury, railway affairs will still be unsettled, and a recurrence of labour troubles in connection therewith is not unlikely. Saturn in the fourth points to a cold autumn, danger of mining disasters and much privation in the land. Mars in the fifth augurs evil for theatrical people, danger of fires and accidents in theatres, schools and places of amusement. A disaster is threatened in London or the West of England. Much mortality is shown amongst children. Neptune in the seventh denotes underhand dealings with foreign powers and unsettlement in International affairs: Sickness will occur among people of high position, probability Royalty. Shipping affairs will be more settled. A religious dignitary will pass to the great beyond. Jupiter in the tenth opposing Saturn in the fourth points to serious troubles for the Government, the outlook being distinctly unfavourable.

United States.

At Washington, the sign Scorpio rises, denoting much unsettlement among the people, for Mars ruling the ascendant is in square to Mercury. Jupiter is also rising in opposition to Saturn, an augury of International complications. Railway accidents are denoted. At San Francisco, the luminaries have just risen, with Neptune in the tenth and Uranus in the fourth. Labour troubles will be prevalent, panics on 'Change and depreciation of railway stocks and shares. Deaths among monied magnates are indicated.

China and Japan.

Mars in the twelfth at Pekin, points to much crime and unrest in the city, while Mercury in the fourth in square to Mars will cause insurrectionary movements. At Tokio, the lunation falls on the lower meridian, denoting some danger of seismic troubles. Neptune rising and Uranus setting denotes much unrest and danger of disputes with other powers.

India.

At Calcutta, Saturn is rising, opposed to Jupiter, denoting much mortality among the people. Mars on the cusp of the second

is evil for the exchequer, much expenditure on military operations being probable. Unrest among railway employees is indicated.

Europe.

At Petersburg, Jupiter and Saturn are opposed from the cusps of the third and ninth houses, denoting railway and shipping troubles. At Berlin, Uranus is close to the ascendant and the danger of strikes and of double dealing with other nations are both strongly marked.

Special Predictions.

Earthquakes are denoted about the 8th degree of East Longitude. Fires and accidents in 22 E. Morocco will again be unsettled, for Jupiter in the ruling sign of that country now receives the opposition of Saturn. Ireland, Persia, Poland and places under Taurus will have a troubled time. Paris and Turkey will benefit.

The Influences of the Signs of the Zodiac.

ARIES.

Countries.—England, Germany, Denmark, Lesser Poland, Burgundy, Palestine, Syria.

Towns.—Florence, Naples, Verona, Padua, Marseilles, Cracow, Saragossa, Utrecht, Birmingham, Leicester, Oldham, Blackburn, Capua, Brunswick.

Local Places.—Pasture grounds for cattle, sandy and hilly ground, hiding places for thieves, unfrequented places, land recently ploughed, lime kilns, brick kilns, the covering, ceiling and plastering of houses.

Colours.—Light red.

Time.—In angles, days; in succedent houses, weeks; in cadent houses, months.

Direction.—East.

Occupations.—Organisers, leaders, military men, architects, auctioneers, surveyors, inspectors, foremen, managers, lecturers, reformers, elocutionists, agitators and pioneers.

Astronomical Phenomena

FOR OCTOBER, 1911.

Moon's Phases.

Full Moon,	8th	...	4h. 11m. morn.
Last Quarter,	14th	...	11h. 46m. aft.
New Moon,	22nd	...	4h. 9m. morn.
First Quarter,	30th	...	6h. 41m. morn.

Planetary Positions.

- ☉. The SUN is in **Libra**, enters **Scorpio** on 24th at 0h. 59m. p.m.
- ☿. **MERCURY** is a morning star in **Virgo**, enters **Libra** on 6th, and **Scorpio** on 24th, ☿ ☉ on 23rd.
- ♀. **VENUS** is a morning star in **Virgo**, stationary on 6th.
- ♂. **MARS** is a morning star in **Gemini**, stationary on 18th.
- ♃. **JUPITER** is an evening star in **Scorpio** all the month.
- ♄. **SATURN** is a morning star in **Taurus** all the month.
- ♅. **URANUS** is an evening star in **Capricorn**.
- ♆. **NEPTUNE** is a morning star in **Cancer**.
- ♁. The following table shows the Moon's sign position on each day at noon.

Aries	...	7, 8	Libra	...	20, 21
Taurus	...	9, 10	Scorpio	...	22, 23, 24
Gemini	...	11, 12, 13	Sagittarius	...	25, 26
Cancer	...	14, 15	Capricorn	...	1, 27, 28, 29
Leo	...	16, 17	Aquarius	...	2, 3, 4, 30, 31
Virgo	...	18, 19	Pisces	...	5, 6

The Weather.

The month opens with fine weather, windy, with slight changes about 5th, milder 7th, warmer to 12th, cold and downfall middle of month. 18th to 20th unsettled, stormy. Heavy rain 23rd, then changeable to 29th, brighter end of month.

Editorial Notes.

WITH this issue we commence the fifth year of our existence and we take the opportunity of thanking our numerous subscribers and readers for their continued support. During the coming volume we shall introduce several matters of great interest. The articles on Planetary Hours and Periods commence in this issue, while others dealing with Marriage, The Influence of the Zodiac, and How to Judge Directions, will appear each month. We shall be glad to hear from readers as to any astrological matters on which they would like enlightenment through our pages.

* * *

We are also introducing a novelty in the way of the Horoscope of some of our Great Cities, the ascendants of which are known, and students will render great aid to the cause of astrology if they will inform us of the dates and times of any great events which occur in the towns and cities in which they live. Such events as the opening of museums, libraries, hospitals, or of any great disasters, are the best, as from them we are able to ascertain the ascendants of the places at which they occur. All communications thereon should be addressed to the Editor, c/o the Publishers of THE MESSENGER.

* * *

In mentioning the subject of planetary hours, a few comments on Mr. Sherburn's letter in the last issue will not be out of place. Our contributor has quite misunderstood the criticism which has been made. What has been stated is simply that Mr. Sherburn has laid down certain rules, which in his illustration he has not followed. Similarly with regard to the sex of the signs, there is nothing wrong in the division which he gives on page 237, vol. IV., but in his illustration he does not follow it (*vide* letter, page 200.)

Our predictions in the August issue are certainly deserving of some notice. "Grave danger of international complications and war, . . . arising in connection with France and Morocco." Terrible railway accidents . . . and in all probability a RAILWAY STRIKE. Those of July are equally as striking. The grave danger of war with Germany which we hinted at was borne out by actual facts, as was the prediction, "A lady of note will pass to the great beyond," by the death of the Dowager Duchess of Devonshire. We must point out that the influence of the Sun's entry into Cancer, is not yet passed, and the indications of war still remain. These are continued in the figure for the Sun's entry into Libra when Mars is elevated on the meridian of the figure.

* * *

Twins to Twins.

It was reported in the *Evening News* a few weeks ago that twin sisters living in Wales had each given birth to twins on the same day. What a remarkable proof of the truth of astrology! I wonder what opponents of the science will say now?

* * *

An Astrologer's Accomplishments.

Some people have strange ideas concerning astrology and the accomplishments of its professors, but a letter lately received fairly "takes the cake." The astrologer was informed that the client was sitting for a College of Preceptor's Examination and was asked to give the questions and answers in French, Latin, Arithmetic, Euclid, History, Mensuration, Algebra, Spelling, Scripture and Bookkeeping. I think most of us can lay claim to a fair amount of education, but I am afraid we sadly lack the requirements of this correspondent.

Notes for Students.

By "SEPHARIAL."

WE have had an exceptionally hot summer with a temperature that was truly tropical. Having now cooled down a little we may profitably begin to seek for causes of this exceptional heat. I have already pointed out that at the time of the greatest temperature the Sun was passing from the quadrature of Jupiter to that of Mars, both electrical and heat-producing planets.

But a very little research will serve to show that other hot seasons on record do not furnish similar indications. Indeed, the action of these planets is merely to raise the temperature above the average for the season at the time of their solar aspects. This may happen in winter or spring as often as in summer. Consequently we must seek for other and more significant causes.

It may be well then to observe that these hot years occur in couples. Thus, the years 1473 and 1474 were so hot and dry that it was possible to wade across the Danube.

The years 1760 and 1761 were very hot and so were 1778 and 1779. Should the year 1912 be very hot, as we may reasonably anticipate will be the case, then we shall have four sets of years in which the temperature has been abnormally high. Now I find one factor that is common to all of them, namely, the position of the Moon's node in 8 Taurus, or the opposite sign; and it may be the fact that those years in which the eclipses fall in these signs, are predisposed to be caloric.

At all events, it is worth noticing that in 1473-4 the node was in Scorpio, the eclipses falling in Taurus and Scorpio. In 1790-1 the node was in Taurus, and the same was the case in 1778-9, while a glance at the ephemeris for 1911, will show the node in the same sign, the summer eclipses falling in 8 8' and m 22', at the end of April and the middle of May respectively.

I find Regiomontanus has recorded an

eclipse of the Moon on April 27th (O.S.), 1473, which falls in the sign Scorpio. We have already remarked these signs, Taurus and Scorpio, as earthquake-producing signs, and it is quite likely that they may also be found to have a caloric influence on the temperature. I merely note the coincidence for what it is worth.

Speaking of eclipses reminds me that the earliest record of an eclipse is contained in Chinese History, where in the reign of Chang Kang, it is said that at the autumn equinox the Sun was eclipsed in the constellation of Scorpio, between seven and nine in the morning. This eclipse is said to be that of October 11th, B.C. 2154, when the Sun and Moon were conjoined in the first degree of Libra, being within 3° of the node. The first clear prediction of an eclipse is said to have been made by Thales, May 28th, B.C. 585. But I think it may be admitted that the Chinese astronomers did, at a much earlier age, have a full knowledge of the laws governing the recurrence of ecliptic conjunctions, as we read in the Chinese History that Ho and Hi, the Observer and Recorder at Pekin, were banished for failing to predict the eclipse of October 13th, B.C. 2127. The ancients made use of the cycle of 223 lunations in conjunction with the metonic cycle of 19 years.

Up to quite recent years astronomers did not greatly improve on this ancient knowledge, for in 1878 the calculations in America were faulty, and we find Sir William Herschel speaking of an eclipse of the Sun as total which was only annular. Even so late as the year 1895, a competent critic has deplored the "unsatisfactory state of the best lunar tables," and yet the formulæ of Buckhardt have been employed in the Nautical Almanac for over fifty years.

At the solar ingress of September 24th, 1911, it will be seen that Mars is on the mid-heaven at London, while at the preced-

ing ingress of June 22nd, it was just setting. At the same time in September, Saturn will be R. on the place of the recent conjunction of Mars and Saturn. The lunation immediately preceding the equinox falls in close opposition to the place of Mars at the Kaiser's birth.

The Sun has progressed to a point within 2° of the place of Mars in the radix. These facts being considered it is worth while to note that Saturn passes the diurnal meridian on September 24th, and Mars becomes stationary thereon October 17th. This latter date I regard as extremely critical to the European concert.

But these causes do not always come into immediate effect. There is, of course, the powerful restraining influence of ordinary humane considerations, and reluctance to hostilities the issue of which is problematical. It will be within the recollection of many of my readers that the Boer War took its genesis from the vernal equinox and hostilities did not begin until the middle of October in the year 1899.

There is, therefore, reasonable hope that time may be afforded for the development of more temperate views than those which have recently animated a large section of the Continental Press. But if it comes to a question of active measures, as is undoubtedly threatened, it is greatly to be hoped that Great Britain will not be involved. It is of some significance, however, that the stationary position of Mars in October, is close to the Sun's place at the birth of King George.

I have recently evolved a new method of directing which I shall take early opportunity of discussing, but at present space forbids.

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Daily Guide for Business and Pleasure

OCTOBER 1911.

1	18 ♄ 31	Sunday. Travel, visit friends before 8 p.m.
2	0 ♋ 33	Avoid travel and accidents. An evil day.
3	12 ♌ 46	A variable and unsettled day. Avoid accidents and disputes.
4	25 ♍ 15	An unsettled day. Do nothing important.
5	8 ♎ 2	A very evil day. Avoid women, steer clear of disputes.
6	21 ♏ 8	Commence new undertakings, ask favours and seek work.
7	4 ♐ 33	A good day for marriage, pleasure and visiting friends.
8	18 ♑ 16	Sunday. A day for meditation.
9	2 ♒ 14	A very evil day. Act with discretion.
10	16 ♓ 23	An evil day for health and financial matters.
11	0 ♈ 39	An unsettled day. Attend to ordinary duties.
12	14 ♉ 59	An evil morning. Avoid accidents and the opposite sex.
13	29 ♊ 18	A quiet day. Do nothing of any importance.
14	13 ♋ 33	Keep quiet a.m. Visit friends and push affairs noon to 10 p.m.
15	27 ♌ 43	Sunday. A day for reflection and study.
16	11 ♍ 45	A very evil day. Act discreetly in all things.
17	25 ♎ 36	Seek work and push business a.m. and afternoon.
18	9 ♏ 17	An evil day. Avoid treachery and disputes.
19	22 ♐ 45	Attend to important matters and push business.
20	6 ♑ 0	An unsettled day. Visit friends in p.m.
21	19 ♒ 1	A very evil day. Do nothing of any importance.
22	1 ♓ 48	Sunday. A day for study and contemplation.
23	14 ♈ 21	Visit friends, deal with important affairs, but safeguard health.
24	26 ♉ 40	Travel, but avoid accidents and disputes.
25	8 ♊ 48	An evil day for all things. Act discreetly.
26	20 ♋ 47	An unsettled day. Avoid females. Do nothing important.
27	2 ♌ 40	Ask favours and push business in p.m.
28	14 ♍ 31	Deal with elders and superiors, ask favours.
29	26 ♎ 24	An evil day. Avoid accidents and disputes.
30	8 ♏ 24	A variable and unsettled day.
31	20 ♐ 36	Another unsettled day.

Planetary Periods.

INTRODUCTION.

THE subject of planetary hours having brought up some discussion in the last volume, we have thought it best to take up the whole subject of planetary periods. The work would be useless and incomplete by simply dealing with planetary hours alone, so we propose to take first planetary years and periods, then with days and finally with hours and sub-periods.

A great deal of time has been given in looking up various authors on this subject and we have an array of evidence which will prove of great interest and usefulness, as well as being of startling import. Certain investigations of our own will also be given and some facts at present unpublished will be brought to the notice of students.

CHAPTER I.

PLANETARY PERIODS.

There are several sets or series of planetary years or periods, but the most common and best known is that of the greatest, greater, mean and least years of the planets, which are as follows:—

Planet.	Greatest.	Greater.	Mean.	Least.
☉	1460	120	69	19
♃	320	108	66	25
♂	450	70	48	10
♀	151	82	45	8
♂	264	66	40	15
♂	428	79	45	12
♂	465	57	43½	30

The origin or basis of these figures I am unable to trace, but some of them are periods in which a planet returns to the same longitude on the same day of the year. Venus's period of 8 years, Mars of 15 and Jupiter of 12 being specially noted in this respect but not so of the others. I shall have more to say on this subject later.

Nostradamus, the famous astrologer, made great use of the mean period of the planets in calculating his celestial periods, and an article in *Coming Events*, February 1908, from the pen of "Sephariel" will repay study.

From this article we obtain the following tabulation of planetary periods as used by Nostradamus.

♂ period commences June 1822 A.D.

♂	"	"	"	1870
♃	"	"	"	1910
☉	"	"	"	1976
♂	"	"	"	2045
♀	"	"	Dec.	2088
♂	"	"	"	2133
♂	"	"	"	2178
♂	"	"	"	2226

It will be seen that the planetary periods follow each in the reverse order of the planetary rulership of the days of the week.

Another and more important series of periods are those where a planet returns to the same degree of longitude in a given period of years. They are as follows:—

♂ 59, ♀ 83, ♂ 79, ♀ 8, ♂ 46.

On this series I have something important to say, as they have considerable bearing on astrology and the prediction of events. There are also combined periods where two planets return to the same position in regard to each other in a given number of years.

This subject I propose to deal with in the next issue.

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PART II—JUDGMENT. By E. H. BAILEY.

INTRODUCTION.

IN commencing Part II. of these series of articles it is necessary for me to point out again, that unless strict accuracy in the mathematical side of the science is followed, there can be no true judgment of directions. It is useless for students to argue that accuracy is not so necessary, and that a simple and therefore a slipshod method of figuring is only required. They are making a serious mistake and are deluding themselves and others by such irrational and illogical conclusions. Astrology is an exact science and must therefore have an exact mathematical foundation.

I also wish to say here that I claim no originality in regard to the progressed horoscope, lunar equivalent or diurnal horoscope, except in the matter of certain deductions therefrom which I have arrived at by a study of the same. The progressed horoscope is in reality a very ancient method of directing and is commented on by Coley, and was known and understood in very early times.

The lunar equivalent and diurnal horoscope are modern additions to the science of prediction. The astrological world is indebted to "Sephariel" for these two factors, but in justice to myself I would say that I was aware of the principle of the lunar equivalent some years before it was made public and had made considerable use of it in my private study and investigation.

As a further illustration of the judicial side of prediction I propose to take the same horoscope as that given in the last volume. The method to be outlined is that of directions for a specific period of one year, as shown in the examples previously given.

As the tabulation of the direction and the actual method of judgment will be more or less original, I would ask my readers—and more especially students of the science, to follow very carefully the rules which I shall place before them.

TABULATING DIRECTIONS.

In the first place after having erected the progressed horoscope as shown on pages 143, 165 and 184, it is absolutely necessary that all directions, *other than the monthly lunar ones* should be tabulated in a four-fold class, and each class divided again into three.

The four classes are as follows:—

1. Directions of the meridian and ascendant to planets; and those of planets to the M.C. and Asc.
2. Directions of the Sun to the planets and those of planets to the Sun.
3. Directions of the Sun and planets to the Moon's radical place.
4. Directions of the planets among themselves.

Now as all aspects in a horoscope operate within orbs, that is to say, an aspect will act when a planet is within from 5° to 7° of another, so directions will operate within the same limits. Therefore it is necessary to make a further division of the directions for a certain period in the following manner.

1. Those which are in the process of formation and are within 3° of being exact.
2. Those which are exact during the period for which the directions are required.
3. Those in the process of dissolution and are less than 3° past exact formation.

After the lunar directions have been computed, as shown on the pages previously mentioned—care having been taken to separate those to radical position from those to progressed—the chief transits should then be tabulated, each planet having a column for itself and the dates for the exact transit noted. In the cases of ψ ♁ ♂ , and sometimes Jupiter, it will be necessary, owing to the slow motion of these planets, to carefully note how long they remain within 5° of the place of direction, or in the case of a parallel, within 1° of the same declination.

In the next issue I propose to give a tabulation of directions in the manner shown.

Reports of Meetings



FOUNDED 1891

President: MR. BLACKBURN HOLDEN.
Hon. Secretary: MR. ALBERT ELLIS,
82, Central Beach, Blackpool.

OBJECTS.

(a) The study of Astrology, Automatic Writing, Clairvoyance, Clairaudience, Colours, Crystal Gazing, Graphology, Hygiene, Hypnotism, Palmistry, Phrenology, Physiognomy, Psychometry, and other branches of Occultism.

(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held at 7, County Chambers, Corporation Street, Birmingham, on Saturday the 26th of August, at 3 p.m. Mrs. E. J. Purdom, Vice President (Sutton Coldfield), occupied the chair.

1. The minutes of the previous Council meeting were read and confirmed and signed by the presiding officer.
2. Correspondence read from Messrs. A. H. Portel, B. Holden, M. Morley, B. Costa, and the Home Office, and the secretary received instructions thereon.
3. The secretary reported a donation of £5 from Mr. A. H. Portel for the Defence and Incorporation Fund.
4. The Bank Pass Book was presented and passed as correct.
5. Accounts passed for payment:—

Foulsham & Co.	...	17	0
R. W. Robinson	...	1	12 0
6. The Seal of the Institute was ordered to be affixed to Certificates of Membership granted to the following:—

M. A. M. Byford, Palmist and Psychometrist, Stockwell, S.W.

Hilda Gladys Deane, Palmist and Psychometrist, Stockwell, S.W.

Henry Frank Lind, Phrenologist, Palmist, and Astrologer, Aberystwyth.

7. The Seal of the Institute was ordered to be affixed to an Intermediate Certificate granted after examination, to

Alice Beecher-Stowe (Nottingham) for proficiency in theory and practice of Psychometry.

8. Mr. Albert J. Abbott, a member who was admitted in 1904 and resident in Melbourne, Australia, attended the meeting bringing the fraternal greetings of Colonial friends. He addressed the Council at some length on the question of the defence of occultists, and gave much information of value to practitioners. His visit was much appreciated, and he carries back to friends in Australia the fraternal greetings of members of the United Kingdom.

9. It was resolved that a Branch of the Institute be formed for the Birmingham District. The first meeting will be held on Saturday, the 16th of September, 1911, at 7.30 p.m. in the Midland School of Palmistry, 111, Great Lister Street, Birmingham, when officers will be appointed and the subject of the Winter Studies decided upon. Further particulars can be obtained from Professor Iyne at the above address.

10. Refreshments were provided by Mr. Juckes-Dixon, which were much appreciated.

NOTICES.

Candidates for Examinations may sit for the Preliminary, Intermediate or Final during the Monthly Council Meetings.

The Year Book of the Institute will be sent gratis and post free to persons interested.

CELESTIAL MAGIC.

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Man and his Bodies.

Delivered by Mr. George Ellery at the 1911 Convention of the British Institute of Mental Science.

IN speaking of man I mean the living, conscious, thinking individual, and by his bodies, the various casings which enable him to function in some definite region of the universe. As at present we use different kinds of vehicles for carrying us according to the element we wish to travel in or on, such as carriages or trains for land, ships on water, airships and balloons for the air. In like manner we have bodies which are adapted for our needs and growth, to function in various grades of matter, as physical, astral, mental, etc. A mistake which is commonly made, of identifying the consciousness with the physical body, may be excused by the fact that it does live and work in the physical body and is not known apart from it, by, I think, most people. Still, there is no reason why we should not have an intellectual understanding of the real conditions, and train ourselves to regard ourself as the owner of our bodies, and at some time or other we shall realise this to be a fact, when we learn to separate ourselves from our bodies and become able to, as it were, step out of them, and know that we have a far fuller consciousness outside, than we have within them. When we acquire the ability to do this, our whole attitude towards life and the world will become changed, and we shall feel ourselves to be in a serener region, above the daily petty troubles, which appear to be of such great importance to us at present, and we shall be able to see the true proportion between the *everchanging* and the *relatively* permanent. The physical body and its duplicate the etheric, are composed of seven grades of matter, the first as we all know is composed of solid, liquid and gaseous matter, the etheric is of four degrees of etheric matter, but it is all physical and the etheric disintegrates after death, the same as the physical does. The etheric body may be partially separated from the physical body, but it is very rarely that such occurs, and such separa-

tion is inadvisable and is a sign either of disease or of an ill-balanced constitution. We want to realise that our bodies are the instruments by which the individual gains experience of this world of dense matter, and the world of subtler matter which surrounds it. The physical body is an instrument which may be refined, improved and moulded into such a form and of such constituents, that it may best serve the purpose of the individual owning it, for furthering his evolution. The physical body is largely a creature of habit, and acts automatically according to the habits, good or bad, which we have allowed it to acquire, and if we so choose we may compel it to leave off one habit and acquire another. Scientists tell us that our physical bodies contain vast numbers of microbes, some friendly, others unfriendly, some bring disease, and others promote health, and on this fact rests the possibility of the purification of the physical body, the purifying will consist of deep breathing, cleanliness and a selection of the particles to compose it. We know that the physical body changes completely in seven years, but it may be done much quicker with effort. The use of alcoholic liquors bring into the body microbes of most impure kinds, and the custom of flesh eating also tends to building gross physical bodies. If we will follow the principle, that the articles of food which have as their next stage of being, that of growth, we will, in my opinion, be building our physical bodies of the most suitable materials for making it perfect, while the articles of food, which have as their next stage of being, that of decomposition, are in my opinion the least suitable.

The etheric body being composed of the four ethers which interpenetrate every particle of the dense physical body, is of a violet-grey colour, and either coarse or fine in texture, as the dense body is coarse or fine. They vary together in quality so that, if anyone refines his dense body, the etheric

follows suit without any additional effort. It may be easily seen by those who have somewhat extended their physical sight. It is by means of the etheric double, that the life force runs along the nerves of the body and enables them to act as carriers of motor force and of sensitiveness to external impacts. I will conclude my remarks on the physical body, which we have considered in its dense and etheric parts, by stating that if we cultivate a strong, healthy, physical body, by all the means within our power, and make it refined and sensitive, so that it will automatically repel all evil influences and be automatically receptive of all good, then we shall gradually become sensitive to the finer vibrations of life which are missed by most people, and shall recognise sights, sounds, harmonies and colours of great delicacy of which before we have been ignorant.

We will now pass to the astral body, which is composed of seven substates of astral matter. It permeates the physical body and extends beyond it like a coloured cloud. We often hear clairvoyants speak of the aura surrounding a person, this aura is the portion of one or other, or a combination of these subtler bodies, which extends beyond the physical body. This body again is susceptible to improvement, which depends on the purification of the physical body, and on the purification and development of the mind. We function in the astral body during sleep, and also it is the body we use after the death of the physical body for a longer or shorter period according to the stage of evolution we have arrived at, though in no sense of the term would I call it a spiritual body. It changes in colour according to the thought influence under which it may be vibrating. For instance, under the feeling of anger flashes of scarlet will be seen, if a strong feeling of love, then a beautiful rose red will be predominant, if of devotion then blue will be largely seen. In the astral body of a man in a low stage of evolution, whose thoughts are low and full of animal desires, we find as we should naturally expect, that it is composed of the denser particles of astral matter and that the colours are very dark; while on the other hand, that

of an advanced man is composed of the finer particles of matter and is very luminous and bright in colour, in the latter case the lower passions have been controlled, and by thinking nobly, he has set up higher rates of vibration, which have gradually shaken out denser matter and made it possible for other more refined matter to flow in. During our waking state the astral activities manifest themselves in and immediately around the physical body, but when asleep a separation occurs, and we may see the physical body and the etheric double, lying on the bed while the astral is floating in the air above them or perhaps at a considerable distance away. In the case of the undeveloped person, it cannot go far away from the physical body, but in the case of a highly developed person it will be fully conscious, and working much more actively and accurately than when confined to the physical body, and he will be able to roam at will in any part of the world, without disturbing his physical body. Though it is quite possible that if he has not yet established a connecting link between the two, he may not on awakening remember his experiences on the astral plane. As we learn to work more and more for others, and try to make ourselves more and more useful to the world, we are inevitably developing the astral body, and the power of functioning in it, which will make us more efficient servants, and shall eventually establish a continuous consciousness between the physical waking state and the astral consciousness, so that life both waking and sleeping will be one unbroken and unwearied consciousness, and we shall realise that our bodies are only instruments through which the man gains experience of whatever region he may be functioning in.

We will now turn to the mind bodies, of which there are two, and consider them briefly. The mental world is divided into seven subplanes, four belonging to the lower and three to the higher. The three higher are sometimes spoken of as formless owing to their extreme subtlety. The body composed of the matter of the four lower subplanes is called the mind body, while that of the higher is called the causal body. The

mind body is the vehicle of the individual, the thinker for all his reasoning work, and is invisible to astral and to physical sight, being seen only by those who have developed mental sight, which, as you will be aware, is a higher phase of clairvoyance than the astral sight. This body, but little evolved in an undeveloped person, grows larger and more definite in form as the attributes and qualities of the mind become more marked, in the case of a highly evolved person. It has become very fine in texture, beautiful in colour, and vibrates with enormous activity, and is the expression of the mind in the world of the mind. It is oval and egg-like in outline. It has no distinct organs as we have in the physical body, but anything that would impress it at all, it is conscious of all over. When we think we set up vibrations which give rise to form, to colour and to sound, all these are recognised by the mind body.

It is by the exercise of our mental faculties, our higher emotions, and the development of our artistic powers, that this mind body grows. Also the growth of the mind body is greatly helped by the practice of concentration, and following a consecutive line of reasoning, where one thought grows naturally out of the preceding one. This development of the power of thinking with concentrative sequence, will be seen in a rapidly increasing growth, and a more clearly outlined mind body.

The second mind body, usually termed the causal body, derives its name from the fact that all the causes reside in this body which manifest themselves as effects on the lower planes. This body is the form aspect of the true man. It is the store house in which all that a man has gathered which is of permanent value is stored for all time.

Those who can see on this high plane, say that this form aspect of the true man is like a delicate film of the subtlest matter just visible. It is the receptacle of all which is in accordance with cosmic law; of every attribute which is noble and harmonious. In the various activities of an earth life, from the cradle to the grave, we go through a vast number of experiences, or at any rate they appear to us to be a vast number, when we

attempt to look back and review our life. But in the long, long process of evolution from the time when we were cast forth as germs of Divinity from the Divine Being, to the time when we shall return to the source from which we came, as individualised centres of consciousness, we must live a great number of lives on earth and acquire the experiences of a vast number of lives, each one showing some advance in progress beyond the preceding one, before we reach the goal destined for us.

It seems to me that the formation of the various organs of our bodies with which we commence one life, should portray for us the stage we had arrived at, at the close of the preceding life, and it may perhaps be that the astrological signs ruling at our birth portray a similar position they were in at the death of our last physical body.

Theosophy teaches us that during the latter portion of the interval between lives on earth, all the various detached experiences we have gone through on earth, are all woven into faculty, and built into the permanent causal body, and so when we return to physical bodies on earth, we bring as our heritage all these faculties as character. We cannot take anything positively evil to the height where the causal body functions, but it is possible to carry there germs or tendencies to evil which, if we do so, will manifest themselves when the descent to the physical world is made. Nothing that is good which is once woven into this causal body is ever lost.

We may see by the law of evolution that everything which is evil contains within itself the germ of its own destruction, because it is inharmonious and opposes the cosmic law and is bound at some time or other to be broken up by that law. On the other hand, everything that is good, being in harmony with cosmic law is carried forward by it, and becomes part of the stream of evolution, which makes for righteousness and can never be destroyed.

The buddhic body, of which I will say but little, is the next and may truly be called the spiritual body, for the region of consciousness in which it functions is where the human

evolution reaches the divine, and though there is duality here, there is no separation.

There is then the state of Nirvana, the

final state of human evolution, where Divine Wisdom is fully attained, and the consciousness expanded to embrace this Cosmos.

Numbers.

By "NUMERARY."

ANYONE who has had any dealings with the subject of "Numbers" at all, will admit that apart from it being a most fascinating study, there are various things that can be proved, and definite results obtained, by a judicious use of this branch of occult science. I am not going so far as to state that Numbers is the only science with any virtue in it, but it certainly can be applied where others fail to be of practical use.

For instance, how, apart from psychometry, can you ascertain the sympathies and antipathies between man and things relative to his environment, and the subject of numbers is not infallable by any means, neither is any other branch of occult learning, but it certainly stands as much chance as any other method? To the astrologer there is no science like astrology, to the Psychometrist there is nothing to equal Psychometry, and to the numerical enthusiast there is nothing to beat numbers, as all things have names and all names can be dealt with by numerical process with very satisfactory results.

I will now endeavour to make myself clear concerning one branch of this study, that is, affinity, harmony, magnetic attraction, call it what you like, unless you are in harmony with your surroundings you cannot hope to succeed, that you must admit. It matters not what your abilities are, if you have no influence your chance of recognition is practically nil; therefore, take what is meant for you and leave nothing to chance; and to find out what is meant for you, reduce everything to a number according to its name. Everything living is in harmony with some other thing, and this can be discovered by a translation of the name to a number.

I will now give the numbers in their proper order according to the old masters, 4 and 1, 6, 5, 7 and 2, 8, 3, 9.

We will suppose your name to be James Edward Smith, now $\text{James} = 12 = 3$, $\text{Edward} = 28 = 10 = 1$, $\text{Smith} = 24 = 6 + 1 + 3 = 10 = 1$, so 1 is the value of this name and comes under 4 and 1, and will be in harmony with any person, place or thing, having the value of 4 or 1.

If possible, he should choose a town having the value of 4 or 1, the name of the street should have the same value, also the number of the house to be in complete harmony.

If this is not possible the name of the street should be added to the number of the house to equal 4 or 1, he should also choose for a partner one whose Christian name = 4 or 1, preferably 4.

I have made numerous tests and found, as you will find, that I am perfectly justified in setting forth the above as an interesting and convincing truth.

There is no need to stop here. You can test it in hundreds of cases and for your own material welfare.

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"He who trusts all things to chance,
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28 PORTLAND PLACE, LEAMINGTON.

Personal Magnetism : Its Relation to Success.

By MONS. W. de KERLOR.

NOT only in past history are we aware of the existence of such an individual force. We have but to cast an observant eye around us in every-day life, to see that a great many people *do* indeed possess this personal magnetism, in a more or less degree of efficiency, must it be understood.

Do not certain actors or musicians affect you more than others? Actors or actresses when holding the breathless attention of their vast audiences, do so through personal magnetism. Musicians and singers when enthraling their eager and receptive audiences, sending to them streams of cold shivers (as many of you may have had the experience), do so through personal magnetism. Humorists, comedians sending roars of laughter down a whole house (and frequently with the most insipid songs) do so through the power of personal influence or personal magnetism. A Lloyd George, a Balfour, a Chamberlain, a Roosevelt, and all the many other prominent members of the political world and of the Bar, hold such a grip over the imagination of their audiences through the powers of personal magnetism.

But, of course, there is a difference in "quality" and "quantity." Does it not tempt you too, to acquire this wonderful force, and make your lives brighter, happier, easier?

Now, let us analyse scientifically, physiologically so to speak, the nature of personal magnetism. Its expression finds an outlet on the three different planes: The physical plane; the intellectual plane; the higher plane or the occult plane, we might call it the spiritual plane. The better the quality and the greater the quantity on each plane, will constitute the approach to the Perfect Man, the Standard Man, the Superman. Rama, Krishna, Moses, Pythagoras, Plato, and Christ above them, all realised that condition to its utmost. Their names have

been carried down to posterity and no doubt will remain eternal.

On the physical plane personal magnetism will find its first basic expression through a healthy bodily state. Again, it leads us to recognise that the ancients had an adequate knowledge of these laws when they said *Mens sana in corpore sano*, in other words, "a healthy mind in a healthy body." As you know, pure thoughts, good thoughts, healthy thoughts, are only possible through a healthy mind; and how can a mind be healthy unless the body is healthy and clean? Is not everyone instinctively attracted towards health? The progress of modern science demonstrates to us the existence of a radio-activity which the human body emits. These radiations have been made evident by the sensitive photographic plate, and if our objective eyes do not permit most of us to visualise those radio-active vibrations or the luminosity which surrounds the human body, the unerring photographic plate will allow you to do so. These vibrations form what has been called and named by the mystics the Aura or the Halo, one of the reasons which made the painters of old to draw a luminous circle around the heads of Saints. This was but a concentrated portion of his Aura seen by the audience which the saint addressed.



**ARE YOU WORRIED
OR UNDECIDED?**

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Birthday Influences during October.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **SUNDAY.** (Ruled by Sol). ♃ in ♏, ☿ ♄. A favourable year, improvement of position, social and financial gain, benefits through friends, changes, danger of treachery and slight accidents. A child born on this day will be clever, intelligent, trustworthy, kind, artistic and popular, will suffer much enmity at the hands of others.

2. **MONDAY.** (Ruled by Luna). ♃ in ♎, ☾ ♀. An unfortunate year, sudden changes and reversals, little disappointments. A child born on this day will be erratic, changeable, abrupt and generally unsuccessful in life.

3. **TUESDAY.** (Ruled by Mars). ♃ in ♏, ☿ ☿. A more or less successful year important changes and developments in affairs, journeys, new work and undertakings, but many little annoyances, financial worries and danger of accidents. A child born on this day will be energetic, active, intelligent and very clever, will have many troubles to contend with, should be careful in financial matters, but otherwise will be generally successful in life.

4. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♏, ☿ ♀. An unsettled year, danger of indisposition, little worries, slight gains and changes. A child born on this day will be clever and intuitive, but despondent and weak willed, and will not be very successful.

5. **THURSDAY** (Ruled by Jupiter). ♃ in ♏, ☿ ☿. An evil year, danger of accident, treachery, disappointments and bereavement. A child born on this day will be hasty, careless and untidy, and very unsuccessful in life.

6. **FRIDAY.** (Ruled by Venus). ♃ in ♏, ☿ ♀. An important year, changes, improvement in position, gains through friends and employers, important developments in affairs. A child born on this day will be popular, trustworthy, intuitive, original, will rise in life and be more or less successful.

7. **SATURDAY.** (Ruled by Saturn). ♃ in ♏, ☿ ☿. A variable year, social and financial gains, many little benefits, prospects of marriage or engagement to the single. A child born on this day will be artistic, kind, refined, social and popular, active and generally successful in life.

8. **SUNDAY.** (Ruled by Sol). ♃ in ♏, ☿ ☿. A doubtful year, gain through employers, but danger of loss of position and treachery from others. A child born on this day will do well in

employ, be careful in dealings with superiors, and guard against secret enmity.

9. **MONDAY.** (Ruled by Luna). ♃ in ♏, ☿ ♀. A variable and unsettled year, unfortunate changes, and indisposition. A child born on this day will be erratic, wayward, abrupt and unconventional, will not be successful in life.

10. **TUESDAY.** (Ruled by Mars). ♃ in ♏, ☿ ☿. A variable year, losses and bereavement, but social gains and pleasure. A child born on this day will be refined and artistic, but despondent, unlucky in financial affairs, and not very successful.

11. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♏, ☿ ♀. Many changes are shown on this anniversary, but danger of accident and treachery are the portents of the day. A child born on this day will be rash and revengeful, very original, impressionable and inventive, but will not be successful in life.

12. **THURSDAY.** (Ruled by Jupiter). ♃ in ♏, ☿ ☿. Another changeable year, danger of accidents and disappointments, but important changes and improvement in position. A child born on this day will be clever and intelligent, rash and impetuous, will have disappointments through the opposite sex, but may rise in life.

13. **FRIDAY** (Ruled by Venus). ♃ in ♏. A quiet and somewhat uneventful year is foreshadowed from the planetary influences on this day. A child born on this day will be clever and active mentally, and will probably travel much.

14. **SATURDAY.** (Ruled by Saturn). ♃ in ♏, ☿ ☿. A variable year is shown, troubles through letters and employers, social and financial gains, improvement in position and popularity. A child born on this day will be sharp and sarcastic, and often in trouble thereby. Will gain through elders, have many friends, and be generally popular and successful.

15. **SUNDAY.** (Ruled by Sol). ♃ in ♏, ☿ ♀. An unpleasant year, upsets and reversals, danger of fraud and secret enmity. A child born on this day will be erratic and wayward, careless and impatient, and not very successful in life.

16. **MONDAY.** (Ruled by Luna). ♃ in ♏, ☿ ♀. An evil year, danger of indisposition and bereavement, disputes and many troubles and trials, some slight changes. A child born on this day will be clever, but rash and hasty, extravagant and unsettled, and will be unlucky in life.

17. **TUESDAY.** (Ruled by Mars). ♃ in ♏, ☿ ☿. A more successful year, improvement in position,

financial gains, but slight indisposition. A child born on this day will be popular and successful, should rise in life, but will have some little drawbacks through the adverse attitude of elders.

18. WEDNESDAY. (Ruled by Mercury). ♃ in ♊. ☿. A very evil year, danger of treachery and enmity, unfavourable changes, disputes and litigation and many drawbacks. A child born on this day will be wayward and unreliable, erratic, rash, hasty, and impetuous, and will often be involved in disputes and litigation.

19. THURSDAY. (Ruled by Jupiter). ♃ in ♋. ♃. A successful year, social and financial gains, engagement or marriage, improvement in position, and much success. A child born on this day will be refined, artistic, steady and trustworthy, clever, popular, and will rise in life to a good position.

20. FRIDAY. (Ruled by Venus). ♃ in ♌. ♀. An unsuccessful year, changes, losses, danger of disputes and accidents, much unpleasantness. A child born on this day will be erratic, abrupt and independent, artistic and energetic, but will never be very successful in life.

21. SATURDAY. (Ruled by Saturn). ♃ in ♍. ♄. An unsettled and worrisome year, many upsets and annoyances. A child born on this day will be sarcastic and unsettled, and very unreliable.

22. SUNDAY. (Ruled by Sol). ♃ in ♎. ☉. A very evil anniversary, danger of accidents, disputes and litigation. A child born on this day will be rash, headstrong and unruly, and be constantly in trouble.

23. MONDAY. (Ruled by Luna). ♃ in ♏. ☾. A brighter year, social and financial benefits, popularity and changes, slight indisposition. A child born on this day will be refined and artistic, clever and intelligent, but will have many drawbacks to contend against.

24. TUESDAY. (Ruled by Mars). ♃ in ♐. ♀. Changes, journeys and travel are the influences for this anniversary, some danger of disputes. A child born on this day will be intuitive and original, but very erratic and hasty.

25. WEDNESDAY. (Ruled by Mercury). ♃ in ♑. ☿. An evil year, danger of accidents, disputes and litigation. A child born on this day will be clever, but rash, hasty and erratic.

26. THURSDAY. (Ruled by Jupiter). ♃ in ♒. ♃. Some disappointments and grief are shown on this anniversary, some little social gains. A child born on this day will be refined and popular, but will have disappointments through the opposite sex.

27. FRIDAY. (Ruled by Venus). ♃ in ♓. ♀. Important changes and improvement in position are denoted for the coming year. A child born on this day will be clever and skilful, popular and respected, and generally fortunate.

28. SATURDAY. (Ruled by Saturn). ♃ in ♊. ♄. Improvement in position and gain through

elders will be the lot of him whose birthday falls on this day. A child born on this day will be steady and trustworthy, and rise in life.

29. SUNDAY. (Ruled by Sol). ♃ in ♋. ☉. Variable influences prevail hereon. Unexpected changes and danger of treachery, but social and financial benefits and popularity. A child born on this day will be erratic and impressionable, but refined and popular, and will be fairly successful.

30. MONDAY. (Ruled by Luna). ♃ in ♌. ☾. A variable and unsettled year, danger of disputes, accidents and false reports. A child born on this day will be sharp and sarcastic, often in trouble, but very energetic, and fond of the opposite sex.

31. TUESDAY. (Ruled by Mars). ♃ in ♍. ♀. Financial losses and indisposition are denoted for this birthday. A child born on this day will be despondent and extravagant, and very unsuccessful.

The Horoscopes of Cities.

In order that students of astrology and our readers in general may follow the coming articles on the horoscopes of cities we append below the indications of the twelve houses in relation to civic and municipal life.

We shall not give the horoscopes as they will only contain the cusps of the houses, the deductions in all cases being made from the zodiacal signs ruling the houses, and by the transits of the planets through each house.

The following are the several indications of the houses:—

- I. The people, their general condition.
- II. Trade and commerce, rates and taxes.
- III. Railways, trams, postal service.
- IV. Land and property, agriculture.
- V. Schools, theatres, children.
- VI. Health and sickness, common people.
- VII. Marriages, public affairs.
- VIII. Death-rate, judicial affairs.
- IX. Religion, law, shipping, science.
- X. Mayor, upper ten, reputation.
- XI. Local council.
- XII. Hospitals and institutions, crime.

In the next issue we will deal with London, the ascendant of which is ♈ 17.54.

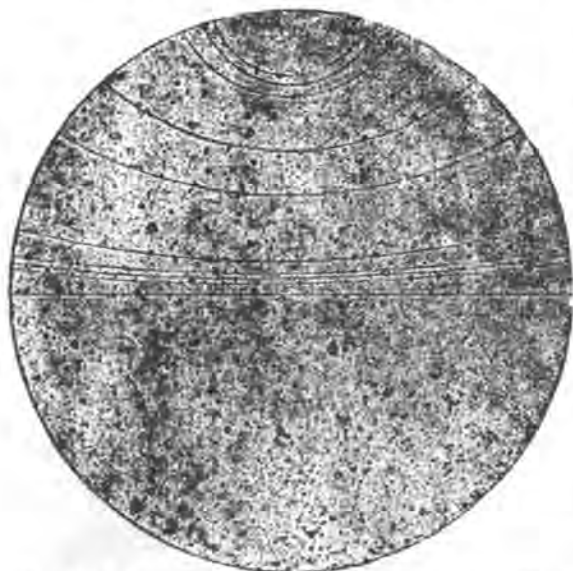
Astro-Pathology and Solar Spots.

By DR. M. DUZ.

HAVING previously exposed the straight heliocentric relationship of the planetary system with the lunar-solar method I adopted for the erection of biological maps, it would be useful to establish now the planetary zones in regard to the solar spots, which action terrestrial matters. I will add that the true rulership of the general astral influences as to our planet, the Earth, pertains only to the planetary system. The signs by themselves have not to interfere with this action only indirectly, as they do not constitute but the stakes of certain celestial points varying according to the planetary influences. It is the reason why the precession of the equinoxes, which alter every 2,160 years the places of the signs, brings no modification in the planetary influences in regard to the zodiacal belt. So the Sun's influence, for instance, in Aries is the same now as it was twenty-two centuries ago, although at present Aries's place is situated in the constellation of Pisces. As, on the other hand, it is evident that the planetary influences do not act on the Earth but through the solar spots, which, modifying the radio-activity of the Sun, modify in the same time our planet's potentialities, and produce all the troubles the Earth is heir to.

In support of my thesis, I reproduce the following extract from *The Astrolite*, August, 1908:—

THE SUN-SPOT LATITUDES.



"In the diagram is represented the disc of the Sun with eight latitudinal bands drawn around one hemis here to represent the central location of the eight bands of Sunspots which have now been well surveyed by the observational astronomers. The

line at the equator and the one at 75° are not central in any spot band, but they are here drawn merely to show the Sun's equator and its polar region. The diagram seems to be full of spots, but they have no significance as here drawn, being scattered in promiscuously while engraving. In reality, however, the spots have an alignment along the eight planetary bands as shown, and are the same on both sides of the Sun's equator.

"The noted observational astronomer, Professor Corrigan, has given a great deal of attention to the investigation of these planetary bands of Sun-spots, and we are indebted to his researches for the most valuable facts relating to them.

"As was said, the bands are both north and south of the Sun's equator and their respective latitudes and planetary correspondentials are shown in the diagram. These latitudes and correspondences with planets are not astrological inventions. Oh, no, dear reader, they are certain "facts" which the careful observational astronomers have to use in order to make proper calculations. The observers found that along the Sun's equator but few if any spots are ever found. In latitude 5° both north and south a band of spots occur which are seen to be under the dominion of Mercury, because, as Professor Corrigan has shown, Mercury causes them. If an astrologer had said this it would call for a long, coarse bray from certain cheap school philosophers, because those tack-headed individuals think Mercury cannot cause anything, except perhaps a dumb grin on their own funny face. Between latitude 5° and 6° is a palpable vacancy, but exactly in latitude 6° another band of spots travels over the Sun's disc, and these are caused, made, formed, produced and ruled by Venus, so the astronomers find, and be it remembered these really great observers are not in the habit of finding things that are not there. Again in latitude 7° is a band made by the Earth. At 13° Mars causes a heavy band. An immense band of monster spots are at 34° caused by the planet Jupiter. At 48° Saturn makes large spots. At 68° Uranus creates spots. At 72° Neptune makes them. Above 75° spots are almost never seen.

"The observational astronomers are really great and good men and the astrologers admire them and feel grateful for their exact information, but while this is so, it is at the same time curious to note how some of them just about have a fit in trying to swallow the astrological gnat, but bolt down astronomical camels and never bat an eye. These excellent astronomers declare with the utmost confidence that Jupiter causes, makes, produces and effects immense solar disturbances, cyclones, storms or spots. They assume an effect from Jupiter that is nothing less than terrific. It fairly rips the Sun's photosphere in two along the 34° parallels. But let an astrologer hint in a remote way that he has noted a reaction from Jupiter in the life of a man, and

they politely remark he is a l—, that is, liable to be mistaken. They see Jupiter twisting big holes in the Sun, but when told that this planet has also other effects they merely grin, condescendingly, and refuse to think of it.

"But the astrological doctrine is that Jupiter *causes* nothing, yet he forever and eternally reacts coincident with some cause in such a way that by the simple and childish device of watching his motion we can check the changes in the great *cause* which operates him, as well as the Sunspots and events in the lives of men. There is a cause, truly enough, and it operates coincidentally, co-extensively and omnipotently upon Sun, planet, atmosphere, element and human brain. It so happens that we can trace the changes best by watching the planetary bodies, yet if the Sun or the human brain were open to our inspection we might make a few fairly accurate predictions from noting the changes of state which they undergo. So universal is the operation of the great primal and archaic *cause* that if one sequence is known on one plane all the coeval and contemporary orders of corresponding sequences may be inferred on the other planes. For instance, Professor Nowack, of England, uses a code from which he constructs charts four days in advance of the weather bureau, predicting storms, winds, changes of weather and the like. His forecasts are deduced from observations upon the differing positions of the leaves of the abrus plant, which assume varying angular positions under varying weather conditions. Many other systems of divination are based upon observations by this same law of universal influx of *cause* upon several correspondent planes. Astrology is, of course, the king and father of all such sciences, and nothing may properly be considered scientific that does not use the regular astrological principles and terms.

"The following tabulation is given for the benefit of investigators who wish to study upon Sunspot correspondentials.

SPOTS ON THE SUN.

Periodic time of Spots.	Planet.	North or South Lat.	Relative Manifestation.
24.0 days	Equator	0°	Almost none
25.0 "	♂	5	Few small
25.1 "	♀	6	Few large
25.3 "	⊕	7	Few still larger
26.2 "	♂	13	Many small
27.4 "	♂	34	Immense size, many
33.6 "	♂	48	Large and frequent
37.0 "	♂	68	Small and infrequent
38.4 "	♂	72	Very small and few
38.6 "	..	75	Few ever seen

The long period of Sunspot oscillation is 11.11 years, or eleven years and forty days. This table gives the years of maximum and minimum manifestation. Just what the coinciding astrological effect of this spot period may be, is as yet unknown.

Greatest.	Least.
1871	1878
1882	1889
1904	1900
1916	1911
1927	1922
—	1933

"The periodic time of the Sunspots as given in the preceding table is the approximate average time in which the spots in each respective belt have been observed to pass once around the Sun. The solar equator itself appears to revolve in just 24 days, while spots in latitude 72° have been observed to require nearly 39 days to complete one circuit. The intermediate bands of spots have intermediate periodic times about as given.

"So very intimately is Sunspot perturbation connected with terrestrial magnetism and planetary configuration that manifestations of all three of these effects coincide. For instance, on August 3, 1872, Professor Young noted a very great and singular Sunspot perturbation as recorded on the observatory spectrum machine, and at the same instant of time a great "magnetic storm" swept over the Earth and was recorded in the various observatories. The spectrum machine recorded the outburst at 10.30 a.m., August 3, 1872, Greenwich. Turning to the ephemeris for that date we find at 10.30 a.m., Greenwich: ☉ 11° 15' ♎; ♃ 11 07 ♎; ☽ 0° 45' ♎; ♄ 2 10 ♎; ♀ 2 35 ♎.

"The machinery in the observatories received the influx of the power, which drove it into action upon the moment the Moon got within the astrological limit of "orbs of application" in conjunction with Mars and Vulcan at the time of a solar conjunction with Jupiter, the great Sunspot 'maker.' Here we have heavy machinery, Sunspots and planets acting in unison, and unless we wish to violate common logic of the most primitive kind we must assume that in future times the conjunctions of the planets will coincide with influxes, possibly not always strong enough to drive machinery, but yet of sufficient power to produce astrological reaction in the brains of men. "The letter V as above symbolises Vulcan, the intra-Mercurial planet, which we have computed to the time as given."

Marriage.

GENERAL REMARKS.

SEVERAL requests have been received in the past for some reliable and practical rules in regard to the indications and prospects of marriage from the horoscope of birth.

We have previously treated this subject in conjunction with other parts of the horoscope, but in these articles we intend to confine ourselves strictly to the one subject, and give some simple and reliable instructions.

In addition to this we shall also deal with sex affinity, or the points attraction between two horoscopes and show how the happiness

and prospects of married life may be controlled by the harmony existing between two horoscopes. In this latter subject we take the opportunity of warning students and readers of THE MESSENGER, against the unwarranted and ignorant theories which have appeared in certain works on astrology concerning the harmony which should exist between the horoscope of husband and wife.

We are told that for harmony and happiness in married life, the Sun in one horoscope should be in sextile or trine with the Sun in the other horoscope.

Now this theory is absolutely unsupported by astrological science, in fact, has no basis whatever, and may be disregarded as being worthless and incorrect.

Any little child knows that one magnet will not attract another unless the north pole of one is connected to the south pole of the other. Just in the same way it is in astrology. The positive element in one horoscope must be connected to the negative element in the other, and the best and most powerful attraction is the positive element in the female horoscope—the Sun—to be conjoined or in good aspect with the negative element in the male horoscope—the Moon. Again, on the same principle of the magnet, that opposites attract, another powerful factor in determining the mutual harmony between the married couple, is for the ascending sign of one to be in opposition to the ascending sign of the other.

It must not be thought that we desire to use these pages for controversial purposes, and for the purpose of contradicting the theories of others. Our position makes it necessary that if we would spread the light of truth in regard to astrology, and sow good seed for students to reap the fruits of, we must root up the weeds of error and ignorance which irresponsible writers have introduced into our science.

The theories above mentioned regarding the magnetic attraction between the positive and negative elements of the horoscopes, have the support of all those who have any claim to be considered authorities on astrology, and also bear the signature of the oldest authors as well.

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Month..... Date..... Year.....

Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married..... Single.....

Male..... Female.....

The Plague.

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

ON the day of coming into his inheritance, Opalus held high revel in the courts of his fathers: Opalus, son of Enærus and cousin of Couras, first seneschal and guardian of the chamber of the king, loved by those who knew him. And whosoever came to him in trouble, need or sorrow he administered unto them in the full extent of his power, relieving them with gifts, money, council and consolation. The guests of his bounty had come from far and near, rulers, governors, warriors, priests, scribes, and many of might and wealth from over the wilderness in the north, east and west; and from out of the south, over the sea, beyond the city.

And the young man, filled with the fire of life and joy, said to his friends around him, "To-day I am happy and exalted; and now that the magic of riches is mine I shall make the poor rejoice. And those who despair through lack of chance, unto them will I give hope and opportunity: yea, mine object shall be to dole out happiness unto all who suffer, and are captive in the foulness and darkness of life." And those who heard the words of Opalus, spake of him, some saying, "Behold the kindness of the heart of Opalus." And others, "He is filled with the spirit of goodness and righteousness;" all praising him in their own manner for his sympathy and charity to men.

Behold, in the midst of the rejoicings, when the darkness of night had fallen upon the land, and the lamps in the gardens and chambers of the palace shone in the gloom like unto the stars in the deep of heaven, Opalus fell on the marble pavement as if overcome by wine, or some slumber, or spell of sorcerer's might. And his countenance grew white as the cerements of the dead, and his flesh and linaments shrank and became parched: even as the fruit burnt by the sun, and the tree smote with the thunderbolt. And they lifted him up and bore him to his couch, watching by his side, until Proba, a physician of the royal court, came. And when he looked upon Opalus, he stood back and became aghast, saying, "The man will die within the hour. He is taken with the plague of Carnos: the land whose ruins are the abode of the fiends who live on human life. There is no hope for Opalus: therefore let us flee the place lest we be smitten with the pest." And Proba and those that were within the chamber left the palace in haste, seeking the city. And in the great square of Sardiopolis stood one in rent and torn garb, with arms aloft, crying, "Woe, unto the city woe! The withering death of Carnos hath beset the nation; and the race of God is on the threshold of doom. The Most High hath laid His hand upon the people in their abominations and iniquity. The harvest of sin shall be garnered in the bitterness of tribulation and woe. Woe, woe unto the city, woe!" And the wayfarers in the

street, and those who were about became cold with terror and prayed as they went. And the voice of the herald of death and woe followed them as they sped in affright and horror through the darkness.

Behold, as Proba hastened towards the palace of the king to declare the coming of the plague, there came one who accosted him as he passed. And when he looked he beheld his father, old and stately in his years. "Ah Proba, my son, I have sought thee," quoth he, "and now thanks to God I have found thee. A sudden illness hath come upon me. I asked for thee at the palace of the king; and they told me thou hadst gone to minister unto the beauteous youth Opalus; so thus have I met thee on the way to the house of the young noble." "Go to mine own house, and their await me," said Proba, "I cannot tarry, my father, at present, as I must to the king: I have tidings of a serious and urgent kind to give unto him." And Proba made to pass on his way, but his father clutched him by the mantle, crying, "Leave me not, my son, I am faint and weary and require aid: I will die if I be not taken in time." And the son looked in the face of his father, and beheld the pallor of the plague there: and he became mad with fear, striking the old man on the face and head and throwing him to the ground. And Proba ran cursing in anger and fright as he sped towards the palace of Idælus. But even as he hastened his limbs became lax, his brain burned in his head, and the blight of the pest overtook him. In his anguish he fell and called aloud for help and pity. And some who walked in the street came to him asking him the meaning of his distress; and when he told them who he was and of the plague in the city, they forsook him speedily, leaving him on the pavement: a withered, ghastly thing in the power of the pestilence. "Meet is my fate," moaned Proba, "for the foul act of smiting my parent. Ah, the languor creeps over my soul which goes before the endless sleep. Farewell beauty, opulence and might: sweet world, farewell."

(To be continued.)



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Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—It is often stated by astrologers and most generally believed by beginners in this science that the planets and stars influence or control the individual man.

Let us imagine a gigantic and miniature railway track paralleling over bridges, through tunnels, around curves, over mountains, and so on. The train on each track has several coaches. Each car has several motors, also several wireless electrical instruments. The wireless instruments of the miniature cars start the motors of the gigantic cars. The wireless of the gigantic start the motors of the miniature. If anything goes wrong with the one, so it must go wrong with the other. Each has enough power to keep the other and itself in motion. All curves are made so that the miniature has the small circle to traverse. We can't say that the large influences the small, nor the small the large. Unknown friends ride on the gigantic cars, known friends and relatives ride on the miniature cars. Wherever the friend gets on the small cars so one can, if he has a map of the large track and cars, foretell to a nicety exactly the fate of that friend. By seeing a weakness in the track of the large railway so he sees a disaster for the friend on the small. By perceiving lovely mountain scenery on the large so he sees pleasure for the friend on the small cars.

That is my idea of astrology that neither do the planets influence man nor do the men influence the planets. *We all grow up together.* As one rises so the other has risen. And if one understands the characteristics of the planets so can he depict the life of the individual, his present, past and future. If he sees the past of the individual so can he depict the places of the planets. It is an exact science.

A man is born at a certain time because he wanted to be born at that time and desired to grow up and associate with the planets that experience through which they are passing. There is no haphazard in life, but all is run by law and order. So be it.

Yours faithfully,

LORENZO EZRA FISH.

[Our correspondent opens his letter with an extraordinary error. It has never been stated that the planets "control." The dictum laid down by Ptolemy, and accepted by all astrologers, is that the "stars influence, but do not compel," that is, they do not control. The arguments put forward do not, in our opinion, have any bearing on true astrology. The concluding paragraph in which is voiced the opinion that "man is born when he wanted to be born," is pure nonsense. Man has no control over his birth moment, but is born at such a time when the magnetic vibrations are in accord with his position in his evolutionary scheme of progress, and with the present conditions he is called upon to work through.—ED.]

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—(1) It seems that you have mistaken my meaning entirely. It has been frequently affirmed that a transit or direction cannot avail for evil unless the said planet or promittor was at birth in evil aspect to the significator involved, as *e.g.*, with ♄ * ♃ at birth, ☐ of ♄ would not effect any hurt, nor the direction of ♄ to ♄. I totally dispute this deduction as being void of foundation in fact. If the ☉ is in * to ♄ at birth, its square to that planet at 30 will nevertheless bring its quota of ill effects. That is all I affirm and all that I am required to prove. But suppose those who have made the statement in question first adduce proofs of a wholly unsupported dictum. Further, I would add that events can be and are developed from directions for which there is no adequate indication in the horoscope of birth. This also I am prepared to prove if the statement is questioned.

(2). Regarding Morrison's derivation of Achad or Echod from Ash Shed. This is altogether fanciful and has no support from the great lexicographers, Ginsburg, Van Haught, Parkhurst and others. Echod is a root itself. Moreover, I don't see how *sheni, shelishi, rabyai, hameshi, sishi, shebat*, can by any means, consistent with their known roots and connotations, be made to derive from either *Ash*, a flame, or *Cocab*, a star. I am aware that Commander Morrison has some knowledge of Hebrew, but it was not sufficient to compass the ambitious feat of revising the lexicon.

(3). With all due respect to the Editorial, I am still unwilling to regard the "ancient method" on page 204 as anything but a modern device. I think you might have either prevailed upon your contributor to name his source of inspiration, to have quoted his authority for the method, or yet to have given me credit for quite ordinary acumen.

Yours faithfully, SEPHARIAL.

- (1). The points in debate appear to have been confused, but as the matter is a very important one, we will deal specially with it in the next issue.
- (2). With reference to this matter, we merely quoted the paragraph from Morrison, in support of our contention that *Sunday* was not so called solely from the fact that the ancients worshipped the Sun on that day. We quite accept our correspondent's statements, as we know his opinions on such matters are correct.
- (3). With all respect to "Sepharial," we cannot alter our opinion on this horoscope. The horoscope is itself erected according to the ancient Hindu methods, save that the round map was used instead of the square, and the judgment was certainly not made by "modern devices." Judging from the letters received, anent this reading, it seems that more than ordinary interest has been aroused, such as to encourage us to give further illustrations of horoscopes by the same method. We shall have a very great deal to say later, concerning the application of Eastern rules and methods to Western Astrology.—ED.]

OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 2. Vol. V.]

NOVEMBER, 1911.

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Old Moore's Monthly Outlook.

The New Moon.

The lunation of 21st October takes place just after six in the morning on the cusp of the second house, conjoined with Mercury and square to Neptune and Uranus, and sesquiquare to Mars. It is an annular eclipse of the Sun, but invisible in this country. It denotes fraud on the exchequer, heavy losses, shortage of receipts, and increased expenditure. Some fraudulent transactions will come to light. The rising position of Venus well aspected, is favourable for the general condition of the country, and also for hospitals and institutions. Railway and shipping affairs are disturbed, and Ireland as well as this country will probably suffer from a railway strike. Railway stock will drop considerably. Uranus in the fourth is unfavourable for the landed interest, and further taxation is to be anticipated. Trouble in naval circles is shown, and the public health will be unsatisfactory. Mars ruling the seventh and afflicted, points to continued grave danger of war and disputes with other powers. Much mortality among legal men and divines. Shipping troubles are threatened in London, and some great legal case will cause much stir. Neptune in the tenth shows scandals in high life, and the doings of the "Smart Set" will call for criticism. Parliamentary affairs will

be much embittered and much disputation will occur in the Commons.

United States.

At Washington, Leo rises, and Mars is in the eleventh house, denoting much re-crimination in Congress, and a warlike spirit among the members. Railways will benefit, and stock will rise rapidly. A crisis will develop in the States due to the stationary position of Mars in Gemini, the sign ruling the country. At San Francisco, Mars will be in the twelfth, denoting much crime and incendiarism. Epidemic sickness is likely.

China and Japan.

The eclipse falls close to the meridian at Pekin, and will cause serious troubles in high places. Much unrest and revolutionary troubles will be experienced. At Tokio, Jupiter is near the meridian and Saturn not far from the nadir, an indication of international troubles, seismic disturbances, and danger of complications. The elevated position of Mars shows danger of incendiarism.

India.

At Calcutta, Mars will be in the sixth, denoting much mortality among the people. Frauds on the revenue will occur. Indian affairs will be much unsettled.

Europe.

Serious troubles are shown in Eastern Europe, for Neptune culminates, Uranus is on the nadir, and the lunation and Mercury rising. The stationary position of Mars on the midheaven of the ruling sign of Turkey is evil for this country. Financial troubles are shown in Germany. Spain is unsettled.

Special Predictions.

Austria, Japan, Belgium, and the United States will have much trouble to face. Ireland, Morocco and places under Taurus and Scorpio are still disturbed. Earthquake shocks are threatened in Japan and the East Indies.

Vision of St. Michael.

Preaching the Michaelmas Day sermon at Westminster Abbey, the Rev. H. Mayne-Young, of St. John's, Westminster, said more than a thousand years ago in Rome one of the greatest bishops pleaded with God for the removal of the pestilence, when a vision of St. Michael seemed to pass, alighting on the summit of the tomb of Hadrian and sheathing a blood-stained sword, and from that moment the pestilence was stayed.

To-day, as the traveller threaded his way amid the ruins, his heart cried out, "Why should that be a legend? Why should it not have been the clairvoyance of supernormal ecstasy, drawing aside the veil that hid the world of spirits from mortal view?" Surely we must believe that we were still environed by the bright sentinels from the spirit world.

Some 40 or 50 years ago all the leading men of science were thorough-going materialists or agnostics. But to-day we witnessed the great awakening. Crookes, Wallace, Lodge, Hodgson, Myers, Flammarion, Lombroso, and a host of others had investigated, verified, and demonstrated the fact and reality of psychic phenomena; and by their efforts and researches the marvel of spiritual being—telepathy, clairvoyance, clairaudience, and the wonders of our sub-conscious self—had been made common knowledge.—*Daily Mail*.

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Astronomical Phenomena

FOR NOVEMBER, 1911.

Moon's Phases.

Full Moon,	6th	...	3h. 48m. aft.
Last Quarter,	13th	...	7h. 19m. morn.
New Moon,	20th	...	8h. 49m. aft.
First Quarter,	29th	...	1h. 42m. morn.

Planetary Positions.

- ☉. The SUN is in Scorpio, enters Sagittarius 23rd at 9.57 a.m.
- ☿. MERCURY is an evening star in Scorpio, enters Sagittarius on the 12th, ☿ ♀ on 7th.
- ♀. VENUS is a morning star in Virgo, enters Libra on 9th.
- ♂. MARS is an evening star in Gemini, retrograde all the month, enters Taurus on 30th.
- ♃. JUPITER is in Scorpio, too near Sun for observation, conjunction with that luminary on 18th.
- ♄. SATURN is an evening star in Taurus all the month.
- ♅. URANUS is in Capricorn all the month.
- ♆. NEPTUNE is in Cancer all the month.
- D. The following table shows the Moon's sign position on each day at noon.

Aries	...	4, 5	Libra	16, 17, 18
Taurus	...	6, 7	Scorpio	...
Gemini	...	8, 9	Sagittarius	21, 22, 23
Cancer	...	10, 11	Capricorn	24, 25
Leo	...	12, 13	Aquarius	26, 27, 28
Virgo	...	14, 15	Pisces	1, 2, 3, 29, 30

The Weather.

The month opens with cold weather, breezy, moist air about 6th, then changing to cold 10th to 12th, gales about 14th, finer with wind 16th to 20th, wintry about 22nd. Increase of temperature about 25th, changeable and unsettled end of month.

Points in Debate.

THE points in debate between ourselves and "Sepharial" are much too important to be settled by simple editorial comments to letters, and as they embody certain principles in connection with progressive directing, a subject of more than ordinary interest to our astrological readers, we consider the most appropriate method is to deal with the several points in a special article.

The points were first brought up by "Sepharial" on page 151 of vol. iv.; commented on by us on page 163; further discussed on page 236, and again on page 20 of the present volume.

An examination of these several pages will show that two lines of argument are propounded by "Sepharial," viz.—

1. That events occur in life for which there are no adequate indications in the horoscope.

2. That a direction or transit can produce effects whether the planets involved were in similar aspect at birth or not.

Now before commencing any discussion on these points we wish our readers to understand two things. One is that we know "Sepharial" is not an astrologer to put forward any fanciful theory for the sake of differing from others, and the second thing is, that as an astrological free lance, and one who relies on personal investigation in preference to what is stated in various works on the science, we never recognise or accept any theory which we cannot prove by an appeal to facts. Therefore if the present discussion serves to elucidate and determine vague and uncertain points in connection with astrology, then it will not be felt that space has been wasted or our efforts been in vain.

To come to the main point, we contend that argument No. 1 cannot be proved by an actual appeal to facts, and that in regard to argument No. 2, hard and fast rules cannot be laid down, as everything depends on the horoscope of birth, and the radical strength of the planets.

We will take argument No. 1 first.

As stated by "Sepharial" in his letter on page 20, October issue, "Events can be and are developed from directions for which there is no adequate indication in the horoscope of birth." To give a practical illustration, "A violent death can be developed from directions for which there is no indication in the horoscope." Can this be so? We most emphatically say no.

The horoscope of birth must show the nature of the death of the native, and it would therefore be overthrowing one of the fundamental rules of astrology to argue that directions can develop what the horoscope of birth does not indicate. If we are to accept the dictum laid down in the first argument, then we shall have to re-consider the main rules of the science and also to alter our opinions in regard to the power of the horoscope.

It must, however, be stated here that we do not ignore the value of the figure of the pre-natal epoch, nor the fact that this figure affects the life equally with the horoscope. But let it be noted, "Sepharial" does not include the epoch. He distinctly states "the horoscope," therefore we can only take his statement in its entirety.

Now I have always been a careful examiner of my own horoscope in connection with events and the corresponding directions, and I am prepared to say, that while many directions have passed without producing effects and for which there has always been a ready explanation, I have never yet experienced an event which has not been shown in the horoscope. I can say this also as regards the horoscopes of people I am intimately connected with.

Before continuing the discussion on this argument, I think it only fair that as "Sepharial" propounded the dictum that events can be developed by directions for which there is no adequate indication in the horoscope, he should give a few practical illustrations of his contentions. We shall

then be able to see how far facts fall into line with his theory.

Now as to argument No. 2. This, as we have just before mentioned, is a point on which no hard and fast rules can be laid down, as everything depends on the horoscope and the radical strength of the planets.

Let facts speak for themselves. In 1901, Jupiter transitted my radical Sun. ☉ ☊ 4 at birth. Results nil. In November, 1897, ☊ ☋ ♀ R and ☉ R. On the day that ☊ transitted exact ☉ R, I obtained a public appointment. Evil effects from this conjoined transit, nil, although ☉ ☋ ♀ at birth. At age 25, ☉ * ♀ R.—☉ ☋ ♀ at birth.—Results absolutely nothing. At age 34, ☉ △ ♀ R, results nothing at all—no aspect between luminaries at birth.

Another horoscope. ☉ ☋ ♀ at birth. ♀ in sixth. During 1911, ♀ transits ☉ R, results nil. ☊ in ♀ 3 in 10th at birth early September, 1911, ♀ ☊ R.—☊ transits ☊ R and ♀ P. Diurnal horoscope gives ☊ 8 Asc., results nil. No aspect between ♀ and ☊ at birth.

This goes to show that in the case of directions a progressive good cannot overcome a radical evil, or a progressive evil a radical good. Moreover, it brings up another point in connection with the term "profession," which we must leave until a later date. In the case of transits it shows that a hard and fast rule cannot be laid down, as transits are subsidiary to directions and depend upon other influences.

We now desire to see a practical illustration of "Sepharial's" contention that events are developed from directions when there is no adequate indication of the same in the horoscope.

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Daily Guide for Business and Pleasure

NOVEMBER 1911.

1	3 ✕ 3	Deal with superiors and ask favours after 1 p.m.
2	15 50	Travel, change, deal with elders, commence new work.
3	28 59	A doubtful day. Act with discretion in all things.
4	12 ♀ 33	Court, marry, change and travel. Avoid accidents.
5	26 31	Sunday. An evil day. Do nothing important.
6	10 8 51	A doubtful day. Act with discretion and do nothing important.
7	25 25	A variable and unsettled day. Visit friends evening.
8	10 ♀ 11	Guard against impulse, accidents and disputes.
9	24 59	Act discreetly in dealings with others.
10	9 ☊ 42	An evil day. Safeguard the health. Avoid disputes.
11	24 14	A doubtful day. Travel and attend to correspondence after 6 p.m.
12	8 ♀ 31	Sunday. A day for calm reflection.
13	22 31	An unfortunate day for business. Deal with superiors 4 p.m.
14	6 ♀ 11	A very evil day for all purposes generally.
15	19 34	Travel, change, seek work, push business and improve affairs.
16	2 ☊ 41	Court, marry, visit friends, deal with correspondence.
17	15 33	A doubtful day. Act carefully in all things.
18	28 12	An unsettled day a.m. Commence new works p.m.
19	10 ♀ 40	Sunday. An unsettled day. Visit friends.
20	22 57	Travel, change, but avoid disputes in evening.
21	5 ♀ 6	Avoid disputes and quarrels. Act with discretion.
22	17 8	Travel, change, visit friends.
23	29 3	A quiet day. Do nothing of any importance.
24	10 ♀ 55	Deal with superiors and elders. Avoid opposite sex.
25	22 46	An evil day. Avoid disputes and quarrels.
26	4 ☊ 38	Sunday. Travel, read and study. Avoid disputes and quarrels.
27	16 36	Evil and unsettled before noon. Visit friends p.m.
28	28 43	A very evil day for all things generally.
29	11 ✕ 4	A doubtful day. Act with discretion.
30	23 45	Avoid accidents, travel, be careful in correspondence.

Sun-Spots and Gunpowder.

By "SEPHARIAL."

I THINK it must be a matter of extreme interest and importance that Dr. M. Duz has brought to the notice of students in the last issue of this journal. He shows very conclusively that the maximum of sunspot energy is exerted from parallels of the solar disc answering to the relative orbits of Mars, Jupiter and Saturn. Thirteen years ago I published some conclusions of my own in *Coming Events*, where

Earth will bring it into line in 11 years and 16 hours, so that we have at the end of this period:

Venus	11 years	27.5 days
Earth	11	00.6 "
Mars	11	93.5 "
Jupiter	11	313.6 "

The mean value of these four periods is 11 years 108 days 19 hours nearly, which is

THE HOROSCOPE (11H. 58M.) OF THE WAR.

	12	11	10	9	8	
	♊ 0	♋ 10	♌ 17	♍ 18	♎ 18	
		♏ 25.33	♐ 14.33	♑ 16 18.20 ♀ 14.28 ♀	♒ 23.34 ♀ 22.51 ♂	
Asc. 1	♊ 22.51					7
	♋ 25.25					
	♌		♍ 8.34 ♂ ♎ 19.37	Sepharial		
	♏ 8	♐ 18	♑ 17	♒ 10	♓ 0	
	2	3	4	5	6	

I stated that the rents in the luminous envelope or photosphere of the Sun would be found to coincide with the occurrences of the planets Mars and Jupiter. This practically determined the maximum sunspot period, for it will be seen that the mean period of Mars is 11 years 93½ days, while that of Jupiter is 11 years 313½ days. The average of these periods is 11 years 203 days, which exceeds the observed period of maximum frequency by 63 days. But by including ♀, Venus, whose period comes into coincidence at the end of 11 years 27½ days, the period is reduced to 11 years 145 days nearly. The 11th revolution of the

not far removed from the present estimate of the sunspot period. It is also useful to observe that five periods of Jupiter are nearly equal to two periods of Saturn, and the average period of the occurrence of these two bodies to the same part of the zodiac would coincide with every 5th sunspot period, thus tending to produce a climacteric.

But what appears a remarkable feature is that at the end of 11 years and 40 days, which is the period of the maximum of solar activity, the planets Venus, Mars and Earth are in the same longitude and therefore acting together upon the photosphere of the Sun. Thus:

Earth	11 years	0.6 days
Venus	11 "	27.5 "
Mars	11 "	93.5 "

$$3 \times 33 = 121.6$$

$$\text{Mean} = \frac{121.6}{3} = 40.5$$

This period of 11.11 years therefore would appear to be due to the combined action of Venus, Earth and Mars, with a clinacteric due to the coincidence of Saturn and Jupiter at the end of every fifth period. The maximum years noted are as follows, and I find the conjunctions and oppositions of the major planets at these times to be remarkable: 1871, γ 8 4; 1882, γ 6 ψ ; 1904, γ 8 ψ ; 1916, γ 6 ψ ; 1927, γ 6 ψ . The parallax of the four planets is not great, and the geocentric and heliocentric positions will not differ more than 11° in the case of γ , and 6° in that of γ . We have therefore to consider whether these superior planets, when acting in a direct line from the same or opposite sides of the solar orb, may not largely contribute to the production of sunspot maxima. It is, at all events, a useful alternative theory to that already propounded and which has respect to the periodicity of the Earth, Venus and Mars. The whole subject is yet in its infancy, and it would be premature to dogmatise. The alternative theories should, however, be kept in mind, especially when attempting to trace the effects which may reasonably be expected to attend these solar tornadoes.

Europe appears to have escaped one war only to be plunged into another. It is a case of the frying pan and the fire. In event we see that the elevation of the planet Mars at the autumn equinox justified the prediction that there was great danger of war.

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The country of Italy is governed by Leo, δ , and its government by γ . Taurus, the bull, which the Greeks called Italos; both symbols are of national adoption. Mars becomes stationary in π this month, which threatens a continuance of hostilities, but it is of chief importance to note that Saturn, recently stationary in Taurus, is now retrograde in that sign and is in opposition to Jupiter on the 18th, the day on which Mars becomes stationary. In the face of these indications I cannot but think that Italy has made a great mistake by resorting to the arbitrament of war.

If anything were needed to uphold this belief I think it is to be found in the horoscope for Rome at 2.30 p.m. on the 29th September when war was officially declared. The map shows Capricorn 23° rising, and Saturn, the ruler of the Ascendant, exactly on the lower meridian, Uranus rising and Neptune setting. If in the reaction Italy should be involved in a revolution it will be the natural consequence of action taken under such disastrous influences. But we have yet to see what issues are in store for us in the last week of October.

The Influences of the Signs of the Zodiac.

TAURUS.

Countries.—Ireland, Persia, Poland, Asia Minor, Caucasia, Grecian Archipelago, part of Russia, Cyprus, Georgia.

Towns.—Dublin, Leipsic, Mantua, Parma, Palermo, Rhodes, St. Louis, Ashton-under-Lyne, Franconia, Chicago Meat Markets.

Local Places.—Stables, cowhouses, places for holding furniture, a pasture ground, ground cleared of bushes, wheat fields, cellars and low-pitched rooms.

Colours.—Dark Blue.

Time.—In angles, months; in succedents, years; in cadents, indefinite.

Direction.—North East by East.

Occupations.—Bankers, stockbrokers, treasurers, cashiers, singers, musicians, doctors, nurses, farmers and horticulturalists, bill discounters, financial agents, bookbinders.

Planetary Periods.

CHAPTER II.

PLANETARY PERIODS AND ASTROLOGY.

In the last issue I gave the periods of the five planets, ♄, ♀, ♂, ♃, ♁, and stated that they had considerable bearing on the subject of prediction.

Mercury's period is one of 46 years and when in ☿ ☉ at birth, always shows an important mental change at that age. The ephemeris will show this period :

	☉	♿	Diff.	
Jan. 1, 1817	10.49 ♉	17.16 ♉	6.27	46'
1863	10.39	16.20	5.41	46'
1909	10.28	15.23	4.55	

Other years at intervals of 46 will show a similar series of positions.

Mercury also has periods of 13 years, 33 years and 79 years, this latter being a particularly important one.

	♿	☉	Diff.	
Jan. 1, 1817	17.16 ♉	10.49 ♉	+ 6.27	2.1
1830	15.5	10.39	4.26	2.4
1843	12.52	10.30	2.22	2.3
1856	10.38	10.19	19	1.26
1869	10.4	11.11	— 1.7	2.0
1882	7.55	11.2	3.7	1.59
1895	5.47	10.53	5.6	

This period is not so regularly shown as the 46-year one.

The 33-year period will show as follows, Jan. 1st each year :

	♿	☉	Diff.	
1817	17.16 ♉	10.49 ♉	6.27	1.16
1850	18.31	10.48	7.43	1.17
1883	19.47	10.47	9.0	

This is a more marked period and also shows a solar period of 33 years.

The 79-year period is the most marked.

1817	♿ 17.16 ♉	☉ 10.49 ♉	6.27
1896	17.35	10.38	6.57

So far as regards ♃ and the Sun. We will now take ♃ and ☉. The major period is one of eight years.

	♃	☉	Diff.	
1817	18 ♉	10 ♉	48	37.30
1825	18	51	52	37.59
1833	19	23	55	38.28
1841	19	57	11	38.57
1849	20	28	11	39.25
1857	21	0	11	39.54
1865	21	32	11	40.22
1873	22	4	11	40.51
1881	22	34	11	41.17
1889	23	3	11	41.43
1897	23	32	11	42.28

The planet Mars has a period of 79 years, exactly the same as that of Mercury, and a comparison of the two will suffice. Both dates Jan. 1st.

1817	♂ 13.32 ♄	♿ 17.16 ♉
1896	14.25	17.35

Jupiter has a period of 83 years.

1817	♃ 1 ♄ 12	1900	1 ♄ 14
1822	20 ♉ 45	1905	20 ♉ 43
1827	13 ♉ 13	1910	13 ♉ 19

The difference in the longitudes here are very minute. Saturn's period is one of 59 years.

1817	21 ♉ 26	1876	23 ♉ 12
1830	17 ♉ 14	1889	19 ♉ 27
1845	6 ♉ 25	1904	8 ♉ 4
1852	27 ♉ 26	1911	29 ♉ 42

I have taken all these dates from 1st January in each year as being more readily found.

The planet Uranus has a period of 84 years, but this I reserve until later.

There are also several periods between the planets alone, similar to the 79-year period of ♃ and ♂. I will deal with these in the next issue.

Personal Magnetism: Its Relation to Success.

By MONS. W. de KERLOR.

SCIENCE has now fully demonstrated that under the intensity of a desire we emitted a radio-active substance in a much greater quantity than during the normal waking state. That under the contractions of a muscle or under some mental effort the individual projected a greater amount of phosphorescent luminosity. To be convinced of this scientific and physical fact one has only to read the book entitled, "The N. Rays," by Prof. Blondlot, and the report of the Academy of Science of Paris, by Prof. d'Arsonval and the experiments of Dr. Charpentier. These were made as long ago as 1904. So much to explain to you the workings, the means of action and manifestation of personal magnetism.

Another important factor of the manifestation of personal influence is beauty, that is, physical beauty of face and form. But, of course, not everybody is endowed with the blessings of nature through being a beautiful man or woman, a grecian god or goddess.

Good carriage, grace and ease of manners, even when not accompanied by beauty, are important factors in personal influence.

These can be greatly improved by physical exercises, a proper and wise diet.

Ill health being generally the cause of despondency, is thus a destroyer of personal magnetism. Have you ever been attracted by a despondent person? Health is power, beauty is another power, and exterior appearances constitutes the other power which manifests on the *physical plane*.

It will be superfluous on my part to give advice to the readers of these pages, as to how they should dress in order to obtain the maximum of effect, magnetically speaking.

But I cannot help expressing the desire and the opinion that simplicity of taste in dress, purity of line and form will contribute more towards exhibiting personal magnetism than frills and chiffons and fly-away things. Simplicity should be the keynote in dress as in the many other things in life.

On the *mental and intellectual plane*, it is a recognised fact that thoughts are forces, and that the subtler and more intangible form of personal magnetism proceed directly from a well co-ordinated, organised mind, it is through the mind that your personal magnetism will bring you results of a positive and tangible nature.

Character on this plane is the most important factor productive of personal magnetism or personality.

Psychic people know that the quality of your personal magnetism will greatly depend upon the standard of your character, which will radiate a powerfully strong magnetism.

Since character is the outcome of inherent conditions and acquired habits, and since crystallised thoughts become habits, we must perforce pay particular attention to the most minute details of our thoughts, and only entertain those which come from a noble, pure and beautiful source.

Every thought which does not realise the highest standard of quality and purity should immediately be rejected and annihilated. For an impure thought will create an impure desire which will become an impure action, which action is likely to become an impure habit. The combination of habits will create what you call "Character;" and according to those



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habits good or bad, so will be your character. It is not what other people think of your character, but it is what you "know yourself to be." It is your own character that counts towards building a strong, pregnant, lasting and forceful Personal Magnetism.

Reputation will only be what other people think and say of our deeds. Reputation may be the result of a few moments' effort and lasts but a time, but character requires the effort of years. It will last an eternity.

Marriage.

THE QUESTION OF MARRIAGE.

IT must be understood that as far as astrology is concerned, the actual word "marriage" is a misnomer. Astrology does not really recognise marriage in the strict sense of the word. The more appropriate word is "union," the joining together of two forces or natures.

Now the seventh house of the horoscope is the house of marriage, also of partners, and it stands to reason that when two people join themselves together, whether as man and wife or as partners in business, the term union becomes more clearly shown.

Therefore it is better to understand this matter not in the social and orthodox term of marriage, but as an act of union. If a man and woman cohabit together, it matters not whether they go through a ceremony, religious or civil, it constitutes an act of union, and such an event would be signified in the horoscope and by the directions operating at the time.

In an ordinary partnership for business or commercial purposes there are documents to be signed, arrangements to be made, just as there are in an orthodox marriage, and in astrology we do not recognise any difference. The planetary indications in the horoscope determine the nature of the act of union, and in the matter of marriage, it can be judged therefrom whether it is a real and legal marriage, or whether it is a question of cohabitation without legal marriage.

Coming now to the actual question of marriage as determined from the horoscope, we have to understand that different points must be considered for each sex, the indications of marriage for men being determined in a different way from those of the other sex.

For men we consider the Moon and the aspects she is applying to, also the planet Venus, and the ruler of the seventh house. For women we consider the Sun and the aspects this orb is forming, Mars, and the ruler of the seventh house. It may be safely taken that a man is always attracted to the Venus element in his horoscope, and a woman to the Martial element in hers. In addition to this the ruler of the first is always attracted to the ruler of the seventh. Thus a Mars man or woman will also be attracted to a Venus person, a Jupiter native to a Mercurial partner, but not necessarily marries according to this attraction.

Now in order to clearly deal with these two points, I propose to deal with men's marriages in the next issue, and women's marriages in the January issue.

The Kaiser's Ring.

Many of Emperor William's pious and patriotic subjects were shocked to learn that he is superstitious enough to wear a talisman.

The talisman is a heavy gold ring and set in it is a square stone of a dull, dusty hue. To this ring tradition attributes the powers of safeguarding its wearer under all circumstances and of bringing him good luck generally.

The almost magic ring has a strange history. It was originally acquired by some adventurous Margrave of Nuremberg, a crusader who helped to redeem the Holy Sepulchre from the moslems and who stripped the ring from the finger of a Saracen leader he had slain. The talisman descended from Margrave to Margrave, a much-prized heirloom, until now it decks the Emperor's finger.—*Sunday Chronicle*.



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The Plague.

From the "Archives of Amos," some time scribe at Sardiolis.

By JAMES HARVEY.

(Continued.)

AND Proba sank in the darkness of the plague that cometh over the spirit, ere entering the portals of death. For in this wise the pestilence smote all who perished thereby: the plague of Carnos; the land whose ruins and lonely places are the abode of the fiends who live on human life.

Through the city spread the pest as the flowing tide, seeking and flooding each strand and way in its course to the dry land. Like unto oil that hath been spilled upon a splendrous garment, it sought each street and dwelling-place of the city, in the flood of its fearful and blighting stream of corruption and death. The birds of the air fell beneath the scourge as they took flight across the city, the trees, fruits and flowers became scorched and sapless in death; and the dead lay strewn in the public places: shrivelled and withered in the might of the plague. The cries of children were heard in the streets for their parents, and the wail of the parents for their children: the sound of lamentation and sorrow filled the city continuously. And I, Amos, beheld the horror of these things, and many happenings appalling to the soul, whilst the plague of Carnos was in the city of Sardiolis. I beheld the son forsake the mother, the husband his wife, the parents their children, in their horror and fear to escape the withering death. And from the city fled the people in terror, some falling beneath the plague in their flight. The rich forsook their splendour and possessions, the poor their habitation of misery and wretchedness: all flying to preserve their lives from the dark and hellish devouring power. Of all who left the city and fled to the mountains and the wilderness none remained save the king, Helia, the high priest, and Magnia, priest and servant of the sanctuary, Amos the scribe, and the sentinels, captains and soldiers of the palace of the king. In the taverns many drank in the despair of death, chanting foul and profane songs, giving voice to blasphemies and abominations: cursing God in their frenzy of their wantonness. In the temple burned sacred lamps numbering seven times seven, blessed by Helia on the great altar; and on the lower altar lamps seven times seven; and on the altar to the north, and on the altar to the south likewise burned sacred lamps, numbering seven times seven, blessed by the high priest, and filled with the holy oil of the sanctuary. The winds of heaven stood still, the sun sent down its light in piercing, trembling heat; and the city was silent as the spell of death, save at weary spaces broken by the laughter and song of those who revelled in the wine shop hopeless of life; or the voice of woe in mourning for the dead, the lost and the abandoned. And Sardiolis lay under the shadow of the great wings of death, and the high priest offered up prayer and sacrifice unto the Lord, accompanied by Magnia,

servant of the sanctuary. By day and by night offered they up prayer and sacrifice, at the first hour, at the third hour, at the seventh hour; and at the rise of the sun and at the fall of eventide: each in their turn continuously. And Idælus, the king, prayed and beseeched God also to release the city from the bondage of the pestilence, and deliver the people from the scourge of Carnos. From afar on the outer wall of the city came the voice of the one possessed, crying, "Woe, unto the city woe! The withering death of Carnos hath beset the nation. The race of God is on the threshold of doom. He hath laid His hand upon the people in their abominations and iniquity. Woe! Woe! Unto Sardiolis, woe!" And the king and those who heard trembled at the sound; their souls turning sick in the shadow of terror.

On the hundredth day, at the time of full moon, there came by night to the temple, one Bodus, seeking Helia, the high priest. And when he stood before the high priest, Helia asked of him his mission. "I have come to thee," said Bodus, "so that thou mayest know the means whereby the city may be delivered from the plague." "Speak," quoth Helia. "If thou canst render unto us a means whereby the city may arise from out the foulness and corruption of the pestilence, thou shalt be well rewarded by the king and the people." "My father," said Bodus, "I seek no reward. It is but by chance this day I learned the truth of the affliction that hath been laid upon Sardiolis." And Helia sat and bade the man declare all that was known unto him.

"I am the servant of one Marla," said Bodus. "He is an Egyptian, and hath but come to dwell in the city, his house being by the Bridge of Placus. I have been under his hire since his coming here; and I have served him nigh unto six score days, yet never have I beheld him partake of meat, nor have I purchased food for him. No other menial hath my master but me, and thus it seemed passing strange this custom which was not like unto the wont of men. I dwelt with him, keeping watch over his household goods; and therefore was I assured that it was as I state: as he kept his chamber by day only coming forth when the sun had gone down. Filled with suspicion and fear I spied upon him; and yesternight I heard and beheld him in conference with fiends and creatures of hell." "Make thyself plain," spake Helia. "What meanest thou?" And the man became startled and shook with dread, saying, "God, can it be that I am distraught? It seems so terrible, my father, that when I think upon it I feel as if beside myself." But Helia calmed the shaking man with tones of kindness, saying, "Fear not, my son. Come, be not afraid. Make thyself clear. This matter is indeed of much interest to me." And the man stood as if hearkening to sounds

afar off: then in a low voice he said, "He who is called Marla is an evil thing and not of human flesh: he is a fiend of Carnos who lives on human life." The high priest stood to his feet when Bodus had given forth these tidings. "Thou art assured of this?" asked he. "As I am alive," answered the servant of Marla. The high priest strode to and fro in the chamber for some time held in thought, then asked he of the man, "In what manner shall we proceed against this master of thine?" And Bodus replied, "How to overcome him I know not. My father, thou art wise in these things, and knowest how to overcome the fiend. Thus have I sought thee. But this I know, if he be slain in the right manner, the plague will depart from out our gates." "And of this right manner of destruction," quoth Helia. "Alas, I know not. But I have heard there is a right and a wrong manner in dealing with the death of devils. My father, the Lord shall guide thee, His servant, in the proceeding. First let the Egyptian be brought to judgment." And Bodus when he had spoken again became pale with fear, and stood death-like, listening whilst he trembled under the burden of terror. "We shall consider these tidings," said Helia. "Attend me here to-morrow at the twelfth hour." Then the high priest saw the troubled state of the man and he asked, "What ailest thou, my son, art thou ill?" And the man cried to Helia in terror, "My father, my father, heardest thou not the rush of wings." Then in a voice of horror and woe he shrieked, "The fiend hath pursued me. Alas! I am as dead." And he fled from the chamber of the high priest. And as he ran out of the court of the temple by the great gate, a form fell upon him and struck him down with a knife, thereafter fleeing into the darkness. And Helia in his room heard the noise of wings in the night without, as unto great creatures in flight from the place: and the high priest making the sign of the sacred symbol of his faith fell upon his knees in prayer.

When the day was come the high priest sought the king, and as he went out unto the deserted streets of the city, by the great gate of the temple, he beheld the body of Bodus at the portal. Hastening he found the king; and told him of the tidings given by the servant of the Egyptian, and what had come to pass. And when Idælus heard all, he said, "Let this Marla be summoned to my presence at close of day. If there be testimony that he hath put this blight upon us, by mine own hand shall he be slain. Then shall his corse be burned, and the ashes be cast from the city wall unto the whim of the winds of the earth." And the king became overcome with wrath, gnashing his teeth, stamping his feet, and clutching his hands in seething anger. And Helia spoke not, nor offered council, knowing the soul of the king from the beginning; and how in great measure he loved his people. When the tempest of the rage of Idælus had passed, "Come, let us pray together, sire," quoth the high priest. "Patience: and God shall deliver us." "Alas, Helia, my father and teacher," mourned the king. "My nation and my poor people."

At the going down of the sun four soldiers and a captain went unto the house of Marla, by the Bridge

of Placus, and summoned him to appear before the king. And the Egyptian came and stood before Idælus. And the king beheld in the countenance of Marla the eye of the serpent, and the mien of the beast of prey: and it came unto Idælus that the creature which stood before him was not one of human kind. "Thou hast been brought hither," quoth the king, "to answer unto accusations spoken against thee. It hath been given unto us that thou art the cause of the pestilence which hath smitten the city. Also that thou art no Egyptian, that thou art not of human kind; but that thou art one of the beings of the Isle of Carnos, the abode of abominations." And Marla asked, "Where are mine accusers?" "Thou speakest boldly in the knowledge of thine accuser being dead," cried the king. "Thy servant Bodus hath been slain by thee in the night: but his testimony and evidence are at our hand, which if thou canst not overturn thou shalt die within the hour." Behold, it came to pass as Idælus spoke a noise of footsteps came upon their ears, and the door of the chamber opened and Bodus, pale and spent, stumbled towards the seat of the king and fell before the seat of judgment. "God hath preserved me," cried the man filled with the last agony, "to bring this fiend to perish. He liveth upon blood. Raise me up and let him behold the wound in my breast. Let him look upon the blood, then shall it be made plain that he is a fiend of Carnos who liveth upon human life." And they bore up Bodus before the Egyptian at the command of the king; and when Marla beheld the wound and the blood, he writhed and trembled, foam gathered about his lips, and his eyes became filled with fierce flame; and he howled like a great beast of the wilderness about to seize its prey. Then Idælus looking upon those that were within the chamber saw that they were aghast and filled with fear at what had come to pass; and he beheld a mien of evil joy upon the face of Marla. Affrighted the fiend would flee scathless, the king stood down from the seat of judgment; and seizing a sword from a soldier he fell upon Marla instantly, piercing his bosom thrice. And the Egyptian fell in the throes of death upon the pavement and said, "Curse my fate to fall thus. But my task hath been done: thy nation is doomed." And he dropped back dead; his face filled with hellish triumph. "Let the corse be taken up and placed in the court below under the watch of four sentinels," commanded the king. "And at dawn of day let it be burned to ashes." Then turned he to Amos, the scribe, saying, "Let this poor man who hath brought this Marla to judgment be well kept and rewarded." "He is beyond reward, oh king," quoth Amos, "he hath just died." And the king beheld the body of Bodus still in death. "Alas," said Idælus, "he hath paid with his life for doing good. Let him not therefore have the burial of a slave; but let him be sepulchred with honour. Come, my father and thou, mine Amos," he spake to the high priest and scribe, "we must confer; I would have thy council." And they went out from the hall of judgment; and the soldiers bore the corse of the Egyptian to the court below, and that of Bodus to another chamber.

(To be continued.)

Reports of Meetings



President: MR. BLACKBURN HOLDEN.

Hon. General Secretary: MR. ALBERT ELLIS,
82, Central Beach, Blackpool.

OBJECTS.

(a) The study of Astrology, Automatic Writing, Clairvoyance, Clairaudience, Colours, Crystal Gazing, Graphology, Hygiene, Hypnotism, Palmistry, Phrenology, Physiognomy, Psychometry, and other branches of Occultism.

(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held at White House Lecture Hall, Promenade, Blackpool, on Saturday, October 14th, 1911, at 3 p.m. Mr. B. Holden, the President, occupied the chair.

1. The minutes of the previous Council meeting held in Birmingham were read and confirmed on proposition of Professor Joyce and Mrs. Tassell, and signed by the President.
2. Read: Letter from Professor Joyce *re* Honours Gold Jewel, and the Secretary received instructions thereon.
3. Account passed for payment:—
Foulsham & Co. ... 17 0
4. The Bank Pass Book was submitted and passed as correct.
5. The Seal of the Institute was ordered to be affixed to Certificates of Membership granted to the following:—

Hettie Wrag, Palmist, Wigan.

Bertha Waldron, Palmist and Clairvoyant, Birmingham.

Arnold Waldemar Mindo, Magnetic Healer, Hypnotist and Clairvoyant, Bolton.

6. Resolved that applicants for the Final and Honours Examinations in hypnotism and mesmerism be allowed to bring their own subjects for the practical tests before the Board of Examiners.
7. Resolved that Mrs. Tassell be authorised to call a meeting of the Nottingham and District members at an early date, with the object of forming a branch of the Institute. The General Secretary will address the meeting.

BIRMINGHAM AND DISTRICT BRANCH.

In accordance with the resolution of the Council the Birmingham and District members met at 111, Great Lister Street, Birmingham, on 16th September, 1911, and formed a Branch. The following officers were appointed: Branch President, Mr. Jackes-Dixon; Vice-President, Mrs. O. H. Tassell; Branch Secretary, Pro. Joyce; Committee, Mr. A. H. Dunn, Nurse Joyce, Pro. Davies, Mr. A. J. Tassell.

The regular meetings will take place on the third Saturday in each month, at 3.30 p.m., at 111, Great Lister Street, Birmingham, and any member of the Institute may attend. The subject of study for the Winter Session is phrenology. Persons in Birmingham District interested in the object of the Institute are invited to attend these classes.

NOTICES.

Candidates for Examinations may sit for the Preliminary, Intermediate, Final or Honours during the Monthly Council Meetings.

The Year Book of the Institute will be sent gratis and post free to persons interested.

The Monthly Council Meetings are held on the first Saturday in each month.

Book Wanted.

The Editor would be glad to hear from any reader who has a copy of Baylis's "Botanic Physic" for disposal. The edition he is seeking bears the following title:—

BAYLIS'S BOTANIC PHYSIC.

A new and compleat body of Practical Botanic Physic, from the medicinal plants of the vegetable kingdom, selected from some of the best authors, with useful observations and improvements, necessary regimen and diet under all diseases. Embellished with beautiful copperplates colored to Nature.

By EDWARD BAYLIS, M.D.,

Professor of Botany at the Physic Gardens,
Clifton, near Bristol.

Printed for Stace and Maids, 11, Haymarket.
1791.

Birthday Influences during November.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. WEDNESDAY. (Ruled by Mercury.) ♀ in ♄, Δ ☉, □ ♀. A changeable year, much pleasure, society and company, but danger of indisposition and bereavement. A child born on this day will be popular, artistic and refined, clever, but despondent and not very successful.

2. THURSDAY. (Ruled by Jupiter.) ♀ in ♄, * ♄, Δ ♄, Δ ♀. Not a good year, indisposition and bereavement being shown, but changes and new friends. A child born on this day will be despondent but clever, intelligent, trustworthy and popular.

3. FRIDAY. (Ruled by Venus.) ♀ in ♄, Δ ♄, * ♄, ♀ ♀. A variable and unsettled year, many worries and annoyances, disappointments and grief, some changes and pleasure. A child born on this day will be careless and untidy, original, but sharp and sarcastic in speech, and despondent. Will not be successful in life.

4. SATURDAY. (Ruled by Saturn.) ♀ in ♄, * ♀. An active year, changes, new work and undertakings, popularity and financial gain. A child born on this day will be active, enterprising and intelligent, refined and generally successful.

5. SUNDAY. (Ruled by Sol.) ♀ in ♄, □ ♄, □ ♄. An evil anniversary, sudden changes, reversals and treachery. A child born on this day will be erratic, wayward, independent and unsuccessful in life.

6. MONDAY. (Ruled by Luna.) ♀ in ♄, ♀ ☉, ♀ ♄. An unfortunate year, loss of work, indisposition and bereavement, much trouble through others. A child born on this day will be despondent, weakly, erratic and unfortunate, should always remain in employ, but will never be successful.

7. TUESDAY. (Ruled by Mars.) ♀ in ♄, * ♄, Δ ♄, Δ ♀, ♀ ♄, ♀ ♀. An unfortunate year, danger of legal troubles and financial losses. A child born on this day will be clever, but extravagant, and prone to mistakes and errors of judgment.

8. WEDNESDAY. (Ruled by Mercury.) ♀ in ♄, ♀ ♀. An evil year, danger of accidents, legal troubles and disputes. A child born on this day will be rash and hasty, often involved in litigation, and not fortunate in life.

9. THURSDAY. (Ruled by Jupiter.) ♀ in ♄, □ ♀. An unfortunate year, disappointments, grief and social troubles. A child born on this day will be careless and untidy, and not successful in life.

10. FRIDAY. (Ruled by Venus.) ♀ in ♄, * ♄, ☉ ♄. A very evil year, indisposition, bereavement, many troubles and trials. A child born on this day will be despondent, but steady and

trustworthy, will have a hard struggle in life and much to contend against.

11. SATURDAY. (Ruled by Saturn.) ♀ in ♄, Δ ☉, ♀ ♄, ♀ ♄, Δ ♄, Δ ♀. A more successful year, many drawbacks, but gain in employ, financial success and popularity, unexpected reversals, and danger of treachery. A child born on this day will be erratic, wayward and independent, successful in employ, and will have many friends and supporters.

12. SUNDAY. (Ruled by Sol.) ♀ in ♄, * ♀, * ♀. A variable year, social successes, activity and changes, but danger of disputes and litigation. A child born on this day will be popular, artistic, energetic and enterprising, but too abrupt and irritable, and will often get into difficulties through impulse.

13. MONDAY. (Ruled by Luna.) ♀ in ♄, □ ☉, ♄ ♄. An unsettled year, financial losses, indisposition, disputes and many little worries and annoyances. A child born on this day will have many ups and downs in life, be sharp and sarcastic, popular at times, but never very successful.

14. TUESDAY. (Ruled by Mars.) ♀ in ♄, □ ♀, □ ♀. Another unsettled year, danger of accidents, disputes and trouble through letters and papers, some financial gains. A child born on this day will be sharp and clever, but too impulsive and rash, and though successful generally, will always have many troubles to face.

15. WEDNESDAY. (Ruled by Mercury.) ♀ in ♄, * ☉, ♄ ♄, Δ ♄ & ♄. A variable year, disputes and litigation, benefits in employ and improvement in position. A child born on this day will be steady, trustworthy, reliable, inventive and popular, but will mar his prospects by indiscretion in speech.

16. THURSDAY. (Ruled by Jupiter.) ♀ in ♄, Δ ♄, ♀ ♄, * ♄. A splendid year, marriage or engagement, social and financial changes and many benefits. A child born on this day will be kind, artistic, active and intelligent, and very popular, and will marry well and be successful.

17. FRIDAY. (Ruled by Venus.) ♀ in ♄, ♄. A quiet year with some little worries. A child born on this day will be rash and hasty, but fairly successful. Will gain in matters to do with water.

18. SATURDAY. (Ruled by Saturn.) ♀ in ♄, □ ♄, ♄, ☉ ♄. A successful year, financial gain and improvement of position, but little drawbacks and worries. A child born on this day will be benevolent and successful, inclined to be abrupt and irritable, and should guard against secret enmity.

19. SUNDAY. (Ruled by Sol.) ♀ in ♄, ♄ ♄. A variable year with important changes and travel, but danger of indisposition and bereavement. A child born on this day will be clever and intuitive, rather despondent, but will have many difficulties to contend with.

20. MONDAY. (Ruled by Luna). ♀ in ♍, ♂ ☉, △ ♄, * ♄, ♂ ♄. A successful year, financial and social gain, popularity, great improvement in position, but some danger of disputes and litigation. A child born on this day will be clever, intuitive, popular, inclined to be hasty and impetuous, but generally successful in life.

21. TUESDAY. (Ruled by Mars). ♀ in ♄, ♂ ♄. An unpleasant year, some changes, but danger of accidents, disputes and litigation. A child born on this day will be very rash and bad tempered, often involved in trouble, but clever and intelligent.

22. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, * ♄, ♂ ♄. A bright year, changes, business success, financial and social gain. A child born on this day will be clever, artistic, kind and loving, and will have a happy life.

23. THURSDAY. (Ruled by Jupiter). ♀ in ♄. A quiet year, with some little changes. A child born on this day will be somewhat despondent, but otherwise will have a quiet life.

24. FRIDAY. (Ruled by Venus). ♀ in ♄, △ ♄, □ ♄. A variable year, some grief and disappointments, but gain through elders. A child born on this day will be careless and untidy, but steady and reliable.

25. SATURDAY. (Ruled by Saturn). ♀ in ♄, ♂ ♄, * ♄. An evil year, danger of accidents, bereavement, treachery and disputes. A child born on this day will be rash and hasty, impetuous, erratic and abrupt, and very unsuccessful in life.

26. SUNDAY. (Ruled by Sol.) ♀ in ♄, * ☉, △ ♄. A changeable year, benefits in employ, financial gains, but many unpleasantnesses through the actions of others. A child born on this day will be active, popular and energetic, sharp and sarcastic at times, and often victimised by others.

27. MONDAY. (Ruled by Luna). ♀ in ♄, □ ♄, △ ♄. A variable year, indisposition and losses, gains in employ, new friends and popularity. A child born on this day will be rash and erratic, popular, kind and benevolent, but will have many ups and downs in life.

28. TUESDAY. (Ruled by Mars). ♀ in ♄, □ ♄, △ ♄, * ♄. An evil year, financial losses, disputes, accidents and litigation, many annoyances. A child born on this day will be extravagant, wasteful, rash and impetuous, often involved in financial troubles and litigation, and very unsuccessful in life.

29. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, □ ☉, * ♄. A changeable year, trouble in employ, danger of reversals, but gain through elders. A child born on this day will do well in the employ of others, will have friends among elderly people, but will suffer many reversals in life.

30. THURSDAY. (Ruled by Jupiter). ♀ in ♄, △ ♄, * ♄, △ ♄, * ♄, □ ♄. Another changeable year, financial and social gains, changes, new works and undertakings, but danger of law and accidents. A child born on this day will be popular, intuitive, artistic, energetic and active, inclined to be rash, and often involved in disputes. Not very successful in life.

On Numbers.

By "NACHIEL."

HERE is said to be a tradition of Norman monkish origin that the number 3 is stamped on the Royal line of England, so that there shall not be three princes in succession without a revolution:—

William I., William II., Henry I; then followed the revolution of Stephen. Henry II., Richard I., John; invasion of Louis, Dauphin of France, who claimed the throne. Henry III., Edward I., Edward II. who was dethroned and put to death. Edward III., Richard II. who was dethroned. Henry IV. Henry V., Henry VI.; the Crown passed to the House of York. Edward IV., Edward V., Richard III.; the Crown claimed and won by Henry Tudor. Henry VII., Henry VIII., Edward VI.; usurpation of Lady Jane Grey. Mary I., Elizabeth; the Crown passed to the House of Stuart. James I., Charles I.; Revolution. Charles II., James II.; invasion of William of Orange. William of Orange and Mary II., Anne; arrival of the House of Brunswick. Georges I., II., III., IV., William IV., Victoria; the law has proved faulty in the last case, but certainly there was a crisis in the reign of George IV.

If you speak of Talismans you incur a charge of superstition, if not worse, being made against you, but using Mascottes is not only laudable but fashionable. Truly "a distinction without a difference!"

CELESTIAL MAGIC.

THE ISAGOGE OF ARBATEL

Containing the 49 Aphorisms of this celebrated Author. Prince Arbate (called the Divine), is one of the finest exponents of White Magic the world has ever known.

It is proposed to publish a limited number of copies of this work by private subscription. Those interested in this form of occult science are requested to communicate with

"NACHIEL,"

10, Rathbone Place, Nottingham.

Book Review.

THE interest recently awakened in regard to Numerology and the Science of Numbers as a method of diagnosis and prediction, has so far been met by the publication of small pamphlets in which traditional methods have been made use of. "The Kabala of Numbers," a handbook of interpretation, by "Sepharial," just published by William Rider & Son, Limited, has a more ambitious aim, and is therefore specially welcome at the present time.

The book is written by a well-known Kabalist and student of Occult methods of prediction, and contains a great deal of entirely new matter. The author, moreover, has given some valuable keys to that part of Kabalism which is traditional, but for which no basis has hitherto been found. Incidentally there is built up an ethical system of thought having a direct bearing on the problems of daily life. Primarily, however, the aim of the author has been to furnish us with a handbook of interpretation which has application to cosmic laws, cyclic movements, dynastic changes, and daily events. Methods of thought reading, of finding lost things, and of selecting times and associations by means of numbers are features of this book which will claim popular attention, and the whole will be found a work of exceptional interest.

Among its varied contents the following subjects have place:—The Power of Numbers; Geometrical Relations of Thought; Numerology; Various Methods of Kabalism; Number, Form, Colour, Sound; Names, Numbers, and Incidents; Chance Events; Reduction to Law; Number and Automatism; Thought Reading by Numbers; The Significance of Numbers; Of Things Lost; Kabalism of Cycles; Success and Failure; The Law of Values; God Geometrisers.

The book is published at 2/- net, post free 2/3, and runs to 168 pp, crown 8vo. It can be obtained from the publishers of OLD MOORE'S MONTHLY MESSENGER.

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Answers to questions per query on on any subject	0	5	0
For horoscope with 5 years' Stars in their courses, and events in life Important to Business Men and Speculators. Good and bad days for one year	0	2	6
Advice as to Investments, Speculations, etc.	1	5	0
Advice on any Affairs, Special and Private	0	10	6
	0	5	0
	0	5	0

N.B.—Time of Birth must be given as correctly as possible; where exact time not known, the photograph should be enclosed (returned with calculations). Please say where born, if married or single, male or female, date and year. Fees are prepaid.

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Please fill up the form for the casting of the Horoscope:—

Month..... Date..... Year.....

Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married.....Single.....

Male.....Female.....

How to Calculate and Judge Directions.

PART II—JUDGMENT. By E. H. BAILEY.

A YEAR'S DIRECTIONS TABULATED.

IN this issue I give, as promised, a tabulation of the directions operating in the example horoscope for the year 1910. I have already given the lunar directions on pages 143, 165 and 184, so that I shall not reproduce them here, but give only the major directions according to the rules laid down in the last issue.

1. Directions of M.C. and Asc.—(a) *Forming*—M.C. \angle \mathcal{U} R., M.C. \angle \mathcal{F} P. (b) *Exact*—Asc. \square \mathcal{H} R & P., Asc. par \mathcal{D} R. (c) *Separating*—M.C. par \odot R., M.C. \angle \odot R., M.C. δ \mathcal{F} P., Asc. δ \mathcal{F} P.

2. Directions of the \odot .—(a) \odot P \mathcal{V} \mathcal{F} P. (b) \odot P par \mathcal{F} P., \odot P \mathcal{V} \mathcal{U} R. (c) \odot P \square \mathcal{H} R & P.

3. Directions of Sun and Planets to \mathcal{D} R.—(b) \odot P Δ \mathcal{D} R.

4. Planetary Directions.—(a) \mathcal{F} P \square \mathcal{H} R. (b) \mathcal{F} par \mathcal{U} P., \mathcal{F} δ \mathcal{U} R. (c) \mathcal{F} P \angle \mathcal{U} R., \mathcal{F} P \angle \mathcal{F} P.

Now taking the prenatal directions, *vide* page 165, last volume.

1. Directions for M.C. and Asc.—(a) *Forming*—Asc. \angle \mathcal{H} R & P. (b) *Exact*—nil. (c) *Separating*—M.C. \square \mathcal{H} R & P., Asc. \angle \mathcal{F} R., M.C. \star \mathcal{F} P., Asc. \angle \mathcal{U} P.

2. Directions of the \odot .—(a) \odot P par \mathcal{H} R., \odot P Δ \mathcal{H} R & P., \mathcal{F} P \star \odot R. (b) \odot P δ \mathcal{V} R & P., \odot P par \mathcal{H} P. (c) \odot P \mathcal{V} \mathcal{U} P.

3. Directions of \odot and planets to \mathcal{D} R.—Nil.

4. Direction of the planets.—(c) \mathcal{U} δ \mathcal{F} R., \mathcal{F} \angle \mathcal{H} R & P.

We now have an outline or plan to work on and in the next issue we will show how each direction operates.

Electrical Forces and Psychic Phenomena.

Delivered by Mrs. B. Costa, F.B.I.M.S., at the 1911 Convention of the B.I.M.S.

IN the discussion on Psychometry Mrs. Costa gave the following illustration:—A psychometrist may be relatively compared with a wireless telegraph apparatus. A message transmitted is flashed through space along the lines of force to the receiver, and by various combinations of the letters of the alphabet the receiver manifests the mind of the operator who is perhaps 200 miles away. This is accomplished by bringing the two instruments in tune, or transmitter and receiver in sympathy with other. A psychometrist is like a receiver in some things, yet different in other things. A psychometrist receives the impressions through some invisible, subtle force, named "Aura," which probably sets in motion a number of the brain centres in various combinations. In wireless telegraphy a greater amount of electrical energy has to

be extended by the transmitting instrument to force the receiver to collect the ether waves, when they come within its radius. A psychometrist, I think, expends more energy in collecting the impressions when *en rapport* with a subject, than is expended by the subject they are *en rapport* with.

Cross magnetism affects both wireless telegraphy and the psychometrist. If when a message is transmitted and another electrical current is thrown across its path, the receiving instrument will act in a very erratic manner, in some cases it will make a number of disjointed sounds and probably refuse to work altogether. A psychometrist may be affected by cross magnetism by imbibing the aura of two or more persons or things simultaneously or intermittently in which case he is unable to concentrate his mind, therefore cannot get a clear impression.

Astral Medicine.

By DR. M. DUZ.

PREFACE.

THE science of the stars, which is but that of Nature, has for its aim the establishing of the relations existing between the terrestrial phenomena and the stellar configurations, which Shakesperæ calls the planet's "mixture." These relations are those of probability, so that being fixed on such or such combination of heavenly bodies we are right to attain the production or manifestation of such or such physical and psychical phenomena, present or future, because in nature all links together, all fastens, all reproduces.

This is the object of my present labour, where I will collect all that may be useful in a practical way. I do not think that a cultivated spirit, free of prejudicated ideas, may not subscribe to a science which deals of the causes for judging of the effects. These causes necessarily hold of the sidereal phenomena on which depend those of the terrestrial things, and when we study the former we study the latter.

M. Flambart, of the Polytechnic College of France, considering the laws governing heredity and atavism from the astrological standpoint, arrives at a result which is amazing; on the other hand, the Rev. Dr. R. Hicks, of St. Louis, establishes on the same basis his long-range weather and earthquake forecasts which are proving most accurate.

The great difficulty for us was nevertheless to obviate, for a practical science like medicine, the tedious calculations and the personal interpretations that astrology is heir to. These complications would have discouraged the most willing physicians and particularly the non-medical public.

After many researches, I thought that the best way was yet that of the mere experience, as the astral tradition concerning medicine is unfortunately lost in the night of the past ages, albeit the Hippocratic as well as the ancient Egyptian teachings are founded upon it.

As to the humoral principle I have adopted, I will say, not being blemished of archaism, that far from being in opposition to the modern scientific data, it is a simpler and more comprehensible expression of them. In fact, we do not regard the diseases otherwise than the ancients when we ascribe to them an origin, an intoxication, an infection, the presence of toxins, of ptomaine, of leucomains, etc., which perfectly respond to the different qualities invested by the humors (peccant humors). The only difference existing between them and ourselves is that they generalise when we particularise.

And Dr Perrier, of Lyons, in his thesis on astrological medicine says:—"Undoubtedly the spirits have been darkened by the most foolish superstitions, but it would be inadmissible that the general consensus was coarsely deluded during so many centuries. It was told that error is never universal."

Glorious Manhood.

By PROFESSOR ASTRO.

HOUGH the writer makes a speciality of writing and discussing physical culture subjects, he has a decided leaning towards subjects dealing with morals and the higher life. The following lines are presented to men for the purpose of creating an interest in their manhood, their physical and mental vigour, their superb vitality. Were you the owner of a valuable animal which indicated certain signs of failing health and vigour, you would, I venture to say, have the trouble investigated to find out how and where the trouble existed. Yet is not human life with its superb vitality, magnetic enthusiasm, joyous impulses when in a normal condition, of much more importance? No one can afford to thwart a future full of life's best hopes, ambitions, powers and pleasures, by wilfully neglecting to develop the highest degree of physical and mental power, associated with superb manhood. Many a bright and naturally-gifted young man, endowed with the power of a genius, has permitted his whole future to be ruined and blackened through neglect and certain indiscretions to guard his health and manly powers.

Unless the nerve centres and vital organs have been weakened by abuse or disease a man under normal conditions should preserve his strength undiminished in the slightest degree for many, many years, and no weakness whatsoever should be noticeable until real old age takes possession of him.

SIGNS OF SUPERB MANHOOD.

A brilliant eye, powerful memory, association of ideas, fond of society, great nervous energy, a strong back, a strong abdomen, a well-developed chest, pure blood, powerful lungs, a strong neck, a straight spine, a magnetic personality, a pleasing disposition, sound vital organs, all go to make a superb specimen of manhood; and future work, attainments, success, happiness, and also life itself depends upon the normal development of manly vigour.

Success inspires confidence, and in turn this makes success absolutely certain. The mind should rule matter, but men permit the body, in many instances, to rule the mind, and intellect and brains are destroyed by bodily forces, which finally ruin both body and mind.

A superb man is free from enslaving habits, the milder habits being:—Profanity, vulgar talk, laziness, filthy manners, noisy and violent conduct, carelessness, gossip, ugly temper, use of slang, etc. The dangerous habits are the whiskey, opium, cocaine doping, cigarette evil, betting and gambling. And finally impure contact, and immoderate indulgence in gratification of the animal instincts, which render a human offender an outcast from the society of pure men and women. This evil pervades the rank and file of all mankind, high, low, rich and poor, and spares none in its ravages, or following effects.

Guarding the religious side of a child's nature is not sufficient to protect it from the snares of a terrible vice like this, as some people seem to think. In fact, some of the worst victims are those who had the most exact and strict religious training.

A five minutes' talk on this subject of a father with a son, or of a mother with a daughter, would save many a heart ache. The rising generation should have no knowledge withheld that will prevent the downfall of the physical manhood and womanhood of the present and future.

THE LOVE OF A SUPERB SPECIMEN OF MANHOOD.

He, having arrived at the mature state, has a sweetheart, he has nothing to conceal from her, that

he is a victim of habit and disease, because he is pure and wholesome and manly and vigorous, and he is worthy of his sweetheart's love, that will make him even better and a stronger man, and arouse his best qualities, because she believes in him and trusts him, she has confidence in him, and he is her ideal. She has a certain knowledge of real things in life, and a keen insight into the character and physical and mental vigor of the man she loves. They have a sacred fondness for each other's society. He sits by her side, holds her hand, presses her to his heart, kisses her sweet lips, and gazes into her eyes with honesty and love, and no secret misgivings of his own lack of mental and physical completeness, and in her eyes then he reads love and confidence.

The Horoscope of London.

THE ascendant of the City of London has been determined as $17^{\circ} 54'$ from the assumption that at the time of the Plague and Fire of London in 1665-6, the fixed star B Tauri, was transitting this particular point.

This ascendant gives 13th degree of ♋ as the meridian of the city, and it has been noted and commented on in astrological journals, that several notable occurrences of a tragic nature have been associated with the transit of ♂ over this degree of ♋ . The Charing Cross Station disaster and the accident at Blackfriars Bridge, both took place under this transit.

The sign ♋ on the tenth cusp, shows the humanitarian bent of all the rulers of the city—Lord Mayors, for example—in Mansion House funds and similar schemes for the benefit of suffering and distressed humanity.

Mars partly ruling the twelfth, accounts for the numerous crimes committed, while Venus also ruling the same house, testifies to the financial aid rendered to hospitals, etc.

Now, as regards the future outlook of London, we note that Uranus will soon enter Aquarius, and in 1915 will cross the meridian, at the same time being in conjunction with Mars. An accident or catastrophe of some dimensions is likely to occur. Serious fires are likely next March, and probably some great legal case or financial scare. Saturn stationary on the ascendant of the city in October, 1913, will bring much gloom,

depreciation of stocks and shares and discontent among the people. Consumption will be prevalent. Again in the early summer of 1914, this will occur. $\text{♄} \text{ } \text{♅} \text{ } \text{♆}$ on the meridian in the spring of 1914, will cause some serious financial panics. The money market will be depressed in 1915-16, owing to Saturn being in the second house. Mars stationary in March and April on the lower meridian will cause some alarming and disastrous fires, while Saturn stationary at the same spot in end of 1917 and early 1918, will cause the fall of ancient buildings and maybe earthquake shocks. Beginning of October, 1917, $\text{♂} \text{ } \text{♅} \text{ } \text{♆}$ falls on the lower meridian of London, an ominous portent. An inundation is threatened in September, 1919, and August, 1921.

Saturn transits the ascendant in 1943-44. Uranus is stationary thereon in autumn of 1945, crosses the exact degree in 1946, while Mars joins forces with ♆ at fall of 1943, and in March, 1944, and with ♆ in August, 1945.

Book Review.

We have received from Messrs. W. Foulsham & Co., the long-promised book by the famous Madame Cleo Flammaron, and from a rapid glance at its contents we think it likely to be well received by the public. It treats on the influence of the zodiac, palmistry, fortune-telling by cards, and contains a compendious dictionary for the interpretation of dreams. It is sumptuously bound in leather, gold lettered with gilt edges, and may be obtained from the publishers for 5/3 post free.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—Perhaps if I put the case for my argument in a different way it will be readily acceded to. At birth the planet Uranus was on the cusp of the 7th House, let us say. The Moon was in close sextile. At ten years the Moon formed the opposition by secondary direction. At that time I broke a rib and immediately afterwards lost my maternal grandfather, i.e., my mother's father. This was quite what might have been expected. But at 36 the Moon again formed the opposition to the same planet and then I lost my first-born son. It is observed that Uranus was then in the 5th House by direction. Simultaneously, by an accident to my left hand I suffered almost fatal blood-poisoning and was under operation for eight weeks. Now my point is this: There is an effect due to H in the 5th house by direction which is not indicated by H on the cusp of the 7th House in the Radix, since this house has no significance as regards children. Exactly similar cases could be cited from the point of view of primary directions, e.g., Asc. 6 3 zod. d. for the blood-poisoning and operations, Mars at birth being in the 2nd house which has no personal significance. Hence, I say, events may be indicated by directions which are not indicated in the radical horoscope, except potentially. I do not see that any exception can be taken to this statement. The planets assume other significations than those they radically import, and this they do by orderly progression or unfolding, as by "direction" of the horoscope.

The "Ancient Method," page 204, comes into line with the Hindu method by means of the equal distribution of the signs through the houses, counting from *lagham* or ascendant. Saturn is said to hold the 4th from the rising sign. It holds the third, and is in *Keudra*. It is corrected when in the judgment, which is excellent in itself, although frequently forsaking astrological grounds, it is said that "the square of Saturn denotes limitations, etc." The system followed is not Hindu. It cannot be referred to Lagadha, Jaimani, Paras'ara, or Varaha Mihira. It is not taken from the Sukranadi or other grantham. Both Mr. Kozminiski and Mr. Cope have long since advocated the "equal division" system, so that in ignorance of the source of information I am bound to regard this ingenious effort as neither ancient nor original.

Yours etc., SEPHARIAL.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—In your October issue the question of Planetary Angels or Princes is dealt with, therefore it may be interesting to your readers to know a little more upon the subject and I accordingly subjoin a few notes from Arbatel and other reliable sources.

It is very significant to note the progress of Science and Art under the rulership of Prince Ophiel. If the world does not progress *spiritually* it must *materially*.

"There are seven different governments of the spirits of Olympus, by whom God hath appointed the whole frame and universe to be governed, and their visible stars are Arathon, Bethor, Phaleg, Och, Hagith, Ophiel, Phul after the Olympic speech. Every one of these hath under him a mighty militia in the firmament. . . . Every one of them ruleth 490 years. The 60th year before the nativity of Christ was the beginning of the administration of Bethor and lasted until A.D. 430, to whom succeeded Phaleg until the 920th year. Then began Och and continued until 1410, and henceforth Hagith ruleth until the year 1900."

We are now (1911) therefore under the rule of the Prince Ophiel. "Ophiel is the governor of such things as are attributed to Mercury; his spirits are 100,000 legions." Subordinate to these Princes we also know the vicegerents of the quarters of the globe, namely, Oriens, king of the East; Paymon, king of the West; Egin, king of the North; and Amaymon, king of the South. There are also spirits set over the signs of the zodiac.

Again we have the great Archangels, Michael, Gabriel, Samael, Sachiel, Aniel, Asiel, Raphael. There are subordinate infernal rulers, viz., Sitrael, Malenta, Thamaor, Jalour, Sitrami.

Some writers give this version of the Infernal Hierarchy:—(1) Lucifer (Monarch); (2) Belezebub (Chief Adviser); (3) Ashtaroth (Prince of Thrones); (4) Behemoth (Commander-in-Chief); (5) Belphegor (2nd General); (6) Sabathan (Colonel); (7) Axaphat (Centurion); (8) Finetail (Aide-de-Camp).

Yours truly, NACHIEL.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—On page 231 of the September issue of OLD MOORE'S MONTHLY MESSENGER, under the "Astrology is a Religion," by Walter H. Lewis, D.A., he refers to a prediction that was made in the July issue for the United States, "that religious scandals are shown in the Western States."

I enclose a clipping from *The Spokesman Review*, September 8, 1911, showing the proof of the malicious prosecution of the religious scandal. The writer of this letter is the victim of this prosecution.

I was arrested on July 5, 1911, by the Spokane police as a fortune-teller, for practising the science and religion of astrology. I was found guilty in the Police Court, I appealed the case to the County Superior Court, before a jury trial. None of the jurors examined knew the first principles of astrology or astronomy, but each declared that he was willing to give me a square deal. The judge overruled nearly all the important evidence from my lawyer and the witnesses, as to the organisation and belief of the National Astrological Society of the United States. The jury brought in a verdict of guilty.

To-day, September 12, 1911, at 9.24 a.m., my lawyer filed the "Appeal Bond" for the Supreme Court of the State of Washington. All cases from the Police Court go first to the County Superior Court before a jury, and from the County Court it goes to the State Supreme Court; this will come off some time during November or December this year.

I am fighting for our constitutional rights, as to whether we can have the same right to practice our religion as the other churches have. It will cost considerable to take the case through the courts, but it must be done, and it must be decided whether it is legal in the United States of America for a man or woman to give advice to another.

I have lost twice in court, but I will stay with it until I win. Those who can assist me financially can remit to me or to Walter H. Lewis, 908, Union Street, Manchester, N.H., U.S.A., he being the treasurer of the National Astrological Society of the United States. I have no means to fight the case through the courts. I am poor. I will give my birth data so you can see for yourself under what planetary influence I am. I was born in the State of Wisconsin, U.S.A., Lat. $43^{\circ} 15' N.$, Long. $88^{\circ} 40' W.$ April 9, 1862, at 7.24 a.m. on Wednesday, with $1^{\circ} 16'$ of Π on the Ascendant, my 49th birthday, April 9, 1911, shows several evil directions indicating the trouble I am in now. F. F. NEITZEL.
P.O. Box 988, Spokane, Washington, U.S.A.

A plea that he was a duly ordained minister of the National Astrological Society of the United States did not save Professor F. F. Neitzel, on trial in Judge Sullivan's court, and the jury brought in a verdict finding him guilty under the statutes of Washington. Professor Neitzel immediately served notice of an appeal to the Supreme Court.

Neitzel was arrested by Officer W. P. Uhlrich of the police department after he had mapped out the policeman's future. He told Uhlrich to beware of "a dark-haired lady," and said that she was responsible for the trouble between the officer and his wife. This alleged "trouble" was detailed in a very distressing manner by Uhlrich in order to bring out a solution by Neitzel. He also told Uhlrich to look out for "a light-haired man, who will cause you trouble."

Neitzel, in defence, denied the story of the police officer and said that he did not speak of the black-haired woman and the light-haired man. The astrologer then entered upon his defence that astrology is a religion and a science, and testified that he was a duly ordained minister of the national organisation of the astrological society with headquarters in Minnesota. He said astrology had been practiced for ages and that it was a legitimate profession, the same as law and medicine.

Attorney George Crandall insisted that the astrological society is duly recognised by the laws of Minnesota and that Washington is the only state to try to punish those who believe and practice it. The national organisation, it is claimed will give Professor Neitzel aid in the appeal to the Supreme court.—*The Spokesman Review*, September 8, 1911.

Astrology and the Human Body.

Tot he Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—As an old subscriber to OLD MOORE'S MONTHLY MESSENGER and an admirer of the articles on "Astrology and the Human Body," I would like to make some suggestions on Mr. E. H.

Bailey's article in the August number. Being both a student of astrology and physiognomy for some years and having combined them both, I think the various parts of the head assigned therein is very correct, but I hardly think that the sign \mathcal{J} governs the ears. From a point of view of physiognomy we classify the ear according to the three great temperaments (phrenological). The upper part indicating causality (or reasoning), a purely mental function, and the lower part or lobe corresponding to vitality, and being a real Taurean function and corresponding to the cerebellum. The last of the three is the fact of the ear being pushed out by the organs (faculties) of vitativeness and destructiveness, purely Martian. So I should really put the ears under Aries, Taurus and also Gemini. Mercury ruling the upper portion, Venus the lower (although this is what I should call the terrestrial or lower part of Venus), and Mars or γ the pushed out or otherwise. The old doctrine of Saturn governing the right ear and Jupiter the left I think is correct for a general purpose. I might mention that in writing to you I am not personally criticising, but am seeking information, and as leader of a class, I believe the first here for studying astrology, I like to be up-to-date. I think the other items are correct, but the lips are under Venus as well as Mercury, or a combination of Π and \mathcal{J} , although, of course, all the planets modify or alter the types.

Yours sincerely,

Melbourne, Sept. 4th. F. T. FEHL.
[We are much indebted to our correspondent for this letter and his notes on the sign rulership of the ear.—EDITOR.]

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—I have read and re-read "Numerary's" article on Numbers in the October Monthly, but am still quite at a loss to follow the trend of his theory. How does it follow that because a man happens to have the name "James" it should equal 12, or "Edward" equal 28? Surely some "key" should be given by the writer, and I trust same will be forthcoming in future numbers of your interesting and, with the exception of above case, instructive journal.

Yours faithfully,

URANUS.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Now that there are over 1,000 aviators—nearly 200 of them being British—it would be interesting to know if in the horoscopes of any of them there is any indication of the accomplishing of what, at the time of their birth, scarcely entered into human calculations. Can any of your readers give us an instance? And may I ask what, in your judgment, are the particular planetary or other influences that concern aviation and ballooning?

Yours faithfully,

PILOTE AVIATEUR.

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Old Moore's Monthly Outlook.

The New Moon.

The lunation of the 20th November, takes place just before nine in the evening, on the cusp of the fifth house conjoined with Jupiter. This is a favourable indication for the people, will benefit the National exchequer, increasing receipts, while theatres and music halls will benefit considerably, and the birth-rate will increase. Railways will benefit, traffic returns being above the average. The weather promises to be milder than usual for the time of year, but damp. Agricultural affairs will benefit. Naval matters will still be disturbed. Relations with foreign powers will still be strained, and the Eastern question will cause much trouble to the Government. Shipping and Colonial affairs will benefit. Parliamentary affairs will be greatly disturbed, Irish and Insurance matters giving rise to heated and acrimonious debates in the Commons. The Government will go near defeat. Sickness and death will strike many members of both Houses, and Royalty and the upper ten will suffer as well. Scandals in workhouses and institutions will occur.

United States.

At Washington, Saturn is rising, and Uranus is on the meridian. This will cause much tumult in the Eastern States, and the

President will have a stormy path. Disgrace of prominent people is shown, and a warlike tendency will be shown among the people. At San Francisco, serious railway accidents or strikes are denoted. Much mortality will occur among judges and divines. Trade will improve.

China and Japan.

At Pekin, Saturn and Mars are in the eighth house pointing to great mortality among the people. The Emperor of China, is in personal danger and should guard his throne and life. At Tokio, the indications of war are very marked for both Saturn and Mars are in the seventh house. Trade will improve.

Europe.

Serious troubles are shown at Petersburg, where Saturn is culminating, and Mars near the meridian. Danger to the Czar is shown, and disgrace to Ministers. Constantinople will also suffer severely. At Berlin, Mars is in the eleventh house pointing to fiery debates in the Reichstag. The retrograde motion of Mars in Gemini, still disturbs Tripoli, Belgium, and places under that sign.

Special Predictions.

Serious troubles are shown in Eastern Europe, where Saturn culminates, also in 50. E. where Mars culminates. Rioting and

incendiarism is threatened in the latter districts. Earthquake shocks are threatened in and about 45. E. Long.

Astronomical Phenomena

FOR DECEMBER, 1911.

Moon's Phases.

Full Moon,	6th	...	2h. 52m. morn.
Last Quarter,	12th	...	5h. 46m. aft.
New Moon,	20th	...	3h. 40m. aft.
First Quarter,	28th	...	6h. 47m. aft.

Planetary Positions.

- ☉. The SUN is in Sagittarius, enters Capricorn on 22nd, at 10.53 p.m.
- ☿. MERCURY is an evening star in Sagittarius, enters Capricorn on 3rd, stationary on 15th, retrogrades into Sagittarius on 27th. ☽ ☉ on 25th.
- ♀. VENUS is a morning star in Libra, enters Scorpio on 9th.
- ♂. MARS is an evening star, retrograde in the last decan of Taurus, stationary on 29th.
- ♃. JUPITER is a morning star in Scorpio, enters Sagittarius on 10th.
- ♄. SATURN is an evening star in Taurus all the month.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer.
- ♁. The following table shows the Moon's sign position on each day at noon.

Aries 1, 2, 28, 29, 30	Libra .. 14, 15
Taurus 3, 4, 31	Scorpio ... 16, 17
Gemini ... 4, 6	Sagittarius 18, 19, 20
Cancer ... 7, 8	Capricorn 21, 22
Leo ... 9, 10	Aquarius 23, 24, 25
Virgo 11, 12, 13	Pisces ... 26, 27

The Weather.

The month opens with unsettled weather, stormy 3rd and 4th, colder 7th, then very variable to 15th, slight change with wind 16th to 18th, cold and unsettled to 21st, snow and fogs to 26th, then milder rest of month.

Daily Guide for Business and Pleasure

DECEMBER 1911.

1	6 ♀ 49	Deal with with superiors in afternoon.
2	20 19	Avoid females and act discreetly all day.
3	4 ♂ 18	<i>Sunday.</i> A day for study and contemplation.
4	18 44	Avoid rash actions, and safeguard health. An evil day.
5	3 ♀ 33	An evil day. Avoid law and disputes.
6	18 39	An unsettled day. Do nothing important.
7	3 ☽ 52	Be careful in letters and speech.
8	19 1	Deal with elders; attend amusements p.m.
9	3 ♀ 56	Travel after 8 a.m. Deal with superiors p.m.
10	18 30	<i>Sunday.</i> Visit friends, safeguard health.
11	2 ♀ 40	A very unsettled day. Do nothing important.
12	16 23	Deal with females and elderly people a.m. Keep quiet rest of day.
13	29 41	Travel, change, and attend to important matters.
14	12 ♀ 37	Be careful in correspondence.
15	25 16	An evil day for all things till evening. Then attend amusements.
16	7 ♀ 39	Safeguard health a.m. Visit friends and attend to correspondence p.m.
17	19 52	<i>Sunday.</i> A day for study. Safeguard health and avoid accidents.
18	1 ♀ 57	A successful day for business, correspondence and changes.
19	13 56	A quiet day. Attend to ordinary duties.
20	25 51	A quiet day. Do nothing important.
21	7 ♀ 43	Deal with correspondence, but avoid disputes.
22	19 35	A variable day. Be careful of strangers.
23	1 ♀ 27	Avoid travel, deal with superiors p.m.
24	13 21	<i>Sunday.</i> Keep quiet and safeguard health.
25	25 20	<i>Christmas Day.</i> Of thine abundance give to him that needeth.
26	7 ♀ 27	Act with discretion and temperance in all things.
27	19 45	A good day for pleasure, entertainments and amusements.
28	2 ♀ 20	Attend to ordinary duties only. A doubtful day.
29	15 15	A quiet day. Do nothing important.
30	18 35	Deal with correspondence, but avoid females.
31	12 ♀ 23	<i>Sunday.</i> A day for study and reflection.

Points in Debate.

OUR discussion in connection with directions has now reached an interesting stage, and "Sephariel," in his letter in the last issue of the MESSENGER, has given certain facts from his own horoscope in support of his contention that directions can produce events for which there is no indication in the horoscope. We propose now to examine these facts in order to see how far they tally with such contention.

Uranus at birth is in opposition to the ascendant. □ ♀ and □ ♂, and is therefore of extreme evil power. It is, therefore, only in accordance with the principles of directing that evil will result when the Moon is adversely directed thereto. This is conceded. It may, however, be argued that because the Moon is * ♀ at birth, that the square or opposition would not be productive of evil. It must not be forgotten, however, that "the Moon is the mother of all mundane effects," and it is by the directions of the Moon that both radical and progressive directions are brought into action. Again, seeing how much Uranus is afflicted, it is doubtful whether the * ♀ would be sufficient to militate against such affliction.

In the second, ♀ ♂, we do not consider that the contention has been proved. Granted that ♀ at birth has no connection with the fifth house, it does not follow that because by progression it falls in that house, it would not affect children. The point is *does the radical figure show loss of children?* ♀ rules the 5th and is in ♂ ♀; therefore it does. So, after all, the direction ♀ ♂, is only producing what the radical figure indicates. *That is our contention.*

Again, in the case of Asc. ♂ ♂, z. d.; Mars at birth having no personal indication. An important point has been overlooked here. Mars at birth is ∠ Asc., and the direction of Asc., ♂ ♂, is, therefore, producing what is shown at birth; *again our contention.*

Now to put "Sephariel's" contention in a different way, viz., "that planets by pro-

gression or direction can produce events with which they (the planets) have no radical connection," then we have a plain statement which admits of no contradiction. But even then they will not produce what the radical figure does not indicate.

A further letter has been received from "Sephariel" which we append.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—I am much obliged by your full discussion of the points raised by me in reference to the insufficiency of the radical horoscope of birth. As you are aware, I do not venture a statement without having something to show for it, and in my last letter I anticipated to some extent the requirements of the case in discussion by adducing my own personal experience, whereby I showed that "events can be developed by direction for which there are no adequate indications in the horoscope of birth." Further illustration under this head can readily be given. It emphasises the importance of the value of the progressed horoscope as instituted by me. If you refer to the birth data of the late prominent psychic investigator, Mr. Richard Podmore, you will see indications of his fine mental abilities in the aspects of the planet Mercury, but it is only by the direction of that planet to the radical place of Neptune that you can account for the mysterious temporary obsession which brought about his death. Here I should say that I fully agree that there are "no events which cannot be referred to the horoscope," but it was to raise the question of *which* horoscope that I made the apparently revolutionary statement now in discussion. But also, and further, I specially made no reference to the pre-natal epoch, because it is there that adequate causation can be found for many events which are not, and in the nature of the case, cannot be, indicated in the horoscope of birth. The latter is expressive of externality and environment, heredity, and effects accidental to the individual. The epoch, on the other hand, imports inherent or internal faculty, psychic tradition, and effects incidental to the individual. I regard personality in the category of environing conditions. It may be well to observe in this connection that the Orientals regard three kinds of causation: Prarabdha Karma, Sanchit Karma, and Kriyomana Karma. The word Karma is from *Kri* to act, hence, *Kara*, a hand, Prarabdha is past causation; Sanchit, present; and Kriyomana, future. The epoch represents, as fully as natural conditions can express it, "that sum which is the lattermost of lives." We are what we are by reason of what we have been. Further, we are realising the immediate effects of actions done in the present and we are also creating causes which will hereafter bring their mede of good and evil into our lives.

A study of Faraday's horoscope in the severely afflicted position of Mercury, would have caused many of the old tradition-mongers of astrology to predict insanity. Instead of that we find genius and all that toll of adversity which results from a cardinal cross in the horoscope. Such cases as this on the one hand and of the criminal lunatic, Lefroy, on the other hand, add a special value and significance to the epoch, without which, it appears to me, a just estimate of individual character and destiny cannot be made in many instances.

In reply to the suggestion of Mr. F. T. Feil, regarding the sign rulership of the ears, I have been

so far satisfied in practice to ascribe the dominions of the aural ducts to Taurus. They are intimately connected with the eustachian tubes and throat. The auditory sense, however, may well be ascribed to Gemini and the corresponding third house.

Yours faithfully,

SEPHARIAL.

The above letter increases the interest in our discussion and widens the scope of the enquiry. We will, therefore, postpone our reply until next month.

The Horoscope of Liverpool.

THE ascendant of Liverpool is stated to be $18^{\circ} 12'$ of Scorpio and its meridian, 8.55 m .

The general character of the city corresponds well with the sign Scorpio, the disposition of the people showing up well during the recent railway strikes.

It has been asked why, with Jupiter in the ruling sign of the city during this summer, such serious troubles have arisen in connection with the railways. The cause is shown in the transit of Saturn and Mars into the seventh house of the horoscope and the conjunction of these two malifics in almost exact opposition to the ascendant, Saturn ruling the third house (Railways) and Mars, the twelfth house (Crime).

In 1834, the Corporation of Liverpool suffered discredit by the House of Commons passing a Bill to disfranchise the freemen. A certain star in the Lion's Back, of the nature of γ and η was then in 8.55 m , the mid-heaven of the figure.

Again, in 1863, the South Scale, an evil star, came within orbs of the ascendant of Liverpool, and serious losses were experienced through the cotton famine.

Further troubles are likely to be experienced in 1912 from γ in the seventh house of the horoscope, but the town will benefit financially.

Zadkiel, in 1834, predicted that "in 1916 the North Scale will reach $18^{\circ} 12' \text{ m}$, and will produce wonderful improvements in Liverpool. Some freak of nature will bring

great improvement to the entrance of the port." It will be interesting to observe what occurs at this date.

Serious troubles are threatened from September, 1919, to September, 1920, while Saturn hangs about the meridian of the city, and especially in October of 1919, when δ is joined thereon. Jupiter should bring benefits in October, 1920.

Uranus, stationary on the fourth cusp in 1921 will cause trouble, a tidal wave or overflowing of the river being denoted, either in January, when δ is conjoined with μ , or end of September, when δ is in 8 m .

Saturn affects the city at end of 1925 and summer and autumn of 1926; grave troubles are shown from 1930 to 1934, owing to the transits of Ψ over the meridian. Scandals are shown among the ruling authorities.

Students will do well to observe the various transits of the planets, lunations, etc., which fall on the meridian and ascendant of the city.

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The Dragon and the Bull.

By "SEPHARIAL."

COINCIDENT with the conjunction of Mars and Saturn in the sign Taurus, attended by eclipses in the signs Taurus and Scorpio during the course of the past year, we have witnessed some strange, but not singular, demonstrations of planetary influence in human life. Some people have attempted the impossible in trying to dissociate astrology from the category of things occult. I remember that the late Dr. Richard Garnett, whose fine monograph, "The Soul and the Stars," deserves a high place in astrological literature, was peculiarly averse to the use of the word "occultism" in this connection. But he, like all before and after him, has failed to show by what natural and scientific law the various signs come to be associated (a) with the different members and zones of the human body and (b) with various geographical territories. Nothing is really more occult than this well-attested canon of astrology; and nothing is easier to prove. Astrology is, and always will be, in some measure an occult science; and while it progresses, as empirical knowledge, its foundations will remain hidden away in the region of unrevealed principles.

Ireland is seething with discontent, disaffection and even anarchy. Brutalities and hardships are being enforced by mob law. Persia is in the throes of a civil war and the throne of that ancient country is in jeopardy from day to day. Italy has embarked upon an aggressive and merciless war which ere long will be met by the most terrible reprisals. These places are under the dominion of the sign Taurus. They have been known as Taurean for many centuries. The events which will have place in them during the next two years will leave no doubt in the astrologer's mind as to the accuracy of this ancient observation.

The former conjunction in the sign Aries, which had place in 1909, is only now discharging its burden of evil upon the head of Albion. A retrospective view of these male-

fic conjunctions will show that their active influence lasts for two years, and it is usually two years before the worst effects are experienced. But not only are those countries affected which are ruled by the sign of conjunction, but also those which are ruled by the opposite sign. Consequently, we find Morocco to be the scene of one of the most dangerous disputes that of recent years has threatened the peace of Europe. We have not yet heard the last of the Moroccan incident. French diplomacy and patience have achieved a moral victory, with which for the time she is well content. In Germany, however, the event was celebrated by the retirement of two important Ministers of State who were "displeased with the terms of the Moroccan treaty." Incidentally, somebody discovered that the 11.5 inch guns that talk across the waters of the German Ocean, do not talk so loudly as some others that might have had a word or two to say. I have been told on good authority that "when a man goes down the street with a razor and a gun, that side of the street belongs to him." In some circumstances it is expedient to allow undisputed possession.

Our Dragon is out in the field, as witness China in the revolutionary struggle that is now going on in the Yellow Empire. In my "Manual of Occultism" I pointed out that the conjunctions of Saturn and Mars had a long period of 265 years. A valued correspondent points out to me that it is 265

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years since the Ming Dynasty was successfully overthrown by the Manchus, and now the latter are "hoisted with their own petard," for it is under a similar conjunction of Saturn and Mars, in opposition to the sign of the Dragon, that the Manchu Dynasty is threatened with extinction. Not that Saturn and Mars are to be credited with all the trouble that may coincide with their occurrences, for we find also that there are eclipse influences to be considered. Obviously, the effects will be worse when such occurrences coincide with eclipse positions, as now. In 1893, when the Chino-Japanese war was in force, the eclipses were passing through Taurus and Scorpio, and Uranus was in Scorpio (the sign of the Dragon). Now they are again passing through the same signs, and Saturn is in Taurus opposed to Jupiter in Scorpio. Taken in connection with the Chinese national symbol of the Dragon, the above observations appear extremely interesting and suggestive, more especially when it is remarked that Mars, the planet involved with Saturn, is the ruler of Scorpio, and has its "fall" in the sign Taurus.

Anciently these two signs, Scorpio and Taurus, with their quadrates, Leo and Aquarius, were cardinal signs, for at one time the constellations coincided with the signs of the same name, and at an earlier period still the equinoxes coincided with the constellations of Taurus and Scorpio. This was about 5,000 years ago, and the earliest Chinese, Assyrian and Egyptian records employ these four constellations as cardinal points. It is not yet quite clear to me how much of real value we have lost in the shape of astrological knowledge by our modern neglect of the constellations and their accredited influences. They are used in China and India at this day, but Europe has adopted the fixed zodiac, and we are in the habit of making our interpretations in terms of this latter. If we have lost some of our keys to interpretation of astral influences, I think they may be found in this neglected area and also in the mansions of the Moon or asterisms into which the Arabians divided their celestial circle.

It may be of interest to those who have made a study of "elections"—not the political sort, but astrological—to observe that the setting out of King George from Buckingham Palace at 10 a.m. on Saturday Nov. 11th, was contrary to all the principles of the doctrine. The day was that of Saturn and the hour that of the Sun, the two being at the time in direct opposition in the heavens from the 11th and 5th houses. The Moon was close to the cusp of the 8th and in conjunction with Neptune, opposition Uranus. The mitigating circumstance was that the ♃ was trine to Jupiter, ruler of the ascendant.

The Sun in the royal horoscope has now reached the 27th degree of Cancer, and ♄ will be in opposition thereto at the time of the King's arrival at Bombay. If, as Shakespeare affirmed, "There is a divinity that doth hedge a king," then let us hope that it may hedge him closely during the royal visit to India.

Sepharial will Lecture

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The Plague.

From the "Archives of Amos," some time scribe at Sardopolis.

By JAMES HARVEY.

(Continued from page 31).

IN the north court of the palace they laid the corse of Marla; and twelve soldiers were apportioned to guard the body until the dawn of day, in each terms of four hours each, and in each companies of four. And in the middle watch when the moon hung south of the city, filling the court with light, they that were upon watch beheld the body of the Egyptian move. And they became impotent with horror and fain would have flown the place, but they knew death was the dole of him who left his post. But he who commanded the guard gave them courage, telling them it was fancy. And he went forward to the corse, and found it as before; without movement and dead. But it came to pass in the last hour of the middle watch, again the corse of Marla moved; and the captain of the guard and those who watched beheld the thing and stood still in great fear; and even as they looked the corse became quick with life, and stood up and went forth from the place. Filled with the stupor of terror the captain remembered death would be meted out to him if the thing went forth from his keep. Thereat he bade a trumpeter on the wall to sound the note of alarm; and even as the trump sounded, behold the thing came back to the court again, casting fire and lightnings from its presence; and the court was filled with rats and creatures of foulness; and the air stank with the reek of hell and wickedness. "Secure the fiend," cried the captain, "let his flight be cut off. God will sustain us in the fight against this thing of abomination." And the soldiers took courage and scattered the beasts and creatures of foulness around them as they sought to take hold of the form of the Egyptian. But he sped through the southern gate of the court, sending forth fumes and fire as he went. And the trumpets of the sentinels answered each other in the desolate city, awakening they who slept and tarried there; and many ran and joined the soldiers and retainers of the king in the chase of Marla. In the privy chamber the King, the high priest and the scribe sitting late in council heard the sound of the happenings in the palace; and Idælus summoning a servant learned of what had come to pass. Whereat he said, "I will see an end to this. By mine honour I will not rest until I see this fiend beyond the power of return. Follow me if ye list." And he ran forth from the room; and Helia and the scribe followed the king, coming out of the palace to the public way that runneth on the southern wall of the city. By the Bridge of Placus in the west they beheld the sky of the night red with the glare of fire. From there came the low sound of distant voices, like the far off murmuring sea; and they hastened together towards that part of the city. To the Bridge of Placus they came and saw the house of Marla ablaze; fired by the hand of the people, beside themselves with the tidings.

Driven by the soldiers and enmaddened populace before his burning dwelling stood Marla facing the angry people. "Let him perish in the flames of his own house," cried a voice in the mob. "Let him die instantly! Let him die! Let him die!" roared the people together. "He must not go free," shrieked a woman. "Let him perish, even as my babe and my husband." "Let him burn for my succour for my son," cried a widow. "To the flames with the fiend who hath slain my mother and my spouse," wailed a man gaunt with horror and grief. "Let him die! The accurst! The fiend!" howled the rabble. But they could not lay hands upon Marla, as he stood near unto the burning place, where the heat was fierce and the fire was about him. And he looked with triumph upon the enraged concourse, and raising his hand, cried aloud, "Hearken ye rabble of Sardopolis, ere I pass into these flames and perish from your sight." And the populace became silent as Marla spoke above the sound of the fierce fire. "Know," he cried, "I am one of the creatures of Carnos who hath the blight upon my soul of living upon human life. When this body, which hath been built and nurtured on the blood of men, shall be brought to dust in this fire then shall my soul find peace. But even as these flames roar in their fierceness, so, in the space of ten years, shall the legions of Banus, and the tribes of Casa and Carnos roar in thy streets in their fury of the lust for blood; and also as I perish, in like manner the plague shall pass from out your gates. At sunrise shall the last die of the pestilence, one beloved of all: Darola, first-born of the king." And Helia and Amos, as these words were uttered, saw Idælus rush from the crowd at Marla sword in hand: but the Egyptian sprang into the burning dwelling, whereat the walls became rent with the fierce heat and fell in upon the place. And the high priest and the scribe sought and found the king and led him from the rabble to the palace. And Idælus behaved like one distraught, saying, "Alas, my son, my son. First fruit of my love and life. Must thou pass from me in death?" "Dwell not on the words of the Egyptian, my king," quoth the scribe. "It is but an idle taunt in the face of death. Thinkest thou not so, good Helia?" But the high priest answered not. And the king noting the silence of Helia, said, "Hast no answer, my father." "Let us trust in God," said Helia. When they came to the house of the king, the high priest went unto the temple there, and offered sacrifice and prayer for the weal of the city, the king and the people. And Idælus and Amos prayed with him. When the sun rose Darola, first-born of Idælus, king of Nephethia, Sir and Soma, was dead of the plague. And the plague passed from the city with the death of the son of king. (The next article in this series will be "Fall of the City,"

Personal Magnetism: Its Relation to Success.

By MONS. W. de KERLOR.

WE will now deal with the third, and last, plane for the manifestation of personal magnetism. That is the spiritual plane.

It is much more difficult to understand and accept manifestations on that plane, and the student should do well to impartially, patiently, and cautiously study personal magnetism in relation to the spiritual plane of evolution.

Personal magnetism proceeding from this source is very rarely met with, because it is the highest source, the highest attainment.

It is the most powerful kind of magnetism, the most pregnant, and the most lasting in its effects. Only those who follow a particular course of initiation can obtain it. Whether their initiation comes from books, teachers, or the illumination of the inner spirit, initiation on the spiritual plane is the most arduous task to be undertaken. Many battles will have to be delivered to the demon called flesh, and not until you have conquered all desires proceeding from the physical plane, not until then will you be able to cultivate the best and possess the purest of magnetism.

We have from the Egyptians and Hindus several methods which enable the student to acquire this spiritual magnetism.

Prayer forms the first factor (I do not mean the routinous, monotonous prayer which is repeated automatically), I mean the real cry from the heart, the hunger of the soul for Divine light and guidance. This latter only constitutes the useful, helpful, magnetic prayer.

Meditation, contemplation resulting in inspiration. These should be practised regularly.

Had Alexander the Great, Julius Caesar and Napoleon realised the vital truths contained in these few facts, they certainly would have achieved greater things than ever they did.

Their deeds would have been reproachless had they striven towards accomplishing good

for the benefit of humanity, instead of working for their own selfish gratification as they did.

I only point this out, *en passant*, to show the importance of considering this third plane, the spiritual plane.

Now, it must be understood by the student of personal magnetism that these three planes must run conjointly with one another. If you increase your power on the one plane, you must, accordingly, increase upon the other planes in order to create harmony, and to preserve the balance necessary to a well organised and regulated magnetic personality.

Here is a description of the magnetic man as we meet him in modern times. Look at him well and observe the details of his personality. He is not fidgetty, not restless, not nervous. You recognise a reserve strength in him. It is not exactly in his speech, nor in his manners, nor in his looks, nor in his actions; but it is there, it seems to be a part of him. When he speaks he looks at you with an intense masterful gaze, but not with a cheeky impudent gaze. Every word he utters will vibrate into your very heart, and find a corresponding place in your sympathies.

When talking, he is not self-assertive, not



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argumentative, but sincere, calm, evenly disposed, or with subdued enthusiasm. He listens to you with politeness, and is polite always. You get the impression of an inflexible will beneath that calm exterior. You intuitively sense power, control, knowledge, and feel at ease wherever or whenever you may be in his presence. You feel you can trust him, and that you have to do as he asks you. He knows exactly what he wants, and he knows exactly what he does not want. He is positive in speech and in action. He commands with gentleness and waits patiently for the execution of his desires. The impression he leaves upon you is that of a man who is in no hurry, because he is certain that he will get what he wants. He has himself well under control. Every-

thing he does is the outcome of well-matured thought. He never gives way to impulse or temper, nor impatience. He never speaks of himself, nor does he gossip about his neighbours and fellow-creatures. You never hear him abusing anything or anybody. He always has a kind word for everything and everybody, and is always ready to give a helping hand. He never complains about his sorrows or his misfortunes. But he is resolute, hopeful, trustful, and just. He governs by magnetism and attracts to him all that he desires. Thus he becomes master of his fate and environments. He creates his own happiness, because everything has an interest for him, and everything comes to him.

(To be continued.)

How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

HOW TO JUDGE MAJOR DIRECTIONS.

IN commencing to judge directions we must first of all divide the radical from the progressed. Radical directions are those in which one planet, moves to an aspect of the radical position of another, and the house position of the progressed planet, and the radical one must be referred to the radical figure. Thus in the direction of $\odot \Delta \text{D R.}$, the sun progresses to $11^{\circ}47' \text{W}$, just inside the eleventh house of the radical figure, in trine to the moon in the second house. Progressed directions are those in which, both planets move to form the aspect, and both progressed positions must be referred to the progressed horoscope. Thus in the example, $\odot \text{P. par. } \varphi \text{ P.}$, the former is in the ninth house, and the latter in the tenth, both of the progressed horoscope.

The next step is to determine which directions have a corresponding vibration in the horoscope. Thus, $\odot \Delta \text{D R.}$ —there is no aspect between the luminaries at birth; these directions are doubtful in their action. $\odot \text{P.}$

par. $\varphi \text{ P.}$ —the \odot is ϕ and par. φ at birth, therefore this direction is doubly powerful.

The third step is to note which directions are contrary to the radical indications:— $\odot \text{P. } \Delta \text{ } \text{h R.}$, pre-natal, \odot is $\square \text{ } \text{h}$ at birth.

An important point must not be overlooked here. The \odot may be in $\Delta \text{ } \text{h R.}$, and also $\Delta \text{ } \text{h P.}$ The former is referred to the radical figure, and is dominated by $\odot \square \text{ } \text{h}$ at birth. The latter is referred to the progressed horoscope, but the radical affliction is not to be taken into account. This is a very important point, and must not be lost sight of.

The next question is the subject of parallels of declination. There are two parallels—those of the same declination, and contra parallels; those of the opposite declinations. The latter are very weak.

Planetary directions should be treated in exactly the same way, dividing these into their different groups.

In the next issue we will deal with lunar directions.

Astro-Meteorology.

By C. SHERBURN.

SINCE the weather during the last few days has been the universal topic, I trust that a few words bringing Astrology to bear upon the subject will not be thought out of place. Sad to say, Astro-Meteorology is, and has always been, the most neglected portion of Celestial Philosophy, and although of late years several attempts have been made to set it on a firmer footing, one has only to glance at any of the current Astrological Almanacks to see how lamentable are the results. It is true that predictions of the *average* weather made from the figures of the New Moons, Solstices, and Equinoxes, are accurate enough for the respective seasons over which they extend, but, up to the present, all attempts at daily forecasting of the weather by means of planetary action have met with little

They represent the two great opposites—heat and cold. It is through their agency that we receive the influences of the other planets. Mercury represents, metaphorically speaking, Wind, *but it is not the wind which produces the heat and cold, but the heat and cold which produce the wind.* Thus Mars may be in opposition to Jupiter or Saturn, but this will have no effect. An aspect of the Sun to one or both of these planets is needed to produce the thunder storm in the first case and the hail storm in the latter, and an aspect of the Moon to produce the sharp showers and sudden changes in the one case and a steady downpour of rain in the other.

I would recommend the following system of weather forecasting in preference to those generally used.

ASTRO-METEOROLOGICAL TABLE OF THE SUN.

Sun in Aspect with	SPRING.	SUMMER.	AUTUMN.	WINTER.
♂	Rain and wind ...	Showers ...	Rain and wind ...	Stormy ...
♀	Rainy ...	Sharp showers ...	Drizzling rain ...	Mist and rain ...
♂	Warm, windy ...	Thunder, lightning ...	Dry and windy ...	Warm for season...
♂	Windy, cloudy ...	Thunder storms ...	Windy and warm...	Fair... ..
♂	Gloomy and cold...	Hail storms ...	Cold, rain, gusty ...	Snow, rain, hail ...
♂	Cool showers ...	Sudden changes ...	Sudden changes ...	Heavy snowstorms
♂	Unknown ...	Unknown ...	Unknown ...	Unknown ...

ASTRO-METEOROLOGICAL TABLE OF THE MOON.

Moon in Aspect with	SPRING.	SUMMER.	AUTUMN.	WINTER.
♂	Windy ...	Breezy ...	Gusty ...	Windy ...
♀	Cloudy, moist, fair	Cloudy ...	Showers ...	Sleet ...
♂	Hail and showers	Thunder storms ...	Changeable ...	Unsettled ...
♂	Fine ...	Great heat...	Fair ...	Fair ...
♂	Cold, gloomy ...	Very rainy...	Cloudy and wet ...	Fogs and mists ...
♂	Changeable ...	Variable ...	Quick changes ...	Very cold ...
♂	Unknown ...	Unknown ...	Unknown ...	Unknown ...

or no success. One has not to go far to see the reason for this. To my mind this lack of success is due to the fact that most astrologers make their monthly average forecast when dealing with the Mundane column in their Almanacks, and, instead of basing their daily predictions also on the planetary positions at the New Moon, they take the daily aspects of the planets independent of the monthly conjunction and work out their predictions from those aspects. Not only to this is their failure due, but also to too much attention being paid to individual interplanetary aspects, without the positive and negative influences of the luminaries being taken into account.

The Sun and Moon are the atmospherical rulers.

The figure for the New Moon is erected as in Mundane Astrology, and all the daily forecasts for the Lunar month following are taken from the Solar and Lunar aspects to the places of the planets in that figure, taking into consideration the signs and houses through which the Sun and Moon are passing.

The significance of the houses and their effects upon the planets within them will be dealt with in the January number.

Having outlined briefly the course to be followed I append a list of the effects of the Solar and Lunar aspects to the planets:—

I propose in the next issue to deal with the interplanetary aspects.

(To be continued.)

Planetary Periods.

CHAPTER II.

PLANETARY PERIODS AND ASTROLOGY.

(Continued.)

IN relation to periods formed by the planets themselves, investigation gives the following: ♀ and ♄. No periods are formed by these planets of less than 100 years, so far as horoscopes are concerned they are useless.

♀ and ♂. As shown in the last issue these planets have a period of 79 years.

♀ and ♀. These planets have apparently no period under 100 years, likewise Saturn.

♀ and ♂. These planets have a 32-year period, taken from conjunction to conjunction.

March 25, 1844 15° 8 Nov. 26, 25° ≈

March 29, 1876 21 8 Nov. 28, 29 ≈

April 3, 1908 28 8 Dec. 1, 4 m

♀ and ♀. A 24-year period is shown.

14 Jan., 1842 conjunction in 6 ♄

14 Jan., 1866 " " 14 ♄

19 Jan., 1890 " " 22 ♄

♀ and ♄ have no actual period, though there is a near one of 59 years, but this is not a period of ♄, and the dates are too far distant.

♂ and ♀ have no apparent period.

♂ and ♄. These planets have two or three near approaches to periods. There is the two-year period in which the two planets are conjoined in each sign, but as this is not near to the same date it does not constitute an actual period. Another occurs every 30 years; a very remarkable one.

Oct. 17, 1841 conjunction in 28 ♄

Nov. 15, 1871 " " 7 ♄

Dec. 14, 1901 " " 16 ♄

These intervals are 30 years and 28 days, each conjunction takes place 9° in advance of the previous one.

♀ and ♄ have a peculiar period of 59 years, but the period is one of opposition and 1m. 12 days in advance. Compare September, 1852, and October, 1911.

The conjunction dates from January 26th, 1842, in ♄ 9, and occurs again on November 28th, 1901, in ♄ 14. But this is too far distant from the date to be considered a period in relation to horoscopes.

CHAPTER III.

PLANETARY PERIODS AND HOROSCOPES.

The connection of planetary periods with horoscopes is very important. Apart from the Hindu system of directing by planetary periods, and a similar method discovered by myself adapted to the western methods of horoscopy, with which the present theory has no connection, they play an important part in predictive science.

Let us take a few illustrations. Suppose at birth a native has ☉ ☌ ♄. On the solar revolution for the respective ages of 13, 33, 46 and 79, the same aspect occurs. I use the term solar revolution, instead of birthday anniversary, as the first named does not always occur on the actual birthday. According to the house position of the conjunction, so will effects be shown about the time of the periodic conjunction. It has been noticed that great mental changes are shown at the age of 46 in one who has ☉ ☌ ♄ at birth.

Similar effects have been observed when ♄ ☌ ♂ occurs at birth. This is a 32-year period and generally brings unpleasant or tragic episodes. In one case where the conjunction took place in the 10th house, a violent quarrel with and estrangement from the mother took place, and in another case where it took place in the eighth, a child died when the native was 32, under very painful and distressing circumstances. The Moon by direction was then in the fifth house of the horoscope.

This subject is one concerning which little has been written, so that beyond the bare outlines of the theory I cannot at present go.

Birthday Influences during December.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **FRIDAY.** (Ruled by Venus.) ♃ in ♈, △ ☉. An unsettled year, danger of treachery, heavy expenses, but some improvement in position. A child born on this day will be erratic and wayward, but popular and successful in business.

2. **SATURDAY.** (Ruled by Saturn.) ♃ in ♈, □ ♄, ♀. An unpleasant year, unrest and unfavourable changes, grief and disappointments, some slight social benefits. A child born on this day will be careless and untidy, wayward and extravagant, and not at all successful.

3. **SUNDAY.** (Ruled by Sol.) ♃ in ♈, △ ♄. A variable year, benefits in business, but indisposition and worry denoted. A child born on this day will be clever and intelligent, but despondent and lacking in self reliance.

4. **MONDAY.** (Ruled by Luna.) ♃ in ♈, * ♀, ☾. An evil year, danger of litigation and losses, indisposition and bereavement, impulsive acts and much trouble. A child born on this day will be enthusiastic, extravagant, erratic, impulsive and too independent, often in serious trouble through want of thought.

5. **TUESDAY.** (Ruled by Mars.) ♃ in ♈, △ ♄, ♀, ☽. Another evil year, losses and litigation, changes and journeys, but not much success. A child born on this day will be popular, but erratic, wayward, impulsive, and often involved in serious troubles through his quarrelsome nature.

6. **WEDNESDAY.** (Ruled by Mercury.) ♃ in ♈, ♀, ☿. A very unsettled year, ups and downs and changes, little benefits in employ, but disappointments and indisposition. A child born on this day will be clever, but unreliable, careless, and generally unfortunate in his undertakings.

7. **THURSDAY.** (Ruled by Jupiter.) ♃ in ♈, △ ♄, ♀, ♃. A variable year, trouble through letters and correspondence, social gains, new friends, and little successes. A child born on this day will be erratic and excitable, should be careful in speech and writing, and act discreetly in all affairs. Will have many good friends.

8. **FRIDAY.** (Ruled by Venus.) ♃ in ♈, ☽, ♀, * ♃. A fairly good year, little benefits, gain, through elders, and some pleasure. A child born on this day will be psychic, impressionable, steady and reliable, somewhat extravagant.

9. **SATURDAY.** (Ruled by Saturn.) ♃ in ♈, ♀, ♄, □ ♀, △ ♄, * ♃. A changeable year, travel and alterations in affairs, gain in financial matters, but little disappointments and worries. A child born on this day will be active, clever, intelligent, inventive, fond of adventure, and will have a somewhat successful life, and see much of the world.

10. **SUNDAY.** (Ruled by Sol.) ♃ in ♈, △ ☉, □ ♃. An unpleasant year, danger of accidents, indisposition, many unpleasant episodes. A child born on this day will be hasty and passionate, indiscreet in actions, will benefit in employ and through friends, but will not be successful in life.

11. **MONDAY.** (Ruled by Luna.) ♃ in ♈, □ ♄, ♀, * ♀, △ ♄. Danger of law and financial losses are shown on this day, some social gains, but indisposition and many troubles. A child born on this day will be clever and artistic, but hasty and extravagant, often involved in troubles and disputes.

12. **TUESDAY.** (Ruled by Mars.) ♃ in ♈, △ ♃. Social and financial benefits are shown, gain through elders, but losses in employment are the influences for this day. A child born on this day will be clever and artistic, trustworthy, but unfortunate in employ.

13. **WEDNESDAY.** (Ruled by Mercury.) ♃ in ♈, * ♀, ♄, △ ♄, ♀. A successful year, travel and changes, new enterprises, gain and financial success. A child born on this day will be inventive and skilful, fond of travel and adventure, and fairly fortunate in life.

14. **THURSDAY.** (Ruled by Jupiter.) ♃ in ♈, □ ♄. A quiet year with little worries and annoyances. A child born on this day will be erratic and sarcastic, but will have a rather quiet life.

15. **FRIDAY.** (Ruled by Venus.) ♃ in ♈, * ☉, □ ♄, □ ♄. A variable year, benefits in employ and through females, but danger of upsets and annoyances. A child born on this day will be erratic and wayward, impressionable, successful in employ, and a favourite with the other sex.

16. **SATURDAY.** (Ruled by Saturn.) ♃ in ♈, ☽, ♀, * ♄. Marriage or engagement is promised, but indisposition. Many good changes. A child born on this day will be artistic and clever, but despondent, and lacking in self reliance.

17. **SUNDAY.** (Ruled by Sol.) ♃ in ♈, △ ♄, ♀, ♃, ♀. A variable year, indisposition or bereavement, disputes and law, benefits from friends, but grave danger of accidents. A child born on this day will be hot-tempered and impetuous, excitable, but will gain through friends; will not be very successful in life.

18. **MONDAY.** (Ruled by Luna.) ♃ in ♈, * ♄, ☽, ♄. A successful year, new friends, improvement in position, financial and social benefits. A child born on this day will be clever, generous, artistic and refined, and will rise in life.

19. **TUESDAY.** (Ruled by Mars.) ♃ in ♈, ♄. A quiet year, with little changes. A child born on this day will be fairly clever, but will have a quiet and uneventful life.

20. **WEDNESDAY.** (Ruled by Mercury.) ♃ in ♈, ☽, ☉. A changeable year, some slight indisposition.

A child born on this day will be somewhat diffident, but his life will be very quiet.

21. THURSDAY. (Ruled by Jupiter). ♃ in ♊, ♂ ♀. An unpleasant year, indisposition and many worries, disappointments and grief. A child born on this day will be clever, but unlucky in love and generally unfortunate.

22. FRIDAY. (Ruled by Venus). ♃ in ♊, ♀ ♀, Δ ♀, ♂ ♀. A favourable year, social and financial benefits, new undertakings, but danger of treachery. A child born on this day will be clever, artistic, active and energetic, but should guard against secret enmity.

23. SATURDAY. (Ruled by Saturn). ♃ in ♋, ♂ ♀, ♂ ♀. Unfavourable changes are shown, but benefits through friends. A child born on this day will be erratic and eccentric, but kind and generous, and very popular.

24. SUNDAY. (Ruled by Sol.) ♃ in ♋, □ ♀, □ ♀. An evil year, danger of accidents and indisposition, disputes and law. A child born on this day will be impulsive, erratic and hot-tempered, will often be involved in serious troubles through want of thought and lack of discretion.

25. MONDAY. (Ruled by Luna). ♃ in ♋, □ ♂. A successful year for business, but danger of accidents and indisposition. A child born on this day will be clever and philosophical, but rash and hasty.

26. TUESDAY. (Ruled by Mars). ♃ in ♋, ♂ ♀, ♂ ♀, □ ♀. Favourable changes and benefits in employ are shown, but danger of indisposition and disputes. A child born on this day will be clever, intelligent and artistic, rather despondent, and inclined to be sarcastic and irritable.

27. WEDNESDAY. (Ruled by Mercury). ♃ in ♋, Δ ♀, ♀, ♂ ♀, ♂ ♀. A successful year, new enterprises, gain through elders, social benefits. A child born on this day will be enterprising, courageous, refined, steady and reliable, and will rise in life.

28. THURSDAY. (Ruled by Jupiter). ♃ in ♋, □ ♂, ♂, ♂ ♀, Δ ♀. A variable year, trouble in employ and through letters, but some financial gains and promotion. A child born on this day will be proud and irritable, inventive, will gain through friends and be most successful in the employ of others.

29. FRIDAY. (Ruled by Venus). ♃ in ♋, A quiet, but rather unsettled year. A child born on this day will be erratic and unreliable, but will have a quiet life.

30. SATURDAY. (Ruled by Saturn). ♃ in ♋, □ ♀, ♀, Δ ♀. An unpleasant year, financial losses, and trouble through females, unpleasant changes, but gain in employ. A child born on this day will be clever, but reckless, erratic and wayward, will not be successful.

31. SUNDAY. (Ruled by Sol). ♃ in ♋, Δ ♂, ♂ ♀. A changeable year, pleasure and benefits in employ, but danger of indisposition and bereavement. A child born on this day will be artistic, popular and successful in business, but will have many drawbacks to contend against.

Book Review.

SECOND SIGHT. A study in Natural and Induced Clairvoyance. By SEPHEARIAL. Price 1s. net.

So many people are nowadays interested in the study of psychic phenomena and in the education of the powers latent in man, that the appearance of a manual dealing very fully with the theory and practice of crystal-gazing and other methods of inducing clairvoyance or "second sight" will be only a cause of gratification. Almost every phase of Occultism has received adequate treatment at the hands of competent researchers and authors, but there is room for a good treatise on the generally misrepresented and little understood subject of clairvoyance. Such a work is now in our hands, and the author's long association with all phases of occult experience is here used to advantage.

The author indicates the nature of second sight or clairvoyance, the means of its development, the use of suitable media or agents for this purpose, and the sort of results that may be expected to follow a regulated effort in this direction. It is his belief that the development of the psychic faculties may form an orderly step in the process of human unfoldment and perfectibility. The contents of the present volume will indicate the scope of the work. They include the following interesting subjects:—The Scientific Position; Materials and Conditions; The Faculty of Seership; Preliminaries and Practice; Kinds of Vision; Obstacles to Clairvoyance; Symbolism; Allied Psychic Phases; Experience and Use.

"Sephearial" writes from a sound common-sense and utilitarian point of view and while he commits nobody to his own view of the observed phenomena, it will be seen that he makes a *prima facie* case for the occultist theory as distinguished from the physiological. But he is careful to point out that while the faculty of "second sight" is latent in all, it is only in the persistent or gifted few that it attains its fullest expression. And as to this, and the utility of the faculty, he has this prudent piece of counsel: "To what use are we employing the faculties we already have, all of them acquired with as much pain and suffering, it may be, as any new ones we are ever likely to evolve? If we are using these faculties for the benefit of the race we shall employ others that are higher to even greater effect. In other cases it is not worth the effort of acquiring, nor is it likely that anybody of a radically selfish nature will take the trouble to acquire it. Natural selection is the fine sieve which the gods use in their prospecting."

The book may be obtained from MESSRS. FOULSHAM & CO., 5, Pilgrim Street, London, E.C. Price 1s. 2d. post free.

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Marriage.

MEN'S MARRIAGES.

IN dealing with the subject of men's marriages, we consider the moon and the planets she is applying to by aspect, the planet Venus, and the ruler of the seventh house, and any planet in the seventh.

First of all let us fully understand what the moon's application by aspect are. It means those planets the moon is in actual aspect with by application in the horoscope of birth. Ten degrees is quite sufficient to allow for the orb of application, and one degree in the case of a parallel. The aspects to be considered are the parallel, \circ * \square \triangle and 8.

If a planet is in the seventh house, it becomes the significator of the wife. If the moon applies by aspect to a planet, the planet becomes significator. It should be borne in mind that the moon can also apply to the degree on the cusp of the seventh house, in such case the sign on such cusp becomes the significator of the wife.

The following are the general significations of the wife when the planet is in the seventh house, or is applied to by the moon.

Moon in the seventh denotes a changeable and variable partner, fond of novelty, subject to moods and easily influenced. If much afflicted, delicate, weak, and in some cases unreliable, careless and addicted to drink.

Sun significator—strong-willed, proud, high minded, honourable, a capable partner. If afflicted, to, independent and domineering, extravagant and imperious.

Mercury significator—clever, intelligent, fluent in speech, rather outspoken. If afflicted, sarcastic, nagging, niggardly, and the cause of much worry in married life.

Venus significator—loving and affectionate, kind and benevolent, a true partner. If afflicted, careless, untidy, extravagant, too fond of dress and amusement. An afflicted Venus in the seventh is a sure indication of scandal.

Mars significator—assertive, positive, aggressive nature, one who wants to "Boss the Show", if afflicted, turbulent, hasty and passionate, addicted to drink at times.

Jupiter significator—social partner, one who will raise native to a better social and financial position in life. If afflicted it will bring financial loss through the partner.

Saturn in the seventh is strong; gives a steadfast wife, cold and undemonstrative, but constant. If afflicted the partner is miserly, despondent, indifferent and often a trouble.

Uranus significator denotes an advanced and romantic partner, but general, conduces to divorce, separation, early death of partner and public scandal if afflicted.

Neptune significator is a doubtful signification. It frequently denotes a partner afflicted in some way, but usually causes deception and treachery in married life.

The planets, when ruler of the seventh, are to be considered when the moon is not making an aspect to any planet, but in this case should there be no planet in the seventh the sign ruling this house must be considered.

When only the seventh house is significator, and when the moon applies to the cusp of the seventh, the following general indications may be taken:

Aries.—Aggressive, assertive, generous.

Taurus.—Firm and positive, kind and affectionate.

Gemini.—Refined, diffusive, intellectual and indecisive.

Cancer.—Domesticated, sympathetic, fond of home life.

Leo.—Affectionate and warm-hearted, fortunate, dignified.

Virgo.—Industrious, discriminative, practical and domesticated.

Libra.—Refined, artistic, loving, compassionate.

Scorpio.—Jealous, ardent, strong-willed, romantic.

Sagittarius.—Philosophical, religious, demonstrative, loyal.

Capricorn.—Ambitious, persevering, steady and prudent.

Aquarius.—Refined, faithful, sincere, kind.

Pisces.—Emotional, intuitive, sensitive, hospitable.

Some Obscure Points in Palmistry.

Delivered by IDA ELLIS, F.B.I.M.S., at the 1911 Convention of the B.I.M.S.

I HAVE chosen a few points in relation to palmistry which are not so clear to understand as are most matters connected with it, in the hope that by our combined thought and judgment things may become easier for others afterwards. The first point I wish to mention is about Types. We, as palmists, are, of course, accustomed to judge the chief characteristics of a person by the type of hand which appears most prominent. Now, as we each differ in our own personal characteristics, we are insensibly drawn to those characteristics in others which are in greatest harmony with our own, and it therefore follows that we may be misled—not into attributing to a spatulate hand, the tendencies of the Elementary or Conical, for instance—but where there is an equal development of two types we should be likely to lay greater stress on that type which was nearest our own. What I should like to suggest is, that, in my opinion, the base of the hand is always the foundation and the expression of the fundamental type, and therefore, however much the fingers or palm may modify that type, the base of the hand must always be considered first. It is, I know, more difficult to decide from the base than from the tips, if taken apart, but it should not remain so if we assiduously practise it and get away from our predilection for the expression of any other type. For instance, the base of an elementary hand is always clumsy, ill-shapen and inharmonious, so that need present very little difficulty in our ability to judge its presence, for there is such an excessive base to the hand as is not present on any other type.

The spatulate hand is broad and rounded both as to the thumb, side, and the percussion side, with the mount of Luna, causing a more or less rounded form abutting on to the wrist.

The square hand is really square and neat as though a plumb line had been used in fixing the hand on to the wrist and the same squareness is noticeable at the lower part of the thumb and the percussion.

The conical hand again has a heavier base, but it presents a far more refined appearance than does the elementary hand, as though the hand were made of finer material; the base of the thumb may be, and is, as heavy, but it is not shapeless or so hopelessly ugly.

The philosophical hand is thin, flat, and shows decisive bony projections where the wrist is, which are not present in any other type; the phalanges of the thumb are long, especially the lower one.

The psychic hand is similar but more refined, small in size, and as a rule thin, but not bony or emaciated like the philosophical.

So much for the base of the hand; now, if we always take that as the foundation of character we shall be able to judge the point in evolution at which the individual has arrived, so far as palmistry is concerned.

The elementary base may have spatulate, square, conical or philosophical fingers. The spatulate base may have square, conical, philosophical, or pointed fingers. The square may have conical, philosophical or pointed, and the philosophical base is, as it were, in a state of transition and not at all easy to distinguish as a rule; but what I wish to make clear is that the upper part of the hand shows how far the person is evolving his powers, and what use he is making of the capacities expressed by the base of the hand. We know that humanity is ever progressing onward and upward—not backward and downward, and therefore the earlier types will not be present in the fingers when the base of the hand has passed that stage of development as it were, and now show a higher type. It is quite true that there are transition types, and thus the fingers may be partly square and partly spatulate when the base of the hand is the first type. Perhaps it will appear that I am somewhat running counter to previous teaching, but if so, it is because I, too, have learned more, and I am not ashamed to say that I hope there is still much more for me to learn, since our truest pleasures lie in the effort put forth to acquire knowledge rather than in the possession of it.

THE CUSHIONS ON THE FINGER TIPS.

The sensitive cushions on the finger tips which are present on many hands, and always on the hands of people born blind, are very interesting. We look upon them, as you all know, as proving the possession of an abnormal sense of touch, but in the study of the manifold complexities of man, we are forcibly led to the conclusion that, as we contain in our bodies constituents of all the different elements of the earth, from solids and liquids up to atomic elements, so we may be said to possess bodies of different grades of matter, each finer than the other; so that when we really overcome the difficulties of successfully controlling one body, we gradually unfold or develop the use of one of finer material, for use in work of a higher order, and so on right away up to the etheric or atomic conditions; and, if so, then we must have some point of contact by means of which these higher powers may be expressed in our physical body, and so enable the higher part of man to really control the lower. For convenience we will call these senses the subconscious ones, and the cushions on the fingers are the palmistry signs for indicating the development of super-physical powers, and their capability of being expressed; thus, such a person has really some form of higher vision, higher sensing, as to touch, taste, smell, hearing, etc. So far I have not definitely decided in my own mind upon which type or types these cushions are most likely to be found; one would naturally expect the pointed or conical to be the natural home of this phenomenon; but we must bear in mind that science, mechanics, political organisations, and philosophical ideas, must have their corresponding archetypes also in the

realms of idealism before becoming manifest in material things, and I do not, therefore, see why a person whose hand is of the spatulate or square, if he devotes his life to the ideal side of his capacities, should not develop the higher or spiritual aspect of them, and thus bring his subconscious faculties into activity. I am not dogmatising at all, only throwing out some hints for us all to think about, and I hope your observations will be noted, and some time in the future you will give the world the benefit of your observations.

THE PSYCHIC SIGNS.

This brings me to the consideration of another point; that is, the true meaning of the psychic signs.

In most, if not all the text books on palmistry, the signs for psychism are invariably (a) the Line of Intuition; (b) the Croix Mystic; and (c) the Ring of Solomon, without any distinction or grade. My personal observations and study lead me to the following conclusions.

That there is an intuition which has special relation to different aspects of things; for instance, the person whose line of Intuition is clear, possesses a keener insight into matter dealing with emotions, feelings and desires than to ideas or to abstract principles, because the line of intuition has its rise on the mount of Luna, the home of emotion and feeling.

The Croix Mystic when clear, means possession of keen intuitive perceptions on matters relating to science, commerce, and ideas of a practical nature, because it has its rise in the palm of the hand, and near the head line, the seat of intellect; whilst the Ring of Solomon when clear, indicates spiritual intuition, or intuitive perception of a higher and rarer order, giving clear comprehension of abstract ideas and principles, the recognition of esoteric truths embodying cosmic matters, and things relating to the mysterious side of nature, because it has its position in the highest part of the consciousness as indicated by being placed round the finger of conscience, religion, duty, and love of right action—Jupiter.

We sometimes find the spiritual element in people more fully developed than their mental or intellectual faculties and, therefore, I do not see why Solomon's Ring should not be on the ordinary hands of the spatulate or square type, but as a matter of fact it is seen more frequently on the higher types of conical or pointed, whilst the Croix Mystic is most often seen on the philosophical type, as is reasonable to expect when we take the characteristics of that type into account; when, however, the higher mystery signs are seen on a lower type, I have no doubt that the power will be very strong, although expressed in a crude manner.

I consider the presence of all three of these signs to be the proof of a well regulated animal and sensuous nature, or the intuition with its finer vibrations would not be able to manifest on all three phases or planes.

THE SECOND HEAD LINE.

Modifications of this line are often met with, but the true second head line is rare, as we all know; I have been making special observations of it for some time now, and I find that the line is only present

in such individuals as take up a specific course of study about, or in, middle life; a study which is quite distinct and different from what has previously claimed their attention. It is often in the hands of people who make the occult studies their dearest occupation, say, from about 30 to 35 years of age and onward. I mean by the double or second head line a line which comes out from the life line, and runs across the hand in the same direction, and under the head line proper, and not a branch coming from head line and running parallel with it. This latter, I think, must be the one Cheiro refers to, when he says it means a double life and a deceitful or selfish person, for one can quite expect this meaning from such a line; although I am thinking that if all who lived a double life had the sign, we should be seeing it pretty frequently.

THE REPUTATION LINE.

This is a fuller development of the Mars line and lines on the mount of Mars, as mentioned in the *Catechism of Palmistry*, with this difference: that the reputation line looks very much like a second heart line, being quite distinct from an ordinary line, not a chief line. Sometimes it stops at the line of Apollo, sometimes it cuts through the Apollo line, and sometimes it turns up to the heart line. When it goes toward the heart line, I think the desire for notoriety causes rash acts to be done which in some way threaten the reputation, but no great harm ensues; when it touches the fame line there is greater danger, because the reputation is attacked, and according to the tendencies of the person, so will the form of the danger be observable. It is a sign of the greatest danger when the line cuts through the fame line itself. Some years ago, Mrs. Purdom and myself determined to make extensive studies of this line, and we came to the conclusion that it referred to those who were dragged through the public courts in some way connected with social life; for we discovered it to be more frequently seen on the hands of such as had experienced separation of partner, or divorce, etc., although in some cases it only related to a loss of reputation through slander; but, in that case, the worry of it and the fighting against it, ended in law. In my own experience I find that it is the person's own fault in most cases when this sign is on the right hand, and not their fault when it is on the left; but, of course, this also applies to all the other points with which we deal. One other thing about this reputation line: it is never seen, to my knowledge, where the other signs for a happy marriage are clear and undisturbed.

OPERATIONS.

I have left the most difficult subject until the last. When I think of all the hands I have read, and the numberless cases I have come across who have had operations, and try to tabulate them in my own mind into a coherent whole, to make them fit in as it were into prescribed lines, I must confess to a feeling of chaos; and I realise how very far off, after all, we are from being able to label our beloved palmistry strictly scientific. In the first place, then, we expect all forcible measures, extreme action, which mean the severing of blood vessels or veins, or nerves, whether from accident, operation or wounds purposely inflicted, to have their mark on Mars, either active

or passive Mars, or in the plain of Mars. Here we all agree. Now, how are we going to distinguish between the different kinds of wounds or hurts? So many and varied are the causes and signs that I think we should try to classify them. My experience proves that in about 80 per cent. I am right in my reading as to the cause and the position in the body of these wounds; but I confess to being at sea in the other 20 per cent. I find that if a clear cross mark is on the lower part of outer Mars near Moon, it is the indication of an injury to the leg or foot; if it is near the centre and not very straight, but jagged as it were, it is connected with the lower part of the body; if in the centre, then the upper part of the trunk, as the ribs, lungs, chest, etc., and if on the top part of Mars, then to the arm, or even to the head, more especially if the line reaches to the head line. Now, in the case of internal operations, I expect to see, and invariably I do see (but not always), a jagged or broken or islanded condition of the health line in the centre of Mars near the head line, and frequently this is attached to a star. If the broken condition of the health line is lower down I attribute it to bowel hurts, inflammation or even ruptures, and I find I am right as a rule. There are, of course, stars on the head line sometimes nearer the life line, and branches running to the inner mount of Mars, but I believe these to be connected more with accidents or operations in early life than with those later on; for instance, hurts which lead to spinal trouble, are almost always marked at the junction of head and life lines by a star inside life line on inner Mars, and followed by a more or less shattered condition of the life and head lines, because of the injury to the nerves and vitality.

I do not quite see, however, that all operations and wounds are marked on the hands, for many individuals have had one or the other who have not the slightest sign for such thing on their hands; and it is therefore to be specially noticed that, because of the absence of these things, it is not reliable to assure our clients that they will never have such experiences. We can only assure them that there are no such signs at present on their hands, and there our responsibility ends. We ought for our own sakes, I think, make a more detailed study of these obscure points and compare them with each other, and not keep for our own personal use any new fact which comes to our knowledge, for much selfishness cannot either improve our own character, help forward the better understanding of the complex human sciences, nor assist in the amelioration of the sufferings of others.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—“Uranus” will find the key to my calculations in this month's issue. I gave full instructions in my article, “The Evidential Power of Numbers.” Probably “Uranus” was in Capricorn at the time and therefore missed it.

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Astral Medicine.

By Dr. M. DUZ.

CHAPTER I.

GENERALITIES.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."—*Shakespeare.*

THE object of the astral medicine is to establish the medical practice on fixed data, controllable at will, and to get at the causes of things often escaping observation, but apparent in their effects. Hence our error. Thus the railway passenger sees running away hedges, trees, fields, when none of these objects move from their places. But this optical illusion does not prevent him from reaching the termination of his voyage, as do those who reason through the effects in making progress through the sciences. Nevertheless, the default of this manner of reasoning by interverting the roles is to damage the principles and conclusions, which, not being in accordance with the reality, strains the reason and leads into erroneous judgments.

Going up to the primary causes, the science of the stars reveals the true meaning of the facts, and so does the astral medicine in regard to the medical practice.

Thus in physiology it gets out the role of the cell and that of the humours; in pathology, it opens new horizons as to the individual constitution and its genesis, and synthetises the nosological scale; in hygiene, it indicates the true way to be followed; in climatology, it betrays the favourable or unfavourable conditions and periods of seasons and days, etc.; in therapeutics, it furnishes a law in harmony with nature, that of similars; and last, but not least, in sociology, it gets out the natal dispositions of our children and serves to guide their tendencies in social life. Now in support of the well-founded basis of this science, which is far being a delusive one, I may cite a few of the most eminent ancient and modern authorities who duly considered, patronised, and practised it. These authorities are: Thales, Anaximander, Pythagoras, Hippocrates, De ocrilus, Anaxagoras, Eudoxus, Ptolemy, Galen, Avenzoar, Averroes, Artefius, Arnold of Villanova, Paracelsus, Cardan, Lord Bacon, Tycho-Brahe, Kepler, etc.; and the most celebrated French chemist, Chevreul, in his analysis of Artefius's "Key of the Mighty Wisdom," says: "The predominating idea in him is the indifference of the matter to affect such or such a propriety. Being one, it must owe the qualities it revests under certain circumstances, to diverse influences coming from outside causes. And this idea directly leads to the admission in act of the transmutation of all sublunary bodies in each other, and subsequently to the acknowledgment of the astral influences upon them." And he adds: "There is no alchemical work which may be compared to 'The Key of the Mighty Wisdom,' as to the intensity of the speculative view with its

application to the transmutation and the astral influences upon the sublunary bodies."

The elements of the ancients are four: water, air, fire, earth, to which they assigned the qualities: cold, moist, hot, dry. Their elements correspond to ours, which are in the same order: hydrogen, nitrogen, oxygen, carbon, and their qualities synthetise the four essential and fundamental operations of nature, which respectively are:

- (1) Congelation.
- (2) Volatilisation.
- (3) Combustion.
- (4) Condensation.

resulting of the combination of the elements in diverse degrees.

All then in nature brings back to these elements to which hydrogen and carbon serve as radicals. And however hidden be life in its principle, it is obvious that it is not less intimately fastened, through immediate and necessary links, to most of the agents of the outward world: water, air, fire, earth, and to the forces animating them: heat, light, electricity, magnetism. These latter put it in correlation with the Universe, confirming thus Hermes' aphorism: "What is below is as what is above, and what is above is as what is below, for the accomplishment of the same thing."

Just as for all beings and earthly things, at his conception man is signed of the qualities, properties, pathological states and vices suitable to the medium and the elements which surrounded him at his birth (environment). "Man is born," says Fioravanti, "under his element, and in the course of his life is dominated by it."

That is what forms his constitution, which is unalterable; while his temperament is variable and modifiable according to the age, the physical and moral education, the medium where he is living, the alimentation, the training, etc.

There is the reason that each nation, each country, each collectivity has its own temperament; because all individuals subdued to the same regimen and environment are identically modelled and bear a similar stamp. Notwithstanding, in reality, each one will betray his own temperament, although it would be grafted on that of the masses.

The temperament, as well as the constitution, depend on the blood and of its manner of being. In fact, it does not suffice through exercise, training or diet, to develop an organ or splanchnic cavity to the cost of another organ or cavity for contending to have in the same time modified the individual temperament, i.e., as to render a thoracic one, an abdominal, etc. The temperament cannot be modified but through time, when the blood and its qualities are modified. That is the reason why it betrays often the constitution.

The temperaments are four in number, and they

are :

- (1) The lymphatic ; quality, cold.
- (2) The sanguine ; quality, moist.
- (3) The bilious ; quality, hot.
- (4) The nervous and melancholic ; quality dry.

Nevertheless, the nervous and melancholic temperament being but an exaggeration of the bilious, can be reduced to three, thus corresponding to the following classification :

(1) Temperament of insufficient nutrition (apathetic, feeble people), answering to Dr. Grauvogl's hydro-genoid constitution.

(2) Temperament of equilibrated exchanges (active, energetic, healthy people), answering to Dr. Grauvogl's oxygenoid constitution.

(3) Temperament of incomplete elimination (sensitive, nervous, costive people), answering to Dr. Grauvogl's carbo-nitrogenoid constitution.

Still the quaternary division is to be preferred, as suiting better the practical purposes. They are the abdominal organs which prevail in the lymphatic temperament ; hence circulatory slowness, lesser caloric, and slackness of the fibres of the thoracic organs (lungs, heart), although they be pretty well developed.

(To be Continued).

Reports of Meetings



FOUNDED 1891

President : MR. BLACKBURN HOLDEN.
Hon. General Secretary : MR. ALBERT ELLIS,
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OBJECTS.

(a) The study of Astrology, Automatic Writing, Clairvoyance, Clairaudience, Colours, Crystal Gazing, Graphology, Hygiene, Hypnotism, Palmistry, Phrenology, Physiognomy, Psychometry, and other branches of Occultism.

(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held at White House Lecture Hall, Promenade, Blackpool, on Saturday, November 4th, 1911 at 3 p.m. Mr. G. E. Elleray (Stalybridge) occupied the chair.

1. The minutes of the previous Council meeting were read and confirmed on the proposition of Mrs. Tassell (Stoke-on-Trent), and Mrs. Costa (Fleetwood), and signed by the presiding officer.
2. Read : Correspondence from the President, Mr. B. Holden, Professor and Nurse Joyce, the Birmingham and District Branch, and the Secretary received instructions thereon.
3. Accounts passed for payment :—
Foulsham & Co. ... 17 0
Postages ... 2 14 8
4. The Cash and Bank Pass Book were submitted and passed as correct.
5. The Seal of the Institute was ordered to be affixed to the Final Certificates granted after examination (with honours), to Arnold Waldemar Mindo for Hypnotism (practice and theory).
6. Resolved that a draw be promoted for the Defence and Incorporation Fund.
7. Resolved that the Secretary and Mrs. Costa, be appointed (with power to add to their number) to supervise the draw aforementioned.
8. The Secretary reported that the Blackpool and District members had for two winters met for purposes of study, and that the official sanction to form a branch had not been recorded.
9. Resolved that the Blackpool and District Branch be and is hereby sanctioned.
10. Resolved that in view of the District Branches of the Institute being opened in the immediate future, members be desired to attach themselves to the Branch nearest their place of abode, and that no defined territory be allotted to Branches.
11. Resolved that the application by O. H. Tassell for the Honours Final be granted.

BIRMINGHAM AND DISTRICT BRANCH.
Branch Secretary : Professor Joyce. Meetings for business and study, Saturday, 16th December, at 3 p.m., at 111, Great Lister Street, Birmingham. Subject : Phrenology.

BLACKPOOL AND DISTRICT BRANCH.
Branch Secretary, *pro tem.* Mr. J. W. Tutton. Meetings for business, lectures, and study every Thursday, at 8 p.m., at White House Lecture Hall, Promenade, Blackpool.

NOTICES.

Candidates for Examinations may sit for the Preliminary, Intermediate, Final or Honours during the Monthly Council Meetings.

The Year Book of the Institute will be sent gratis and post free to persons interested.

The Monthly Council Meetings are held on the first Saturday in each month.



THE STARS SPEAK TRULY.

If you knew how much they influence your life you would consult me without delay. Send 1/1 P.O. for Test Horoscope. Health, Finance, Marriage, etc. Two years' Guide added if you mention OLD MOORE'S MESSENGER.

SPECIALITY.—A Complete Forecast for 1912 for 2/6. Colour Horoscopes showing your fortunate colours, numbers, symbols, etc., and how to use them for Health, Financial Success and General Good Fortune, 1/- and 2/6 each. Please send full name. Particulars required for all work—Time (if known), Date, and Place of Birth.

STELLARIUS (Snowdon Hall),
32, Ealing Park Gardens, Ealing, London, W.

Thy Days are Numbered.

By "NUMERARY."

IT is rather surprising the number of methods there are of ascertaining good and evil days, and one needs to be very careful in relying on so-called good days. For instance, there are certain writings which hold that the following days are most propitious for commencing any notable work. Children born on these days are never poor, etc., a few of the days are as follows:—January 3rd and 13th; February 5th and 28th; March 3rd, 22nd and 30th; April 5th, 22nd and 29th.

I need not set them all down, as I do not consider myself that they can always be efficacious. In this way: supposing someone offers to do business with you on any of these days, you, knowing this to be a good day, naturally conclude that the business will be to your benefit, but should the other know the particular virtues ascribed to this day he will naturally have chosen it as a likely day to bring about a satisfactory deal. The point is, who is going to benefit? Readers of THE MESSENGER will have noticed, at one time or another, my method of ascertaining suitable days by the aid of the Sun's longitude. I will repeat a portion of it for the benefit of those who wish to know their own particular good days, etc. Those who are not already cognisant with the modern values, note the following:

A. S. J.	each equal 1
B. K. T.	" " 2
C. L. U.	" " 3
D. V. M.	" " 4
E. N. W.	" " 5
F. O. X.	" " 6
G. P. Y.	" " 7
H. Q. Z.	" " 8
I. & R.	" " 9

Apply these values to your own full name, as follows: John Thomas Brown = 69. We will now suppose the day required is 14th of August, 1911. The Sun on this day was 22° 33' and Leo is the 5th sign, so $22 + 5 = 27$; add this number to the year, $1911 + 27 = 1938 = 21$; to this add the value of the name, $69 + 21 = 90$. Now as the numbers for the good, bad, and indifferent days only run to 73 we reduce the 90 to 9, and this number is considered doubtful, the next day the value is 10 which is good, and the next again 11, this is marked as doubtful. The main point to consider is that you must take into account the day you first hear of anything, whether it be a proposal of any description, or important news, or any other matter, you must use the day that you first hear of it, for instance, say a friend of yours came to you on a Wednesday and proposed a journey on the Friday, if you meet with bad luck in any sense or form you must blame the Wednesday for it, not the Friday. I will now set down the good, bad, and doubtful numbers, so that you may test your days right away.

Good.—1, 3, 4, 7, 10, 17, 19, 23, 24, 25, 27, 30, 31, 34, 37, 40, 46, 52, 55, 61, 64, 69, 70, 73.

Bad.—2, 5, 6, 8, 12, 14, 15, 16, 18, 22, 26, 28, 32, 33, 35, 39, 41, 42, 43, 44, 48, 50, 53, 57, 59, 60, 62, 63, 66, 68, 71.

Doubtful.—9, 11, 13, 20, 21, 29, 36, 38, 45, 47, 49, 51, 54, 56, 58, 63, 65, 67, 72.

"By the past thou shalt know the future" is a good axiom, and on this I have made most of my discoveries. If you are not making success by the study of numbers, then blame yourself and not the numbers; or, write to "Numerary."

The Influences of the Signs of the Zodiac.

GEMINI.

Countries.—Belgium, Brabant, Lombardy, Lower Egypt, Sardinia, United States, West of England, Wales, Armenia, Tripoli, Flanders.

Towns.—London, Plymouth, Bruges, Cordova, Melbourne, Nuremberg, Versailles, Metz, Louvaine, San Francisco, Wolverhampton, Wednesbury.

Local Places.—Wainscot, plastering and walls, coffers, chests, trunks, barns, store-houses for corn, hills, mountains and high places, playhouses, dining rooms, schools, nurseries and places for learning, libraries.

Colours.—Pale yellow.

Time.—In angles, weeks; in succedent, months; in cadents, years.

Direction.—North East by North.

Occupations.—Book-keepers, clerks, commercial travellers, editors, reporters and newspaper men, accountants, solicitors, post-office officials, school-masters, journalists, lecturers, railway employees.

"To him that hath, shall be given."

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OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 4. VOL. V.]

JANUARY, 1912.

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POST FREE.

[TWO PENCE.]

WHAT OF THE YEAR 1912?

A Special Forecast of the Year. by Old Moore of Pilgrim Street.

ONCE again, for the fifth time, it is my pleasure to make a brief survey of the planetary influences affecting mundane affairs during the coming year. I wish to thank all my readers for their continued interest and to wish them a Happy Christmas and Prosperous New Year, with the hope that the year may be brighter than the past in spite of the heavy clouds which still dim our national prosperity.

All places under the sign Taurus, Ireland, Persia, Dublin, St. Louis, &c. (see November MESSENGER, page 26), will suffer heavily, and earthquake shocks are denoted in some of these parts. Irish affairs will be affected, and much trouble is in store for that country. From July to November troubles will fall upon the United States, Belgium, and places under Gemini.

The Winter Quarter.

The Sun enters Capricorn just before 11 at night on December 22nd. Railway troubles are threatened, accidents and outrages on women travelling. The Moon in opposition to Neptune in the eleventh is

the fifth, conjoined with Uranus, and bad for children, theatres, education, and will cause much Parliamentary disorder. Foreign affairs will be more peaceable. Much mortality from drowning and severe storms will be frequent. Shipping troubles—probably a strike—will occur. The National Exchequer will suffer. At Washington serious troubles are denoted in foreign affairs, complications of a sudden and unexpected nature arising. Much crime against women and children is foreshadowed. A grave crisis will occur in the Senate.

At San Francisco Mars is just rising, denoting turbulence among the people, rioting and incendiarism. Many marriages of note will occur. Railway and shipping troubles are denoted.

At Tokio the Moon and Uranus are rising and Neptune setting, with Mars and Saturn in the fourth. Foreign affairs will be disturbed, complications with China being foreshadowed. Seismic troubles and violent gales are denoted. Crimes against people in high position are shown and the death of some noted lady of the empire.

At Pekin the affliction of the ruler of the

tenth is evil for the Emperor, and death will strike many of high position. The outlook generally is very evil.

At Calcutta Jupiter is rising, foreshadowing a better time for the empire, great ceremonials attendant on the King-Emperor's visit causing much rejoicing. Mars and Saturn both in the sixth is evil, and much sickness is foreshadowed.

The Vernal Equinox.

The Sun enters the sign Aries at half-past 11 on March 20th, 1912. Mars is in the seventh, a warning against war, but, as the Moon is in sextile, it will be to the renown of this country should hostilities break out. Jupiter rising in trine with Mercury will benefit the country and trade will increase. The National Exchequer will suffer, and a deficit is probable in the Budget. The Sun in sextile with Uranus is beneficial for land and agricultural affairs and railways will benefit. It is probable that electrical traction will become more prominent. Theatres and music halls will benefit. Diphtheria will be prevalent and many deaths from drowning.

At Washington the outlook is more favourable, though some juggling in foreign affairs is shown. Much mortality is shown among monied people. Railway affairs will prosper. Shipping business will suffer, many accidents and fires being denoted.

Saturn near the meridian at San Francisco is evil for the ruling authorities of the city and the death or disgrace of notable people is shown. Shipping affairs will benefit.

Jupiter in the seventh in Tokio is better for peace and foreign affairs will be more settled. Heavy expenditure in arms and munitions of war is denoted from the position of Mars in the second house. Uranus near the meridian denotes reforms in the government of the country.

At Pekin the Moon is rising in sextile to Mars which is better for the country, although many changes are foreshadowed. Tidal waves are denoted in the eastern seas.

At Calcutta Jupiter is near the meridian,

benefiting the Viceroy and bringing honours to men of position. Mars on the cusp of the fourth denotes incendiarism and rioting.

Summer Solstice.

The Sun enters Cancer just after seven in the evening of June 21st, and is placed in the seventh House, conjoined with Mercury, and the Moon in the ninth applying to the square of both. This is evil for foreign affairs and may cause some complications with other Powers, but as Venus is also in that house peace will be secured. Many marriages of note are shown, and a Royal marriage or engagement is signified. The general outlook for the country and people is better, and the revenue will increase, though some heavy expenditure is probable. Much sickness is shown. Deaths among Members of Parliament are foreshadowed, and many sudden deaths generally. The weather will probably be hot.

At Washington, the position of Mars denotes danger of war, and shipping troubles are threatened. Many deaths among monied people are indicated. Seismic troubles in the vicinity of the city are shown. The revenue will be exceptionally prosperous, but heavy expenditure on military matters is shown.

At San Francisco, Virgo rises with Mars in the twelfth, pointing to an increase of crime. Venus in the tenth denotes many marriages and fêtes.

At Tokio, the ingress occurs just before sunrise, and will cause much unsettlement among the people. Fraud on the revenue will occur. Crime against women is likely.

At Pekin, serious fires are threatened, or an earthquake, for Mars is exactly on the lower meridian at the moment of ingress. Foreign relations will be more settled.

At Calcutta the influences are not so very important, but sedition will be prevalent among the lower orders.

The Autumn Equinox.

The Sun enters Libra just after ten in the morning of September 23rd, and is placed in the eleventh house in trine with Saturn in the seventh, and sextile with

Jupiter in the second. This is favourable for the country generally, the revenue will flourish, although bank failures are likely. Saturn in the seventh opposed by Jupiter is evil for foreign affairs, and complications with other powers are threatened. The elevation of Mercury is good for trade, and literary men will be honoured. Railway and shipping affairs are disturbed, for Uranus is in the third in opposition to Neptune, this being the last time this aspect will occur for a great many years. Crime against women and children, and scandals in institutions are foreshadowed.

At Washington, Mercury rises, foreshadowing a busy time for the Eastern States, increase of trade and much employment. Much expenditure in military matters is foreshadowed. Saturn in the ninth is unfavourable for shipping affairs and its opposition with Jupiter will disturb railways.

At San Francisco, Mercury in the second will increase the trade and commerce of the city. Railway accidents are threatened. Theatres and music halls will benefit.

At Tokio, Uranus is near the meridian, and Neptune in the fourth, denoting trouble to the Mikado, and sedition among the lower classes. The revenue will be deficient. Naval affairs will be prominent, and the general health of the people will be very unsatisfactory.

At Pekin, the ingress takes place on the cusp of the seventh, which is very favourable for foreign affairs, although Mars in the same house threatens trouble with Japan.

At Calcutta, Jupiter culminates, denoting honours to the Viceroy and important personages. The Moon rising benefits the people, though the condition of the lower masses leaves much to be desired. Agricultural troubles are threatened.

Special Predictions.

The Winter quarter foreshadows earthquakes in 146° and 158° E. long., and serious complications are threatened in the Caucasus and south-east Russia.

The figure for the Solar ingress into Aries is significant of fires in London, Melbourne

and the West of England, also in 90° E. and W. longitude. A severe earthquake is threatened in Persia about 54° E.

The Summer Solstice denotes fires in 62° W., near to Nova Scotia and the Windward Isles. Seismic troubles are threatened in South America, about 75° W., and in Asia Minor, about 37° E. An earthquake may be felt in the vicinity of New York.

The Autumn Equinox bodes evil for Belgium and places under Gemini. Asia Minor is much disturbed.

The entrance of Uranus into Aquarius will bring widespread reforms in Russia and will tend to open the minds of the people of the world to the occult and metaphysical. A great teacher will probably come forward.

European Forecast.

We propose to deal specially with the mundane problems affecting Europe and the near East in our next issue.

Points in Debate.

Our further reply to "Sepharial" is postponed until next month owing to the extra space required for the annual forecast.

Answers to Correspondents.

We will deal with all outstanding queries in our next issue.

COMBINED Introductory Astrology

OF EUROPEAN AND INDIAN TEACHINGS.

We take this opportunity of apologising to the many of our readers who we disappointed in not receiving a copy of the above book.

The demand was much more than we expected, and our first supply was sold out in a few days.

We hope to be able to fulfil all orders in the course of a month, but we will announce directly they arrive.

Astronomical Phenomena

FOR JANUARY, 1912.

Daily Guide for Business and Pleasure

JANUARY, 1912.

Moon's Phases.

Full Moon,	4th	...	1h. 30m. aft.
Last Quarter,	11th	...	7h. 43m. morn.
New Moon,	16th	...	11h. 10m. morn.
First Quarter,	27th	...	8h. 51m. morn.

Planetary Positions.

- ☉. The SUN is in Capricorn, enters Aquarius on 21st at 9.29 a.m.
- ☿. MERCURY is a morning star in Sagittarius, stationary on 4th, enters Capricorn on 15th.
- ♀. VENUS is a morning star in Scorpio, enters Sagittarius on 4th, and Capricorn on 29th, ♂ ♀ on 10th.
- ♂. MARS is an evening star in Taurus, enters Gemini on 30th.
- ♃. JUPITER is a morning star in Sagittarius all the month.
- ♄. SATURN is an evening star in Taurus all the month.
- ♅. URANUS is in Capricorn, too near the Sun for observation.
- ♆. NEPTUNE is an evening star in Cancer, well placed for observation, southing at midnight in 8 ☉ on 13th.
- D. The following table shows the Moon's sign position on each day at noon.

Aries	...	25, 26	Libra	..	10, 11
Taurus	1, 27, 28		Scorpio	12, 13, 14	
Gemini	2, 3, 29, 30		Sagittarius	15, 16	
Cancer	4, 5, 31		Capricorn	17, 18, 19	
Leo	...	6, 7	Aquarius	...	20, 21
Virgo	...	8, 9	Pisces	22, 23, 24	

The Weather.

The year opens with squally weather, gales 3rd, cold and downfall 5th, unsettled for some days, changeable 9th, high wind and rain 13th, then milder to 17th, rain and unsettled to 20th, variable to 26th, then milder rest of month.

1	26	♄	41	Influences are evil for all things before noon. Travel in afternoon.
2	11	♂	26	Avoid accidents and litigation.
3	26		34	Be very careful in speech and correspondence.
4	11	♄	54	A doubtful day. Act with discretion.
5	27		17	Deal with elders, make no changes, good for pleasure in evening.
6	12	♂	29	A very evil day for all things. Avoid accidents.
7	27		20	Sunday. A day for study. Safeguard health.
8	11	♄	45	Deal with elders and superiors afternoon. Ask favours
9	25		39	A doubtful day. Be careful in correspondence, travel p.m.
10	9	♂	4	A splendid day for marriage, courtship and social affairs.
11	22		2	Avoid superiors, guard against treachery. Attend to letters.
12	4	♄	38	Safeguard health and make no changes.
13	16		56	An evil day for all things, except correspondence.
14	29		2	Sunday. A variable day.
15	10	♂	59	A good day for pleasure and society.
16	22		52	A quiet day. Attend to ordinary duties.
17	4	♄	43	An active day for business, push affairs, commence new work.
18	16		34	Deal with superiors, avoid changes, visit friends afternoon.
19	28		27	A variable and uncertain day. Attend to ordinary duties.
20	10	♄	24	Attend to business and correspondence a.m. Evil after midday.
21	22		24	Sunday. A quiet day. Avoid accidents p.m.
22	4	♄	31	An uncertain and unsettled day. Attend to ordinary duties.
23	16		44	A variable day. Do nothing of any importance.
24	29		8	Travel, change, deal with superiors and ask favours.
25	11	♄	44	Be discreet in speech and correspondence.
26	24		37	Visit friends in afternoon. Evil for all else.
27	7	♄	50	A very evil day. Safeguard the health.
28	21		27	Sunday. An unsettled day. Study and contemplate.
29	5	♂	30	Ask favours afternoon only.
30	19		59	A doubtful day. Do nothing of any importance.
31	4	♄	51	Push business, ask favours, but avoid opposite sex.

How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

HOW TO JUDGE LUNAR DIRECTIONS.

IN dealing with lunar directions very great care and discretion is needed, because, although only secondary in nature, it is by them that the chief prognostications are made.

In the first place lunar directions are dependent on the solar directions in operation, and this point must always be borne in mind.

When the solar direction in operation is benefic all benefic lunar directions will be increased in power, and all malefic lunar influence considerably weakened.

When the solar direction in operation is malefic all benefic lunar influences will be weakened and all malefic influences accentuated.

When both benefic and malefic solars are in operation then both benefic and malefic lunars will be increased in power, subject to certain exceptions that will be afterwards explained.

Now, it frequently happens that a period of two or more years may elapse between two solar directions being completed, and in such case the lunar directions are freer to act, subject always to the nearest complete solar and the radical positions.

For example, let the following solar directions be in operation: ☉ P. * 4 R. 1911. ☉ P. ☐ 5 R. 1915.

In 1911 the good lunar influences will be powerful and the evil lunar weak and inoperative, the solar direction being good. 1912 will be similar.

In 1915 the reverse will happen, as the solar direction will be evil. 1914 will also be similar.

In 1913, the midway point between the two directions, a critical point is formed, and such periods as these are extremely important. It is the turning point between two major influences of opposite natures,

and the lunar directions at that time, both good and evil, are of great power.

Now, there are certain exceptions to be considered, and here again we have another important matter. Let us take the last example again. In 1911 the Sun is * 4 ; but suppose that during that year the Moon comes to ☐ ☉ P. 8 5 R.—the ☉ being as shown applying to ☐ 5 R.

It is an accepted rule that a solar direction will show its full power when the secondary is of a like nature, and the Moon will frequently bring a solar direction into full force two or three years before, and even after, such solar direction is exact.

Again, the strength or weakness of a planet by position or aspect must be considered. If it is evilly placed or badly aspects good directions will not avail much, and malefic directions will be very potent. This must be considered at all times. For example, suppose the Sun is * 4 by direction and 5 at birth is very evilly placed. An evil aspect of the ☽ to 5 by direction will be powerful in spite of the benefic solar.

When benefic and malefic solar directions are both operating care must be taken in judging the lunar influences. Those benefic lunar directions connected with the benefic solar will operate strongly, and those malefic lunar connected with the malefic solar will be equally powerful.

Again, an evil lunar direction to the Sun when the latter is in good aspect to a planet will be inoperative, and *vice versa*, unless there is a radical testimony in support, and even then it will be but a passing occurrence.

Now, in order to illustrate these points and to show further details in the interrelation of lunar and solar directions, I propose in the next two issues of THE MESSENGER to give examples from horoscopes and explain fully the various rules given.

(To be continued).

Events in Review.

By "SEPHARIAL."

IN OLD MOORE'S ALMANAC for the current year, we may find the predictions for November to include "great earthquakes between the 9th and 25th of the month," and "colliery managers should now take exceptional caution against disasters," and in the "Green Book" it is said that "floods abound to the great detriment of the people."

In fulfilment, we have had the European earthquake, the Staffordshire colliery explosion, and the great floods which have desolated some parts of the country and rendered the roads impassable.

How thoroughly the astrologers of this country displayed that "intelligent anticipation" which belongs to the faculty may be judged from the belated revelations of the Foreign Office. Every public astrologer voiced the prediction of danger of war in July and September.

How near to the verge of war we actually were at those times is only now beginning to be appreciated by the outside world. In diplomatic circles it is confessed that the alarm was sprung upon us, and those who sought in vain for a reason for a sudden collapse of the railway strike will find it in this fact of the Franco-German imbroglio. The whole incident, of which by the way we have not yet heard the last, emphasises the importance of astrology as a political factor. A true perspective will show that it is not the German Emperor who is the War Lord, but the planet Mars. Events have shown that the heads of countries are only obedient slaves of the god of battles.

In review of the year's events, I find the following, among other striking anticipations, in the published almanacs:—

JANUARY.—The Mohammedan riots in India. Heavy snowstorms and unusual obstructions. The Stepney shooting affray. The Persian outbreak.

FEBRUARY.—The Veto. Changed powers of the House of Lords.

MARCH.—The Mexican outbreak. Sensational fall in American railroad securities.

MAY.—Dislocation of the racing interests in Holland.

JUNE.—British naval display. Royalist attack in Portugal. Riots in Tripoli. Persian insurrection.

JULY.—England's call to arms. The Berlin imbroglio.

SEPTEMBER.—The Aborian raid on Indian frontier. Official changes in China. Anglo-German crisis.

OCTOBER.—Chinese revolutionary plot.

NOVEMBER.—The great earthquake. Bombay durbar celebrations. The floods. Insecure position of the Government. Mining explosion. The rise in Brazilian stocks.

It is further to be noted that the almanacs containing these predictions—most of them very well defined—are compiled, calculated and written some nine months before the first of the year to which they apply. Thus the almanacs for 1911 were written and sent to press in March, 1910. This gives plenty of opportunity for errors of judgment, and it is really surprising that so much should be possible by the dim light of the stars, for apart from this the astrologer may be said to be writing in the dark. We have anticipations of the Indian Coronation ceremony, of a great political revolution, and of a narrowly averted war. In the first instance the astrologer anticipates the *Court Circular*; in the second he forestalls the Veto Bill and the emasculation of the House of Lords,

SEPHARIAL

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He can give you information by methods not commonly known to European Astrologers. Testimonials from all quarters of the world. Terms 5/-, 10/6, 21/- and £5 for private horoscopes. Financial, Stock and Produce Market fluctuations by arrangement.

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and in the third instance he shows greater insight into the affairs of nations than is revealed in diplomatic circles. Obviously, it is to our advantage to study this mundane section of astrology as closely as possible.

This gives me the opportunity of recommending the capable little primer on the subject written by Mr. H. S. Green. It forms No. 13 of Alan Leo's series of Astrological Manuals, and is in every way a most satisfactory piece of work. The student will find much that is entirely new to the subject and hitherto has been the exclusive knowledge of some few researchers. In this instance we may count upon the integrity of the work outweighing the sinister significance attaching to No. 13. Students at all events will regard it as a lucky investment.

I have been looking at the horoscope of Mr. Bonar Law, whom the Unionist party have elected to the leadership. I cannot find those qualities of pivotal stability, originality and independence which should characterise the holder of such an important position. He was born in New Brunswick on the 16th of September, 1858, and according to my estimate, in the second decan of Leo. Uranus is close to the midheaven; Jupiter in the 11th House opposed by Mars; Saturn just risen; Mercury and the Sun in the 2nd House; Venus, opposed by Uranus, in the 4th; the Moon in the 5th; and Neptune, opposition to Sun and Mercury, in the 8th House. No less than five planets in flexed signs, showing great versatility and power of adaptation, but no originality or inherent strength. Then again, what can we say of the Sun and Mercury opposed to Neptune, Venus opposed to Uranus, and Jupiter opposed to Mars? These are not the elements of a permanent and successful leader of men. A stroke of good fortune, inaugurated by the directions of Midheaven conjunction Jupiter, Ascendant conjunction Sun, and Moon sextile Uranus, has lifted him into the foremost position at the head of a united party, but I do not see any guarantee of its permanence. The transit of Jupiter over the progressed Sun appears to have been instrumental in bringing the primary directions into play.

The demise of Justice Sir W. Grantham, on the last day of November, completed my prediction for November, 1911, which included the deaths of distinguished representatives of the Church and the Law. In my next article I shall be able to give the reason why China comes to be associated with the ancient Dragon sign Scorpio, as well as the sign Cancer to which it is usually referred.

Among my notes I find the following:—1913, Great War; 1919, Financial chaos, "Composite Tax."—1929, India's upheaval!

Review.

A NEW NOVEL by the author of "Dracula" is announced from the publishing house of William Rider & Son, Ltd. The novel is entitled *THE LAIR OF THE WHITE WORM*, and deals, like its predecessor, with the supernatural. Six coloured illustrations by Pamela Coleman Smith add to the attractiveness as well as the weird character of the book.

The casual reader will probably be puzzled by the title chosen, and some explanation is offered in Mr. Bram Stoker's own words.—

"In the dawn of the language, says our author, the word 'worm' had a somewhat different meaning from that in use to-day. It was an adaptation of the Anglo-Saxon 'wyrm,' meaning primarily a dragon or snake. . . . We gather that it conveyed originally an idea of size and power. . . . Here legendary history helps us. We have the well-known legend of the 'Worm Well' of Lambton Castle, and that of the 'Laidly Worm of Spindleston Heugh' near Bamborough. In both of these legends the 'worm' was a monster of huge size and power—a veritable dragon or serpent, such as legend attributes to vast fens or quags.

As to the "Worm's" peculiar powers, and how it was able to transform itself at will into a beautiful lady of aristocratic extraction, we must leave the reader, who is sufficiently interested to peruse the book, to discover for himself. Price 6s., post free, 6s. 4d.—W. Foulsham & Co., 5, Pilgrim Street, E.C.

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ADMISSION ONE SHILLING.

Planetary Periods.

CHAPTER IV.

PLANETARY HOURS.

WE will now proceed to deal with the subject of planetary hours in relation to the divisions of the day.

Many conflicting theories have been given in the past and students are referred to the following issues of THE MESSENGER in order to refresh their minds with what has been said in these pages:— Vol. III., Sept. 1910, page 236. Vol. IV., Dec. 1910, page 58; Jan. 1911, page 77; March 1911, page 108; April 1911, page 136; June 1911, page 170; July 1911, page 199-200; Sept. 1911, page 237.

Briefly summed up, we have the following arrangements of planetary periods:—

1. Those described by Dr. Duz in these pages.

2. The ancient method of diurnal and nocturnal hours starting from sunrise.

3. The method of Mr. Sherburn.

4. The later method of 60 minute periods starting from sunrise.

On this subject we received some while back a letter from a foreign correspondent giving certain new theories which we append verbatim from his letter:

"Planetary hours are also a mere arrangement to keep track of the hours, but by a little arranging they seem to be more consistent. But astrologically there's surely nothing in them; but, as the Sun and Mars have powers in Aries, I will give the two but one sign as follows, as given in Zadkiel's Almanack.

HOURS.

SUNDAY.

1	♂ } =	♈ = Exaltation
2	♀ =	♉ "
3	☿ =	♊ "
4	♄ =	♋ "
5	♅ =	♌ = Detriment
6	♆ =	♍ "

7	♂ } =	♎ = Detriment
8	☿ =	♏ "
9	♀ =	♐ "
10	☿ =	♑ "
11	♄ =	♒ "
12	♅ =	♓ = Exaltation
13	♆ =	♈ "
14	♂ } =	♉ "
15	☿ =	♊ "
16	♀ =	♋ "
17	☿ =	♌ "
18	♄ =	♍ "
19	♅ =	♎ = Detriment
20	♆ =	♏ "
21	♂ } =	♐ "
22	☿ =	♑ "
23	♀ =	♒ "
24	☿ =	♓ "

MONDAY.

1	♄ =	♈ = Detriment
2	♅ =	♉ = Exaltation
3	♆ =	♊ "
4	♂ } =	♋ "
5	☿ =	♌ "
6	♀ =	♍ "
7	☿ =	♎ "
8	♄ =	♏ "
9	♅ =	♐ = Detriment
10	♆ =	♑ "
11	♂ } =	♒ "
12	☿ =	♓ "

And so on to the end of the chapter. When the planets, etc., are in their exaltation and house they are supposed to be lucky hours, and when they are in their detriment or fall, it is supposed they are unlucky hours. But I can't see how they are in any way connected with astrology, or can affect the horoscope. The months are arranged just the same way.

Jan.	♓ =	♈ = Exaltation
Feb.	♈ =	♉ "
March	♉ =	♊ }
April	♊ =	♋ }

May	♈	=	♋	=	Exaltation
June	♉	=	♌	=	"
July	♊	=	♍	=	Detriment
Aug.	♋	=	♎	=	"
Sept.	♌	=	♏	=	"
Oct.	♍	=	♐	=	"
Nov.	♎	=	♑	=	"
Dec.	♏	=	♒	=	"

January to June inclusive are supposed to be lucky months as the planets are in their houses, while the others are unlucky because they are in the detriment or fall.

It seems to me that astrology, like an old ship's bottom, needs to have the barnacles scraped off; and certainly there are some very shelly ideas stuck on to the mathematical or true astrology. They are a serious detriment to the popularity of the astrological science; and it must be a science if it is anything."

We leave this for our readers to digest before going further into the matter from our own personal investigation.

The Influences of the Signs of the Zodiac.

CANCER.

Countries.—Scotland, Holland, Zealand, Georgia, W. and S. Africa, Tunis, Algeria, Mauritius, Paraguay.

Towns.—Tunis, Algiers, Amsterdam, Cadiz, St. Andrews, York, Venice, Berne, Lubeck, Madgeburg, Milan, Manchester, New York, Stockholm, Constantinople, Genoa, Deptford, Rochdale.

Local Places.—Seas, great rivers, lakes, canals, brooks, springs, wells, marshes, ditches, sinks, watercourses, aqueducts, trenches, sea-banks, wash-houses, cellars, pumps.

Colour.—Violet.

Time.—In angles, days; in succedents, months; in cadents, weeks.

Direction.—North.

Occupations.—Caterers, publicans, nurses, barmaids, confectioners and all concerns connected with the public.

THE SPIRITS COMMAND AND MAN OBEYS.

I WAS staying at an hotel, last summer, at Llandudno, for some five weeks, and was attended by the same waiter during the whole time.

One day at breakfast he asked me if I believed in spiritualism, to which I said "Yes." He then told me he had been a spiritualist all his life, and that his father and mother and brothers and sisters, too, were all spiritualists. He then told me what had occurred to him the night before.

"I was off duty at nine o'clock, so went up to my bedroom to write some letters home and to friends. I entered my room, sat down and began a letter to my parents when I remembered no more. When I came to myself I found that I was fully-dressed—with my hat, coat and boots on—half-way round the Great Orme (the Great Orme is about five miles round), and someone said, quite distinctly, 'Don't say we cannot get you out if we like,' and then gave a chuckling laugh.

"For a little time I was disturbed, but soon recovered myself and returned home, which I reached about 10.30. There I found the letter I had begun and evidently left off suddenly, as a sentence was still unfinished."

I put several questions to him, but he seemed accustomed to be ordered by spirits—in fact, revelled in them.

I must add this young man is only out for good; he has the cause at heart, and sees what a grand and great benefit it is to mankind when they accept the truth and are guided by it.

I could tell you a good deal more, but am afraid, Mr. Editor, you will not be able to spare space in your valuable paper, it being your New Year's issue.

Anyone wishing to verify this can write to J. S. Willson, 105, Clarence Road, Victoria Park, Manchester, who will gladly answer.

The Fall of the City

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

DAROLA, prince of Sardiopolis, and first-born of Idælus, king of Nephethia, Sicæ and Soma, was the last to perish in the plague of the city. And the king made mourning for his son for one year, and the city also: the people loving Idælus took up in company with him his great grief, and commiserated with the king in the loss and affliction that had befallen him. And when the year of mourning was nearly spent, behold a messenger came in haste from the land of Casa, declaring that Banus, ruler of that place, made war upon the distant dominions of the king. And Idælus, when he heard the tidings, cast aside the garb of woe, and clothed himself in the mantle of war: going forth with his legions, an hundred thousand, on the third day, to drive out the enemy from the region of his rule. And Helia, the high priest, blessed the army, saying, "The Lord is on the right hand of the just and the upright. The children of the Most High shall triumph in the field of strife." And the people acclaimed with joy and shouting, music, and dancing as the king and his host departed by the great gate north of the city.

And thus it came to pass in the sixtieth year of the life of Idælus, Sardiopolis fell; and the nation was overcome by the ruler of Casa, Banus the dark, king of Apa, Banala and Passon. Nine years lasted the war; and the land was wet with the blood of many legions. On the barren domain of Casa fell legion upon legion; the pride and glory of the nation of Idælus. From every point of his dominion brought he his warriors to battle against the king of the land of desolation; but like the dust of the earth before the tempest they were hurled to death, far from the land of their fathers. And the soul of Idælus became sick with the horror of battle, and he made appeal to Banus, offering terms of peace. But Banus was filled with the hope of victory foretold in the ancient books of his race. And he severed the right hand of the messenger and put out his right eye, sending him to his master Idælus with this message: "To Idælus, king. Behold how I treat thy bearer and his mission. Peace I crave not, no peace will I render: the only peace that cometh from Banus unto his enemies is that of death. The seer of old hath spoken. Therefore will Banus make real the heritage of possession, or perish with his race. Let there be no more offering of an end to the strife. There can be only one: Idælus or Banus must rule. Banus." And when Idælus read the tidings he gave way to wrath, crying with a loud voice, "So be it: it shall be until one race is no more. Banus, son of the sorceress and Devos the Black, shall only gain his heritage by wading through the red tide of battle." Then the king became ashamed of his anger and he said in his soul "If the Lord hath no more need for the nation of the plain, then let Idælus sink in the darkness of doom: the will of the

Most High is his." And he prayed and blessed God.

On the next day came spies bearing news of Banus being strengthened by the legions of Woonā, prince of Carnos, and the countries adjoining there: numbering unto ten hundred thousand. And Idælus despaired of triumph before the tidings, for of his army the greater part lay dead on the plains and desolate places of the land of Casa.

In the first days of the new moon, from the north, the east, and the west, horde upon horde, like clouds in the stormy sky, came the hosts of Banus over the plain of Sterra. And Idælus knew that the end was at hand, that God desired no longer his presence upon earth; and lifting up his voice in praise he spake, saying, "God of the day and night, God of the strong and weak, ruler of the sky, the sea, and the earth, Thy servant obeys Thy will. With gladness Thy servant shall fall, knowing it is Thine edict: but let Idælus perish as his fathers in the past, far borne on the wave of the red sea of strife." And they who were about heard these words and beheld the king raise his hands to the heavens and cry, "Let the righteous triumph to-day, and the unworthy fall in death. Thy purpose, oh God, is hidden from mine eyes; but it is good and just: I go to fulfil it." And as the fierce tide in the wrath of the tempest smiteth the rock in its course, the legions met in conflict. For five days the dread harvest of death lasted on the plain of Sterra; and the barren soil of its desolation ran with the life of the slain.

When the fifth day was at an end, and Idælus in his tent had called his captains and leaders together, he asked, "Of our army how many remain?" And he who numbered the slain and alive at the close of each day, answered, "But ten thousand, sire." And the heart of the king was overcast with sorrow, as he spake in a voice of lamentation, saying, "Alas, the end is near." Then fearing, within his soul, he would dismay those that stood before him, quoth he, "There is one hope. Instantly let the legions be aroused in quiet, and under the darkness of the night we will flee to Sardiopolis, and there take up our stand. Then will we seek the aid of the kings of Pacæ and Benæda, who will come upon our adversaries without the walls of the city." And the captains and others departed and awoke the army in silence; and without sound or sight to their enemies, the host of Idælus sped through the darkness like a great shadow of the night.

With the coming of day the legions of Banus beheld that their foemen had flown: and the king of Casa, burning with the zeal of hate and the lust of victory, gathered and hastened his army and those that accompanied him, to overtake his enemies. At sunset on the fourth day, Banus, from the hills without

the city, beheld in anger the last of the legions of Idælus pass into Sardiopolis, and close the great gate of brass facing the north. And Banus went down unto the plain without the city and set his army around it : to the north three hundred thousand, and to the east and to the west three hundred thousand placed he before the walls ; and at the south, by the sea, fifty thousand.

And Idælus in the city held council with the priests and scribes ; and after much speech it was decreed to send three messengers to the kings of Pacæ and Benæda to help them in the defeat of Banus. And the messengers went forth in the darkness on their mission, one by the east, one by the west, and one by the north. But it came to pass they fell into the hands of the sentinels of the king of Casa and were put to death when their tidings had been taken from them by torture and fearful torment.

When the gates of the city had been shut for forty days, by night, Magnia, priest of the inner court of the temple, returning from the council chamber of the king, beheld a man on the wall to the south showing and swaying a lamp : its light towards the wilderness of the north. And the priest stood apart in the gloom watching, knowing that treachery was being done ; and afraid to make alarm lest the man might kill him. And Magnia saw him put down the lamp, and beheld unto a score of men come over the city wall. At hand his eyes fell upon two sentinels, dead : their bosoms rent with the recreant blade. Like ghosts of the dead the invaders departed silently into the darkness towards the gate of the north leaving the one who had made signs with the lamp alone. Instantly Magnia fell upon him and threw him to the pavement, smiting his head in the fall, whereat he became deathlike and still. Lifting the body from the ground, the priest raised it up and cast it from the city wall into the wilderness beyond. Then Magnia ran to arouse the city to arms ; and as he went he saw four more sentinels slain by the cowardly knife. In the upper part of the city wall he came upon a captain to whom he said, " Let warning be given at once, the foe are upon the city : treachery is abroad." And the captain knowing Magnia as a chief priest, and that he spoke not with a foolish or idle tongue, questioned not, but sought instantly a trumpeter within the place of watch. From below at the north gate came the sounds of strife, voices in cursing and wrath ; and the tread of many feet. The priest wailed with the tongue of woe and lamentation, " Too late ! The foe are in the city."

(To be continued.)

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3. The malice of fortune, i.e., ruin.
4. Death of the person.
5. An accident or bodily ailment.
6. Inability to make headway in the world, i.e., stagnation.

The student must also find that one precept contradicts another ; result negation. Such contradictions must provoke the student to abandon the study, which would be a matter of regret in the interest of Astrology, since we desire everyone to take up the study.

The enquirer who finds himself lost in what I should term the maze of chance medley Astrology is advised not to throw up the study, but to submit the case to Mr. Wilde. It will cost him nothing. Mr. Wilde offers his services free. Please send horoscope stating your difficulties, enclosing a stamped addressed envelope:—

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Male.....Female.....

Name in full.....

Address

Analysis of Names.

By "NUMERARY."

IT is considered by certain writers that the English values are only of use concerning the affinity of names and that they do not lend themselves to symbolical interpretation. This is entirely wrong, which I will endeavour to prove. Take the name Napoleon. This name equals 38 and Bonaparte equals 38, and this number is symbolised as "The Clenched Hand" power — force, determination, success in fearless undertakings. If we double 38 we get 76, which equals 13—a number of death and destruction, a skeleton with a scythe reaping down men.

If we now apply the Hebrew values we obtain a different reading altogether. Napoleon = 41 = 5, Bonaparte = 35 = 8, and 5 is symbolised as the master, religion, discipline, precept and teaching; 8 is symbolised as justice, judgment, reason, moderation, temperance. This is not quite so pointed as the English. Again, take the name William = 7, Shakespeare = 9. Now 7 is symbolised as "The Chariot," a number of magnetic power, intellect and sensation; 9 denotes incarnation, classification, science and discovery, worth, rulership and fruits of merit.

Again, Oliver = 9, Cromwell = 11, bravery, energy, and success in fearless undertakings.

Horatio = 41, Nelson = 25, and 41 is symbolised as the "Royal Star of the Waterman," indicates a warlike future, enemies and danger; but sudden advancement, 25, is a number of strength gained by experience, elevation and support.

Take the name John = 20, Milton = 29, and 20 is symbolised as "The Resurrection," spiritual awakening, genius, aspiration, work, occupation. We already know the symbol of 11. This number generally brings success to any other number according to its particular quality.

Further proof of the value of the English numbers can be obtained by experiment. Another method of using numbers with success is as follows: Take the unit value of a name pyramidically according to the Pythagorean method; this will give a slightly different key number, but, providing the method of application is different also, good results can be obtained. I hope to go into this at some future time.

I will now impose one more example on you, then leave you to experiment for yourselves.

Charles John Huffham Dickens is a name familiar to all—part of it, at least. The value of these names are as follows: 30, 20, 36, 29; total, 115 = 7. He was born on February 7th, 1812. We will now delineate what we can from the above particulars. 30 is a number of wisdom and tenderness, soul-force; 20, genius, aspiration, work, occupation; 36, prudence, wisdom, &c.; 29, success, force, ardour, &c., and the total, 115 = 7, a number of fame, honour, reputation and intellect. He was born on the seventh day of the month, which shows a love of literature, music

and art—an intellectual and philosophical nature. This number often inspires prophetic gifts. To the body, if in harmony, it brings a strong reserve of physical strength, also strong in passion and sentiments. He was born on the seventh day of the month, his full name equals 7, and he died in the year '70.

By long association with certain numbers one can generally attract the particular virtues attributed to those numbers. 7 is the number of intellect, and if you add a name having this value to your own name, it will certainly be a great help to you either in art, literature, or music. It will not make you a genius, but you will find yourself grow more intellectual, providing it suits the branch you intend to follow. 8 is the number of the financier. 9 and 11, especially the latter, gives force, determination, ardour. 5 is generally owned by the successful statesman. A 13 is generally lucky in games of chance and sport, but often brings death and disaster through greed.

The following is interesting: Bonar = 5, Law = 9, Asquith = 5, Chamberlain = 5, Lloyd = 5, George = 3 = 8, Andrew = 11, Carnegie = 8, Rothschild = 8.

The above is, of course, all in favour of the English Quaballah, and I cannot say the same result would accrue from using the Hebrew or any other alphabet. For instance, Smith = 6 English, 2 Hebrew, 3 Greek. Persian Arabic (sound) = 1 and 5 by the Pythagorean values. I have tested them all, and find, for modern purposes, that there are none to beat the former for practical results.

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Palmistry in Relation to the Human Race.

Delivered by IDA ELLIS, F.B.I.M.S., at the 1911 Convention of the B.I.M.S.

IN order that you may more easily understand the full meaning of my remarks and the standpoint I have taken I would like you (temporarily, at least) to take it for granted that, for purposes of evolving all our inherent capacities and unfolding all our latent possibilities, thereby realising all our ideals and ambitions, we live many times on the earth, having a new body controlled always by the same Self. It is a well-established scientific fact that the earth and, presumably, humanity, is much more ancient than our exoteric historic records extend, and therefore mankind doubtless existed in a far less developed state as to bodily form, physical and mental senses in the far past than is evident by our present stage of evolution. But esoteric and occult records and teaching come to our rescue to enlighten those who will provide the necessary apparatus. Precisely how, when and by whom these records are made is not the object of this paper, for it would tax your time and patience far too much, so again I will ask you to accept as true, for the moment, at any rate, the statement I make that mankind is not merely divided into the four colour races as black, red, yellow and white races, but that it consists of seven races in all, each race evolving one particular sense to its utmost capacity, yet having in embryo, as it were, others yet undeveloped.

This means that there must be seven senses in place of the five, which we know we use freely, and which we were taught in childhood comprised all our senses; and this thought brings us to the statement that prior to the race to which we belong, which is called the Ayran race, there were four others, each of which existed many hundreds of thousands of years on this earth before it passed away to give place to the new and more evolved race.

The **FIRST RACE** was nothing like our present human form in appearance, being composed of matter somewhat of the nature of jelly, huge in size, of no distinct form, yet, because it was the embryo of the perfectly-developed man, we must call it human. We can quite understand that very, very little of mind could be expressed through such a clumsy vehicle, and yet this race developed the sense of hearing and had a vague consciousness of fire.

The **SECOND RACE** had a more definite shape, but were filamentous—tree-like—in form, yet very varied. This race developed the sense of touch in addition to the sense of hearing previously developed.

The **THIRD RACE** we have more exoteric record about, and their remains are found to-day in the study of geology, &c., for this race developed the sense of sight, and this was the race which built the pyramids of Egypt and other mighty things, for they were giants in those days.

The **FOURTH RACE**, which was the Atlantean, the continent of which was where now the great Atlantic Ocean rolls, developed the sense of taste—not the

fastidious taste which we own, but a love of strong flavours—and some of this race still exist in different parts of the earth to-day.

The **FIFTH RACE**, which is our own, has developed the sense of smell, and the **SIXTH** will develop intuition, or psychic vision, which is already being manifested in what we might perhaps call the more evolved types of men and women to-day; whilst the **SEVENTH RACE** will develop a sense the nature of which we are not yet able to realise or comprehend, because it will be as far above our present capabilities as is the power to reason logically above the powers of the intelligence of the monkey tribes.

Now, what I wish to draw your attention to particularly is the wonderful harmony existing in every department of human science. For there are, as we know, seven types of character as represented by temperament, seven divisions of the head in Phrenology, each of which is more used in one class of temperament than the others, and there are also seven types of hands in Palmistry, and it is to a consideration of these, in harmony with the seven races of humanity, that I would draw your attention.

These human races do not each entirely die off before the succeeding one commences, and in our studies of the occult history of man we find that each race became more and more physical, more concrete, more compact and more distinctly solid in its composition, as it were, until we come to the fourth race, and then we find mankind at the most hard, most material, as it were, in composition. This race had to really conquer the hard matter of earth, and they were given the necessary wherewithal to accomplish it; but they also correspond to the turning-point in evolution, for the three preceding races gradually descended into matter, the fourth learned to control that matter, and the next three—the fifth, sixth and seventh—will gradually rise above concrete matter and unfold organs and powers of a higher order, and I wish to show you how I think this is exemplified in the different types of hands.

TYPE I.—ELEMENTARY. The appearance of this hand is clumsy, the base very heavy, the palm thick, the thumb ill-shaped, and the character slow to receive impressions, although it can hear well enough. These people are not refined or elevated in tastes, their bodies being built more of the coarse earth matter than the fine, so they prefer low, coarse tastes, sounds and sights. The harmony with the first race of human beings is their absence of compactness and their lack of rapidity of expression or comprehension.

TYPE II.—SPATULATE HAND. In the spatulate hand we see a decided improvement, for the shape is clearer in outline, the fingers long, the thumb well-developed, the whole hand more firmly knit together as though built of better earth matter.

The mental characteristics are still very material, for it has developed a sense of conscious feeling, or

touch, knowing something to exist outside itself, therefore the Ego says, "I am powerful." It therefore at once sets to work to exhibit its powers over matter, and, consequently, we see the ambition, dexterity and invention of this type of hand in relation to things physical. It realises it exists, but does not, as yet, take much cognisance of the existence of others, especially of other people's rights, and so the tendencies manifested are for the most part an

expression of itself, for it is struggling for self-expression. This tendency, of course, leads to our Leaders of Commerce, the Makers, the Builders, the Conquerors of matter, as it were. The harmony of this type with the second race lies in being built of more compact matter and its increased power of feeling over that of the previous type, for it represents the Ego getting a firmer hold on its physical vehicle. *(To be continued).*

Personal Magnetism: Its Relation to Success.

By **MONS. W. de KERLOR.**

THE foregoing article dealt with the description of the "Magnetic Type of Personality"—the Successful Man.

The present article describes as concisely as is consistent with the description of an unpleasant picture the type of the "Non-Magnetic Personality," the 'wet-blanket' type—the Unsuccessful Man. Let me introduce him to you:

He is always discontented, always ailing, always grumbling and complaining about one thing and another. He tells his secrets to everybody (who cares to listen to him!), and wants to share his troubles with everyone. He is without calmness, without judgment, without balance, poise and self-control, has no attractiveness of speech or manners, and even if possessed of good and winning appearances he will destroy all these good influences by his tactless, thoughtless, tiresome, grumbling and discontented moods.

To top this objectionable deportment, the "Non-Magnetic" individual is generally envious, conceited, utterly selfish and vain, untruthful, proud and authoritative to extreme, avaricious, nagging and worrying from morning to night. No wonder that such individuals cannot retain their friends and that everyone flees from such a pest. I will not lengthen the description of this "Non-Magnetic Individual" as it might tend to create a state of general depression.

But, instead of this negative behaviour, if the said individuals were at once to proceed towards entertaining thoughts of love, kindness, courage, hopefulness, reserve, patience, resignation and, above all, if they were to cul-

tivate the desire of becoming better members of society and try to make themselves more adaptable, cultivating self-control and naturalness of disposition, it would then be an easy matter to attract Success and benefit from Everlasting Happiness.

Remember that the keynote to a winning and strong Magnetic Personality is ever Simplicity and Naturalness in all things, at all times, in all places and all circumstances.

Meanwhile, all those who will attempt to cultivate and acquire this mighty power of "Personal Magnetism" and elevate themselves on the scale of progress and universal perfection should remember these two mottoes:

"Love one another"

"Charity in all things."

Thus will evolve out of our present chaotic generations the race which is to rule the universe in the centuries to come—that of the Superman.



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And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. MONDAY. (Ruled by Luna). ♃ in ♈, * ♀, ♁ ♀, ♄ ♂, ♀ ♀. An important year, benefits socially and in employment, changes, improvement of position, but disappointments, danger of accidents and litigation. A child born on this day will be clever, kind, of good judgment, original and inventive, but hasty and passionate, quarrelsome, and likely to suffer through females.

2. TUESDAY. (Ruled by Mars.) ♃ in ♏, ♀ ♄. A variable year, financial losses, and unexpected troubles. A child born on this day will be extravagant, impetuous and hasty, and will have many troubles to contend with.

3. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, ♀ ♄. An unsettled year, much worry and trouble through letters. A child born on this day will be sarcastic, clever, refined, but not very successful.

4. THURSDAY. (Ruled by Jupiter). ♃ in ♏, ♀ ♄, * ♀. Another unsettled year, danger of accidents and loss of work, but benefits through elders. A child born on this day will be hasty, unpopular, but steady and trustworthy, and will gain through elders.

5. FRIDAY. (Ruled by Venus). ♃ in ♏, ♀ ♄, * ♀, ♁ ♀. An important year, great improvement in position and status, new work and undertakings, but unpleasant changes, and danger of treachery. A child born on this day will be steady, reliable, active, energetic and refined, inclined to be erratic and independent, but will be very successful and rise in life.

6. SATURDAY. (Ruled by Saturn). ♃ in ♏, ♀ ♄, ♁ ♄. A very unpleasant year, some financial benefits, but numerous troubles and trials, changes, danger of accidents and underhand actions. A child born on this day will be benevolent and kind, but hasty, erratic, wayward and impetuous, and will bring many troubles upon himself by his lack of discretion.

7. SUNDAY. (Ruled by Sol). ♃ in ♏, ♀ ♄, ♁ ♄. Danger of accidents, bereavement and disappointments are shown on this day. A child born thereon will be bad-tempered, despondent, careless and untidy, but clever and intelligent; not very lucky in life.

8. MONDAY. (Ruled by Luna). ♃ in ♏, ♀ ♄, ♁ ♄, ♀ ♄. Financial losses are shown, but great improvement of position. A child born on this day will be extravagant, but steady, trusty and popular, and will rise in life.

9. TUESDAY. (Ruled by Mars.) ♃ in ♏, * ♀, ♁ ♄, ♄ ♂, ♀ ♄. An active year, many changes

and journeys, but trouble through letters and correspondence. A child born on this day will be clever, intelligent, active, but sarcastic and hasty, inventive and original.

10. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, * ♄, * ♀. A pleasant and happy year, marriage or engagement, social gains. A child born on this day will enjoy the sweets of life and be happy and successful.

11. THURSDAY. (Ruled by Jupiter). ♃ in ♏, ♀ ♄, * ♄. A variable year, danger of treachery, and loss of work, indisposition, but changes and success in business. A child born on this day will be clever and intelligent, but often in trouble through loss of work, unpopularity and underhand actions.

12. FRIDAY. (Ruled by Venus). ♃ in ♏, ♀ ♄. An evil year, much worry, indisposition and bereavement. A child born on this day will be erratic and independent, despondent and generally unlucky.

13. SATURDAY. (Ruled by Saturn). ♃ in ♏, * ♄, ♁ ♄, ♀ ♄. A variable year, indisposition and bereavement, financial losses and treachery, benefits in business and through friends. A child born on this day will be clever and intellectual, but will meet with many troubles and trials in life, and not be successful.

14. SUNDAY. (Ruled by Sol). ♃ in ♏, * ♄, ♀ ♄. A very evil year, danger of accidents, litigation and serious troubles, some favourable changes, and benefits in employment. A child born on this day will be hasty, rash, bad-tempered and impetuous, but clever and intelligent, though not successful in life.

15. MONDAY. (Ruled by Luna). ♃ in ♏, ♀ ♄, ♁ ♄. A variable year, some social and financial benefits. A child born on this day will be kind, benevolent, refined and artistic, somewhat hasty, but generally fortunate.

16. TUESDAY. (Ruled by Mars). ♃ in ♏, ♀ ♄. A variable and quiet year, some little troubles. A child born on this day will be despondent and diffident, but will have a very quiet life.

17. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, ♀ ♄. A successful year for business, promotion, new work and undertakings, some danger of treachery. A child born on this day will be clever, intelligent, active, militant, enterprising, and will rise in life. Would make an excellent soldier.

18. THURSDAY. (Ruled by Jupiter). ♃ in ♏, ♀ ♄, ♁ ♄. A variable year, marriage or engagement, unfavourable changes, underhand treatment, but gain through elders. A child born on this day will be erratic and changeable, artistic, steady and trustworthy, but not very successful in life.

19. FRIDAY. (Ruled by Venus). ♃ in ♏, ♀ ♄, ♁ ♄. A changeable year, danger of

accidents, but success in business and new enterprises. A child born on this day will be active, energetic, impulsive, somewhat eccentric, but not very successful in life.

20. SATURDAY. (Ruled by Saturn). D in ♄ , \square h , \star ♄ . An unsettled year, some changes and improvement in affairs, but danger of indisposition and bereavement, accidents and many little unpleasantnesses in affairs. A child born on this day will be clever, kind, but hasty, passionate, erratic and wayward, inclined to despond, and not to be relied upon.

21. SUNDAY. (Ruled by Sol.) D in ♄ , \square ♂ , \star ♀ . Danger of accident or law is shown on this day, but benefits in employ and through friends. A child born on this day will be hasty and rash, but refined and popular.

22. MONDAY. (Ruled by Luna) D in ♁ , \square ♄ , \star ♀ . A variable year, benefits in business, but danger of losses and indisposition. A child born on this day will be clever, but extravagant and despondent.

23. TUESDAY. (Ruled by Mars). D in ♁ , Δ ♄ , \star h , \square ♀ . A changeable year, benefits through elders, but disappointments and grief. A child born on this day will be steady and trustworthy, but careless and untidy, and not very successful in life.

24. WEDNESDAY. (Ruled by Mercury). D in ♁ , \star \odot , ♄ , ♂ . A successful year, important changes, new work and undertakings, promotion and gain. A child born on this day will be active, clever, ingenious and inventive, popular and successful in employ.

25. THURSDAY. (Ruled by Jupiter). D in ♁ , Δ ♄ , \square ♀ . Many worries and troubles through letters, but social and financial gains. A child born on this day will be clever but sarcastic, but will have many friends and be fairly successful.

25. FRIDAY. (Ruled by Venus). D in ♁ , \square ♄ , \square ♄ , Δ ♀ . An unsettled year, many reversals and changes, benefits through females and friends. A child born on this day will be clever and thoughtful, erratic and hasty, but not very successful in life.

27. SATURDAY. (Ruled by Saturn). D in ♄ , \square \odot , ♂ h . A very evil birthday, indisposition and bereavement, and many troubles. A child born on this day will be despondent and weak, have many troubles to contend with, and be very unfortunate in life.

28. SUNDAY. (Ruled by Sol). D in ♄ , \star ♄ , Δ ♀ . A somewhat favourable year, social and financial benefit, success in courtship, some unpleasant changes, and slight danger of law and accidents. A child born on this day will be hasty and clever, popular, kind and benevolent, and should rise in life.

29. MONDAY. (Ruled by Luna). D in ♁ , Δ \odot , Δ ♄ , ♂ h . A changeable year, danger of accident and injury, but favourable changes, promotion, success in business, but heavy expenses. A child born on this day will be hot-tempered and hasty, inclined to extravagance, but clever, original and inventive, and will succeed in business or employ.

30. TUESDAY. (Ruled by Mars). D in ♁ , Δ ♄ , ♄ . A quiet, but rather worrisome year with changes. A child born on this day will be clever and inventive, skilled in machinery, and will rise in life.

31. WEDNESDAY. (Ruled by Mercury). D in ♁ , ♄ ♀ , \odot \star ♄ . Many successes are shown, with promotion, but grief and disappointment in love. A child born on this day will be very successful in life, but should avoid females.

Marriage.

WOMEN'S MARRIAGES.

IN dealing with women's marriages we take the Sun and the planets to which she is applying, the ruler of the seventh house or any planet in the seventh house. The same orb limit may be allowed as in the case of the Moon, and the same aspects are also to be considered.

If a planet is in the seventh house, it becomes the significator of the husband. If the Sun applies by aspect to any planet, that planet becomes the significator. The Sun can also apply by aspect to the cusp of the seventh house when no application is made to a planet and no planet is in the seventh, the seventh house and its ruler have to be taken as the significator of the husband.

The general significations given in the last issue will apply to the husband, equally as to the wife, according as to what planet is significator, either by aspect, position in the seventh, or ruler of the seventh.

The same significations of the signs may also be taken when the Sun applies to an aspect of the cusp of the seventh, or when that house and its ruler become significator of the partner. In the next issue we will proceed to deal with other influences connected with marriage.



THE STARS SPEAK TRULY.

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Astral Medicine.

By Dr. M. DUZ.

CHAPTER I. (continued.)

GENERALITIES.

THE thoracic organs (lungs, heart) are predominating in the sanguine temperament, hence more energetic circulation and igneous fluid.

With the bilious, the liver and its functions are brisk; hence more energetic circulation and stronger caloric than with the sanguine.

The nervous and melancholic temperament has the cranium or brain more developed than the abdominal and thoracic organs which are contracted; hence circulatory difficulty and lesser caloric, through portal and splenic trouble and diaphragmatic and hypochondriac spasm.

Oftentimes the inspection of the face betrays the temperament. So the forehead responds to the brain; the mouth, the chin, and the lower part of the cheeks to the abdomen; and the eyes, the nose and the upper part of the cheeks to the thorax.

Yet these organismic unfoldings appoint the temperament and not the constitution. Surely this latter holds equally of an organismic origin, as does the temperament; but while this latter depends on the organic volume, the former is heir to the cell, and the qualities it gets through, the sidereal influences having presided at the birth.

Hence seven constitutions, which are:

- (1). The encephalic, depending on the nervous system (nervous influx).
- (2). The cardiac.
- (3). The thoracic.
- (4). The cranio-abdominal, or stomachic, depending on the solar plexus, called the abdominal brain.
- (5). The hepatic.
- (6). The splenic.
- (7). The renal.

And as the constitution is but the diathesis constituting the organismic hereditary or atavic drawback, so these seven divisions are as well diathetic.

The diseases in their beginning are submitted to the same elements concurring to the formation of the constitutions, and invest their character and nature. Then each one evolves on the individual constitution; so the measles, for instance, of Peter typically differs from that of Paul and require a different treatment, although the nosological entity be the same in both. Hence the aphorism: "There are no diseases, but diseased."—*Hahnemann Peter*

Besides, for the existence of a morbid state, it is indispensable that the cellular equilibrium be troubled.

The organs or principal centres presiding over the physiological functions are:

- (1). The abdominal organs.
- (2). The thoracic organs.
- (3). The thoraco-abdominal organs.
- (4). The cephalic organs.

There is the natural evolutional order of diseases

which primarily generated in the abdominal organs (first step), attain afterwards the circulatory organs and the sanguification (second step), and then produce a want of oxydation in tissues (third step), troubling the nervous influx-innervation (fourth step) which is the result of a humoral conflagration, and so the more complex one of the nosological scale.

The therapeutics which comprehend the hygienic measures of pharmaceutical agents withstanding to the morbid manifestations, proceed of the same principles ruling the constitutions and diseases, and pull all the same their efficacy in curing ailments of the sidereal influences, as they assume the elementary qualities of the heavenly bodies presiding over each one. Consequently the medicines call on seven groups, which are:

- (1). The Solar group.
- (2). The Lunar group.
- (3). The Mercury group.
- (4). The Venus group.
- (5). The Mars group.
- (6). The Jupiter group.
- (7). The Saturn group.

"The remedy," says Hippocrates, "entered in the body, operates on the humour which is most analogous to its nature; it afterwards attacks the others and purges them."

Two therapeutical laws govern the medicine and are fundamental. The first is that of contraries. "Contrario Contrarius curantur"; and the second that of the similars, "Similia Similibus curantur."

Yet neither the contrary nor the similar of a thing does exist in nature, although the hot opposes the cold, and the moist the dry. So brought to the elementary qualities of beings and things, these laws acquire a practical meaning and sense. In fact the pain due to an inflammation, and the inflammation itself, may heal through cold or hot applications on the diseased part. In the first case it is through the law of the contraries, and in the second through that of the similars. Notwithstanding, therapeutically the similars do better than the contraries, and diatetically these latter do better than the former.

The natural agents, cold, hot, moist and dry, act on our organs and tissues as follows: The cold by contracting; the hot by dilating; the moist by relaxing; the dry by straightening.

It is especially in hot countries that acute and hepatic (liver) diseases develop easily. The hot air of these countries dilating the vessels causes in them an increase of blood, and consequently the liver is congested. Hence the frequency of these diseases in those countries. The same cause produces the acute diseases. And while hot countries give way to the acute and hepatic diseases, cold climates give way to the tedious and chronic diseases.

The same order of things occurs equally in tem-

perate climates where the seasons are divided in two curves : First, the hot curve from 21st March to 23rd September ; second, the cold curve from 23rd September to 21st March.

Yet whether the winter instead of being cold, has been hot or tempered, the spring assumes this winter's abnormal hot or tempered influence on the humours, and gives way to the leuco-phlegmatic diseases coming out of a decrease of red globules in the blood. On the contrary, whether the winter was cold and normal, the spring's diseases are then freely inflammatory as the red globules of the blood were increased during winter's cold.

It is to be noted that spring's complaints are more acute and lethal than autumn's, which are more tedious, longer and leave some grievous *sequelae* withstanding the therapeutical measures.

In conclusion, stars *inclinant non necisstant*, that is to say that they incline, but do not compel. Man has his free will to conduct him through life. Nevertheless, happy is he whose good star eases his burden of life, or saves him from the difficulties of precarious health, against which he has to fight who is not so well favoured by his star. Still the stellar science will help the latter, for, being forewarned, he may forbear.

To be continued.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—The remarks of your contributor, Mr. Hyatt Smith, are quite right.

Referring to the old manuscript from which the "Hand of Fatma" was taken the victorious numbers are as follows :—

1	victorious over	3, 5, 7, 9.
2	" "	1, 4, 6, 8.
3	" "	2, 5, 7, 9.
4	" "	1, 3, 6, 8.
5	" "	2, 4, 7, 9.
6	" "	1, 3, 5, 8.
7	" "	2, 4, 6, 9.
8	" "	1, 3, 5, 7.
9	" "	2, 4, 6, 8.

The errors were due to misprints left uncorrected in some foreign editions. I am much indebted to the astute observations of the gentleman referred to above, as now the table of numbers is once more correct. Several readers of OLD MOORE'S MESSENGER have testified of the reliable workings of some of the numbers. One or two discrepancies found on the same basis were privately answered.

When Zero is the remainder any other "No. sortant" will be the victor.

In the case of two Zeros, the final issue should be astrologically determined.

One Zero included in the former article is a misprint.

W. DE KERLOR.

Points in Debate.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Afflictions of the 10th, 4th, 5th and 11th Houses, or of planets therein, is inimical to the offspring. My Venus (ruler of 5th) opposing the Moon at birth by a very weak aspect may be allowed to signify as much. But the point is this : I have a large and flourishing family and of the whole progeny have lost but one. Apart from the progressed direction referred to by me, no ordinary astrologer could have foretold which of them it would be. Consequently, I infer it is not indicated in the horoscope of birth. That is the whole of my contention.

SEPHARIAL.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—With respect to your very interesting discussion with "Sepharial" in regard to knowing whether the radical figure is prevailing or not on directions, permit me to suggest an idea with which I am dealing in my "Astral Medicine." Unhappily it will be delayed in its publication in OLD MOORE'S MESSENGER as it makes the subject of further chapters.

I observed that the birth time is sufficient in most horoscopes, but it is not always so. The conception time will often be necessary for supplying its deficiency. So being, for the accuracy of the reading of a chart, it needs to base the calculations on both. Then, perhaps, the exclusions observed through direction would not exist.

I will deal in my treatise with the practical way to resolve the difficult problem of getting out the conception point as well as with a curious but physiological standpoint on twins.

I take advantage of addressing my congratulations to "Sepharial" for his most valuable work, "The Kabbala for Numbers," and I beg you, dear Sir, to believe me,

Faithfully yours, DR. M. DUZ.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—I am obliged to "Numerary" for his letter and article containing "key" to numbers in this month's MESSENGER.

I notice, however, an important error in the example he gives, viz., the place of the Sun on August 14th, 1911. According to Zadkiel's almanac the Sun's place on the day in question was Ω_{20} , and not Ω_{22} as stated by writer.

This being so, of course, considerably alters the final result, viz., 88 in place of 90.

Admitting the fact that the example given is merely a means to an end to establish a principle or theory it seems unfortunate, to say the least, that in this particular instance the figures are incorrect, and, therefore, misleading.

Uranus is, I believe, still in Capricorn, and as far as I know, likely to remain there for some time. Slow but sure !!

Wishing you, and staff, a Happy and Prosperous New Year. Yours faithfully, "URANUS."

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—With regard to the article on astro-meteorology by Mr. Sherburn, I think his ideas are no improvement on any of the other systems on astro-meteorology. What is needed is the forecasting of pressure distribution. This I set out to perform several years ago, and this month, not only have I my weather forecasts in Mr. Geo. Wilde's possession before the month opens, but also I have an acknowledgement from the Assistant-Secretary of the Meteorological Office that he will watch them closely. For instance, on Christmas Day pressure will be distributed as follows over western Europe. Highest over B.o.B. region, a cyclonic system spreading down from the N.W., becoming cloudy to dull and overcast over all United Kingdom, rain commencing early Scotland and Ireland, later Wales and England; light W. to S.W. over England and S. Ireland, and mild moderating to fresh Southerly N. Ireland and Scotland. Depression will cross Scotland late 25th and early 26th.

Perhaps when Mr. Sherburn reads this he will say yes, but there is ☉ ☌ ☿ on the 25th, and I say stormy with that aspect in winter, but that is where astro-meteorology has hitherto failed, the question is stormy where? Which part of the globe is stormy weather to be experienced? My system of weather forecasting tries to forecast pressure distribution, without which forecasts are practically of no use.

The aspect ☉ ☌ ☿ does not take place until 3.39 p.m.

On the 29th, pressure highest over W. of United Kingdom and extending over Atlantic; lowest over France and B.o.B. region. Result:—Fresh northeasterly over S. England and Channel, cloudy or overcast sky, some rain or snow. North or north-westerly farther N. of United Kingdom to westerly in N. Scotland. My system as yet is only in its infancy, but when official recognition comes, then will others get the benefit. Until then,

I remain, "VILLAGER."

P.S.—I have promised Mr. Wilde the forecast of pressure distribution and weather over United Kingdom generally, for January, 1913, before any of the almanacs are published for that year.

"VILLAGER."

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Horoscope of Exeter.

FROM investigations made we believe that the City of Exeter is ruled by the 12th degree of the sign Virgo. The foundation stone of the Exeter Theatre was laid at 1.15 p.m. on May 12th, 1886, according to Mr. Pearce in the *Future*. Virgo 12° 31' was rising, and 7° 17' Gemini culminating, the Moon and Mars being just above the ascendant in 10° 49' and 9° 30' of Virgo respectively.

On September 5th, 1887, fire broke out, the building was entirely destroyed and 188 people lost their lives.

Jupiter, now entering the fourth house of this figure, will benefit the people, agricultural affairs, and tend to improve cottage property; but trouble is shown in the autumn of 1912, and the disgrace or death of some prominent person connected with the city is shown. This is again shown in June, 1913. Fires are shown in February and December, 1912. The birth-rate will improve in 1913, and many marriages take place in 1915. Honours or a royal visit may occur in 1917.

Mars, stationary close to the ascendant in May, 1918, denotes fires and accidents.

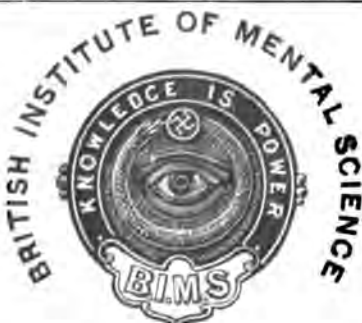
Saturn will afflict the ascendant and Moon from October, 1919, to October, 1920, and epidemic sickness will be prevalent, but Jupiter, coming to the same place at the fall of 1920, will benefit city and people.

1921 should be a beneficial year, as Jupiter hangs about the ascendant for a long while. One drawback is shown by Uranus on the descendant and civic troubles and litigation may result, the effects of which will be stronger in 1922-23.

Saturn enters the fourth house in 1927 causing poverty and loss of work for the people, and a calamity is threatened at the end of December of that year when ☌ and ♃ are conjoined in the fourth house.

Neptune then hangs about the Moon and ascendant for many years and will cause much discord and sedition in the city. Especially will this be shown in 1933.

Reports of Meetings



FOUNDED 1891

President: MR. BLACKBURN HOLDEN.
Hon. General Secretary: MR. ALBERT ELLIS,
82, Central Beach, Blackpool.

OBJECTS.

(a) The study of Astrology, Automatic Writing, Clairvoyance, Clairaudience, Colours, Crystal Gazing, Graphology, Hygiene, Hypnotism, Palmistry, Phrenology, Physiognomy, Psychometry, and other branches of Occultism.

(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held at the Lecture Hall, 64, Central Beach, Blackpool, on Saturday, December 2nd, 1911, Mrs. O. H. Tassell (Stoke-on-Trent), occupied the chair.

1. The minutes of the previous Council meeting were read and confirmed on the proposition of Mrs. Costa (Fleetwood), and signed by the presiding officer.
2. Read: Correspondence from Mr. W. Heald and Professor Joyce, and the Secretary received instructions thereon.
3. The Cash Book and Bank Pass Book were submitted and passed as correct.
4. Accounts passed for payment:—

	£	s.	d.
Foulsham & Co. ...	...	17	0
Gaunt & Son ...	...	8	2 0
Secretary's Petty Cash ...	...	1	8 11
	£10	7	11

5. The Report of the Committee appointed to supervise the draw was accepted.
6. Mrs. Tassell, pursuant to Resolution 7, dated October 14th, 1911, reported the result of an informal meeting of members of the Nottingham District, and the Secretary was instructed to attend and address a meeting of members on the 14th inst.
7. The Seal of the Institute was ordered to be affixed to Certificates of Membership granted to

Mary Barlow, Blackpool, Student of Occultism.
Hannah Maria Taylor, Blackpool, Student of Occultism.

Richard C. Barron, London, S.W., Hypnotist.
Vincent Dilks Brooks, Leicester, Astrologer.
Palmist, Phrenologist and Physiognomist.

8. The Seal of the Institute was ordered to be affixed to the Final Certificate granted after examination in Phrenology (practice and theory) to Mr. George E. Elleray, Stalybridge.
9. The Secretary reported his visit to the Birmingham and District Branch, and also gave expressions of appreciation of the useful work Mrs. E. J. Purdom, F.B.I.M.S. (Honours) was doing in Sutton-Coldfield in gathering together a number of refined and educated people to study Phrenology and Astrology at her home. Mrs. Purdom possesses a splendid set of cartoons and lantern slides dealing with these subjects, and is thus able to use her time and talents to great advantage, and it is worthy of note that the profits derived from her work in this direction are devoted to children's charities.

BIRMINGHAM AND DISTRICT BRANCH.

Branch President, Mr. Juckes-Dixon; Branch Secretary: Professor Joyce, 111, Great Lister Street, Birmingham. Meetings at above address on the third Saturday in each month. Subject: Phrenology. Members and friends invited.

On November 18th the General Secretary, Mr. Albert Ellis, attended the meeting and addressed the members and friends on "The Importance of Temperament in the Study of Human Nature." Nurse Joyce provided refreshments. An interesting feature of the meeting was the presentation to Professor Joyce and Mrs. O. Tassell, of the Honours Jewels, and the General Secretary's interpretation of the symbols engraved thereon.

Members and friends who are desirous of attending these monthly meetings are cordially invited to write the Branch Secretary, Professor Joyce.

BLACKPOOL AND DISTRICT BRANCH.

Branch President, Mr. R. B. Trafford; Branch Secretary, Mr. J. W. Turton, 82, Central Beach, Blackpool. Meetings at White House Lecture Hall, Promenade, Blackpool, every Thursday, at 8 p.m. Subject: Palmistry. Mrs. Ida Ellis is piloting the members through a course of study and illustrating the subjects by cartoons and Blackpool sketches.

NOTICES.

Candidates for Examinations may sit for the Preliminary, Intermediate, Final or Honours during the Monthly Council Meetings.

The Year Book of the Institute will be sent gratis and post free to persons interested.

The Monthly Council Meetings are held on the first Saturday in each month.

The Draw for the Incorporation Fund will take place on Saturday, January 6th, 1912, and the winning numbers will be published in the February number of the MESSENGER.

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OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 5. VOL. V.]

FEBRUARY, 1912.

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[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The lunation of January 19th takes place just after eleven in the morning and falls in the tenth house, conjoined with Uranus, and trine with Mars. A serious crisis is likely, and the Government will be in a difficult position. Royalty will be affected and illness will strike people of high position in the land. The rising position of Mars and Saturn denotes much unrest, strikes and violence, and the general outlook is far from satisfactory. The elevation of Mercury is good for trade, and railways will benefit. Neptune in the fourth house is evil for land and agricultural affairs, floods being prevalent. Theatres and music halls will not be prosperous, and accidents occur therein. Foreign affairs will still be unsettled. The position of Jupiter and Venus in the eighth will reduce the death rate, but death will fall heavily on legal and clerical dignities.

United States.

At Washington, Mercury rises, which is good for trade, but the rising position of the luminaries and Uranus in the eastern states will precipitate strikes and disorder. Fires in theatres are shown. Neptune in the seventh shows double dealing with other powers and complications. At San Fran-

cisco Mars is setting and Saturn in the sixth; the health of the people will suffer, throat troubles and small pox being likely. The rising position of Jupiter and Venus will improve things later in the month.

China and Japan.

At Pekin, Saturn is on the meridian, a warning against insurrectionary movements, and danger to the ruling powers. Mars also in the tenth denotes rioting and incendiarism. At Tokio, Jupiter and Venus are in the fourth, benefiting the lower orders and agricultural affairs. Shipping disasters are threatened.

India.

At Calcutta, Neptune rises and the luminaries and Uranus are setting. This is evil for the peace of the Empire, and denotes agitation among the people, and border warfare. Our future forecasts will be made for Delhi, the new capital of the Empire.

Europe.

We propose to deal with the European question fully each month instead of in a separate forecast, owing to the serious nature of the mundane Maps, and the probabilities of grave troubles ahead. At Berlin, the lunation and Uranus are exactly on the meridian, a grave warning to the Kaiser and

his Government. Fortunately Jupiter and Venus are in the seventh, and this will make for peace for the present. Mars, however, has just risen, so that a martial spirit will prevail, and rioting and incendiarism are indicated.

At Petersburg, much crime is denoted, and disasters to shipping.

Special.

Ireland and places under Taurus still suffer from Saturn and Mars in their ruling sign. Spain and Hungary will benefit for a time. Violence will be witnessed in eastern lands. Seismic troubles are threatened in 50 and 64 degrees W. long. in S. America.

Editorial Notes.

Points in Debate.

The letter of "Sepharial" on page 43 of this volume, raises some further points which are worthy of future discussion. I leave all reference to the pre-natal epoch to a later period, when it is proposed to deal with that subject specially. We are, of course, aware that many directions occur in the professed horoscope which have no direct relation with the radical positions, but if the former is to be regarded as the unfoldment of the radical figure, it stands to reason that it cannot unfold what is not shown in the latter. My contention is quite plain, and I cannot regard either of the cases given by "Sepharial" as affecting the point at issue. In the matter of loss of offspring, further dealt with on page 78, the question of *which* child would die was never mentioned nor does it affect the subject. The horoscope indicated loss of offspring, and it therefore only required a suitable direction to bring about the event. Mr. Podmore's birth data are insufficient to prove anything; the full horoscope could only prove or disprove the point. At the present we have not advanced a step in the right direction, and I must still hold to my original contention.

The Weather.

The subject of the weather is engaging the attention of some of our contributors. Very little success can be obtained by relying on exact aspects in judging changes. Observation tends to show that long spells of frost, heat, or rain cannot be attributed to numerous aspects, and, therefore, it shows that such are misleading and unreliable. Too little notice is taken of Solar aspects and their period of formation and dissolution. Aspects between the Sun and Mars, and the Sun and Venus operate for often more than a month, and cause what are termed "belts." Such a one was observed in the hot summer of last year, when the aspect of ☉ □ ♂ remained in force from July 25 to August 21, being exact on August 9th, and it was in that period that the greatest heat was experienced. At the present time the ☉ is ♌ ♀, commencing on October 22 and lasting until January 22. This accounts for the general mildness of the autumn.

Numbers.

Diversity of opinion prevails on this point, and I, like some of my correspondents, fail to understand why "Numerary" takes the English values of the letters and yet adopts the Kabbalistic Solar position. It seems illogical to mix two distinct systems. If the English values are to be taken, then the English Solar position should be observed. An explanation of this inconsistency is necessary.

The Influence of Planets.

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If Mrs. Keats sees this, will she please write to Miss Ruth Martin, General Post Office, Bournemouth, Hants.

Daily Guide for Business and Pleasure

FEBRUARY, 1912.

Astronomical Phenomena

FOR FEBRUARY, 1912.

1	19	59	A very evil day for all purposes generally.
2	5	14	Avoid accidents and disputes in p.m., and keep quiet.
3	20	24	An evil day, safeguard health. Do nothing important.
4	5	20	<i>Sunday.</i> Visit friends in afternoon only.
5	19	52	An unimportant day. Attend to ordinary affairs only.
6	3	56	Travel, change and push business before noon. Avoid females p.m.
7	17	31	Deal with superiors and ask favours about noon.
8	0	37	An evil day for all purposes. Act discreetly.
9	13	18	Push business and deal with females a.m. Safeguard health p.m.
10	25	39	A variable and unsettled day. Do nothing important.
11	7	45	<i>Sunday.</i> Study, write letters and visit friends.
12	19	42	Safeguard health. Do nothing of any importance.
13	1	33	An unimportant day. Attend to ordinary duties.
14	13	23	A good day for business affairs. Deal with elders.
15	25	16	A very evil day. Avoid accidents and disputes.
16	7	12	Push business, but avoid accidents a.m. Attend to social affairs p.m.
17	19	15	An unsettled day. Attend amusements in evening.
18	1	25	<i>Sunday.</i> A day for quiet and calm reflection.
19	13	44	Deal with elders in afternoon. Otherwise a quiet day.
20	26	12	Travel by water, visit friends and make changes.
21	8	50	Push business and improve position. A good day.
22	21	39	Deal with correspondence and push affairs in p.m.
23	4	42	A very unsettled day. Avoid worry and safeguard health.
24	18	0	A very evil day for health and affairs.
25	1	35	<i>Sunday.</i> A day for study. Avoid disputes and accidents.
26	15	29	An evil day for health and financial affairs.
27	29	43	Deal with correspondence and business p.m.
28	14	13	Deal with elders in midday and p.m.
29	28	57	An evil day. Avoid changes, journeys and accidents. Act with discretion.

Moon's Phases.

Full Moon,	2nd	...	11h. 58m. aft.
Last Quarter,	10th	...	0h. 51m. morn.
New Moon,	18th	...	5h. 44m. morn.
First Quarter,	25th	...	7h. 27m. aft.

Planetary Positions.

- ☉. The SUN is in Aquarius, enters Pisces on 19th at 11.56 p.m.
- ☿. MERCURY is a morning star all the month. In Capricorn at beginning, enters Aquarius on 7th, and Pisces on 25th, in ♄ ♀ on 7th.
- ♀. VENUS is a morning star in Capricorn, enters Aquarius on 23rd, ♄ ♀ on 24th.
- ♂. MARS is an evening star in Gemini all the month.
- ♃. JUPITER is a morning star in Sagittarius all the month.
- ♄. SATURN is an evening star in Taurus all the month.
- ♅. URANUS is in Aquarius all the month
- ♆. NEPTUNE is in Cancer all the month
- ♁. The following table gives the Moon's sign position on each day at noon.

Aries	...	21, 22	Libra	..	6, 7
Taurus	...	23, 24	Scorpio		8, 9, 10
Gemini	25, 26, 27		Sagittarius		11, 12
Cancer	1, 28, 29		Capricorn		13, 14, 15
Leo	...	2, 3	Aquarius	...	16, 17
Virgo	...	4, 5	Pisces		19, 19, 20

The Weather.

The month opens with cold weather, snow, variable and unsettled 8th to 11th, sudden fall of temperature 12th, then cold to about 17th, variable for some days. High winds on 25th, rain 26th, unsettled and rainy end of month.

How to Calculate and Judge Directions.

PART II—JUDGMENT. By E. H. BAILEY.

HOW TO JUDGE PLANETARY DIRECTIONS.

WE have decided that it will facilitate our exposition of directing by postponing the illustrations and examples until later. So we will now proceed with the subject of planetary directions.

Now, planetary directions by themselves, according to much study and examination, are not so much concerned with actual definite events, as they are with certain states or condition affecting those matters governed by the planets in aspect. Thus, Mercury and Mars in good aspect shows that the mind and desires are in good harmony; in adverse aspect they would fight one against the other. The same with the other planets.

Thus it would show that under a direction of $\varphi * \delta$, that the native would experience a set of conditions in which great energy, both mental and physical, would occur.

No definite event would occur until the Moon came to good aspects of the two planets—say $\mathfrak{D} \delta \varphi$, $\mathfrak{D} * \delta$, and then events in accordance with the nature and position of the planets in direction.

As another illustration take $\delta \square \mathfrak{h}$. This shows that the desires and ambitions are fighting against each other. The native will be between two opposing forces, one hot and the other cold. As soon as the Moon comes to $\delta \mathfrak{h}$ and $\square \delta$, then definite influences will develop, and events of an untoward nature occur.

It frequently occurs that the Moon may make aspects to two planets contrary to the direction between them. These will have little effect, unless the native is strong enough to make use of such lunar direction. For instance with $\delta \square \mathfrak{h}$, the moon may come to $\Delta \mathfrak{h}$ and $\sphericalangle \delta$. They cannot avail much, being contrary to the nature of the direction, but if the native should be mentally advanced, with will power sufficiently developed, he can make use of the $\mathfrak{p} \Delta \mathfrak{h}$ to steady him-

self and thus weaken the evil square of δ to \mathfrak{h} .

Again it happens with equal frequency that the Moon may not come to any important aspect of two planets while they are in aspect. It should be stated that the influence of planetary directions is not so extended as that of solar influence. The year in which the planetary direction is complete and the year before and after are sufficient to allow for operation, and it is therefore quite possible for some of these planetary directions to occur without the Moon coming to any aspect of a similar nature.

In such cases the planetary direction exhausts itself, and the set of conditions arising from such direction pass away without producing anything lasting or effective.

Moreover, it must, of course, be noted what aspect the two planets formed at birth, and how they were connected with the Moon in the radical figure. If both planets forming the direction are Progressed, then they will act independently of their radical connection and their effects must be judged from the progressed figure.

Too great importance must not be placed on planetary directions, as they are always subsidiary to the solar influences, and their operation much limited and restricted thereby.

The operation of transits will next receive attention.

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Things in the Making.

By "SEPHARIAL."

WE have seen from recent history that the repeated conjunctions of the malefic planets Saturn and Mars, in the several signs, have uniformly brought about a state of war or insurrection in the countries governed by those signs; beginning with the trouble in Brazil in 1895-6, and coming along through Spain, Mexico, India, Russia, Portugal, England, Germany, to Ireland and Persia at the present time; and we are warranted by this survey in forming certain opinions regarding the future.

For two years, counting from 1911, we may look for political disturbances in Ireland, Italy, Persia, and France. An acute stage is likely to be reached in April, 1912, when Saturn returns to the longitude of its last conjunction with Mars.

There will not be another such conjunction until 1913, when the planets are joined in π 16°. The interval will be filled with effects due to the operation of Saturn and Mars in Taurus.

Rioting and insurrection, civil war, oppression, lawlessness and violence, will work havoc in those countries under the dominion of Taurus. Two hundred and sixty-five years ago Ireland revolted and was plunged into a disastrous war, as recorded by Sir George Wharton, Saturn having been joined with Mars in the ruling sign of Taurus.

Meanwhile Uranus will have entered into the sign Aquarius, a position of some significance to those who are following the developments of modern scientific and psychological researches. But also it has its burden of disruptive influence which will be discharged on those countries and persons under the dominion of the sign Aquarius. Russia will undergo a change of political *regime*. The democratic element will be in the ascendancy, and great legislative reforms will ensue, all tending to the liberation and enlightenment of the Muscovites. The German Emperor is among the number of those whose Sun

holds the early degrees of Aquarius, but the transit will not take place until 1913. It is hardly to be expected, however, that the opposition of Mars to Uranus in June, 1912, will leave the Kaiser undisturbed, while its conjunction with Uranus in February, 1913, will assuredly sound the alarm of a great conflict. It will be observed that in June, 1912, Saturn will be in opposition to the radical place of the Moon in the Kaiser's horoscope, accentuating the influence of the opposition of the malefics referred to.

In May, 1913, Uranus will be stationary on the place of the Sun in this horoscope, and then assuredly the full effects of its influence will be precipitated upon the German Empire.

The entry of Saturn into Gemini will be attended by a condition of affairs in Wales, the United States, and the metropolis of England, which will cause a marked depression in trade and greatly hamper the development of business, more especially after September, when the planet is stationary in the sign. Its opposition to Mars in November will be followed by strikes and rioting.

Its formal entry into π occurs April, 1913, and its conjunction with Mars therein will take place on August 24th at 5.23 p.m. Two hundred and sixty-five years ago this position was followed by the invasion of London, the arraignment and death of King Charles I. at the hands of the Revolutionary leaders.

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Consequently we have to look forward with some misgiving to the future as regards our own safety and welfare, and the peace of Europe generally. New factors in the shape of Rulers have been imported to the problem since the days of the Common-

wealth; and, also, we must not forget the leavening influence which Education has had upon all phases of social and political life. Our hope is in the fact that the world is humanizing. May that hope be well grounded!

Astro-Meteorology.

By C. SHERBURN.

(Continued from December, 1911.)

THE Table given below shows the effects produced by the various inter-planetary aspects. The effects of Neptune's aspects upon the weather is unknown.

As before stated, an aspect by the Sun or Moon to one or other of the planets shown must take place before the given effects come into operation.

The variations of wind take place according to the Moon's aspects to the planets in the houses, the houses producing the following winds:—

1st House	...	Easterly winds
2nd	"	N.E. "
3rd	"	N.E. "
4th	"	Northerly "
5th	"	N.W. "
6th	"	N.W. "
7th	"	Westerly "
8th	"	S.W. "
9th	"	S.W. "
10th	"	Southerly "
11th	"	S.E. "
12th	"	S.E. "

For example, if Saturn was in the first house at the New Moon and the Moon in aspect thereto Easterly winds would predominate until the Moon

had passed to the aspect of another planet, when the wind ruled by the house in which that planet was placed would come into operation.

The Signs of the Zodiac have effect upon the temperature, and aspects of the Sun, Moon and Planets to the ascendant of the New Moon figure foreshadow a rise or fall of temperature, according to Zodiacal Sign which the aspecting planet occupies, taking into consideration the fact that the aforesaid ascendant will greatly modify or increase the effect of such aspect.

The following are the effects of the Signs upon the temperature:—

Aries	...	Hot.
Taurus	...	Temperate.
Gemini	...	Cold.
Cancer	...	Temperate.
Leo	...	Hot.
Virgo	...	Temperate.
Libra	...	Cold.
Scorpio	...	Temperate.
Sagittarius	...	Hot.
Capricorn	...	Temperate.
Aquarius	...	Cold.
Pisces	...	Temperate.

Planets in Aspect.	SPRING.	SUMMER.	AUTUMN.	WINTER.
♀ & ♀	Cooling showers ...	Rainy ...	Variable ...	Rain ...
♂ & ♀	Rainy, high winds ...	Hailstorms, thunder ...	Sudden changes ...	Gusty ...
♂ & ♀	Rain ...	Drizzling rain ...	Heavy rain, stormy ...	Rain or snow ...
♂ & ♀	High winds ...	Great heat, cloudy ...	High winds ...	Showers ...
♂ & ♀	Fine ...	Very fine and warm ...	Very fine ...	Warm, fair ...
♂ & ♀	Variable ...	Great heat, thunder ...	Great heat ...	Dull and mild ...
♂ & ♀	Cold and frosty ...	Heavy rain ...	Wind and rain ...	Rain or snow ...
♂ & ♀	Cold, rain ...	Thunder, hailstorms ...	Drizzling rain ...	Sleet or snow ...
♂ & ♀	Dull, but dry ...	Stormy and rainy ...	Thunder and hail ...	Foggy and damp ...
♂ & ♀	Wind and rain ...	Cooling showers ...	Variable ...	Changes ...
♂ & ♀	Very high winds ...	Windy ...	Windy ...	Very high winds ...
♂ & ♀	Dull and wet ...	Sharp showers ...	Changeable ...	Snow ...
♂ & ♀	Dull ...	Variable ...	Fall of temperature ...	Warm for season ...
♂ & ♀	Sudden changes ...	Rain ...	Rain ...	Very cloudy ...
♂ & ♀	Stormy ...	Hail storms ...	Rain ...	Very cold ...

Good and Bad Spirits.

By A. R. OSSITER.

A NOTED London doctor related the following to me, and although I am unable to publish any names connected with this case, I can assure my readers that the statement came from the lips of a man who would not lend himself to anything that was not strictly correct.

"I was called one day to a case of a young girl about 18 years of age who was in a decline, at least the doctors attending her thought so, but having great faith in me asked her father to send and ask me to give my opinion. I found she had had no sleep for a month or more without the aid of drugs, which, of course, were undermining her health; the heart was very weak. I at once told her parents that I should put her into an hypnotic sleep, a power they had never heard of. I did so, and next morning at eight o'clock I awoke her, and found she was much refreshed.

"I returned each evening and repeated the treatment, and after a time found she was able to go to sleep for three nights without any treatment.

"One morning when I went to see her she said, 'Doctor, I have seen your mother.' 'That is impossible,' I said, 'she is miles away.' 'No,' she said, 'she is in heaven, and I have spoken to her. She told me I have an abscess on the brain, and in three months from to-day I shall either get well or die.' Well, I thought she was a little light-headed; at the same time I examined her to see if I could find any symptoms of an abscess, but failed.

"I went home, and found a telegram telling me to come at once, as my mother had passed away in the night. I went at once, and found many things to occupy me, and knowing a doctor who could hypnotise asked him to attend the case for a night and so leave me free to attend to my mother's affairs. Three days after I called on my patient. The first thing she said to me was, 'Please, doctor, do not send your friend

again to me. I have been haunted by evil spirits all the time I have been asleep, telling me I must obey him absolutely, else they would kill me. He is a bad man, and the less you have to do with him the better.'

"Very shortly after the doctor in question hurriedly left the town, leaving a very bad reputation behind him.

"My patient was much better, but at the same time I could make no real headway with her, until one day I called and found a discharge coming from her nose and throat; it lasted three days, and I did not expect to pull her through, but the third day she began to mend, and ultimately recovered and became a fine woman. The discharge commenced exactly three months from the time my mother visited her.

"Evidently an abscess had been forming near the brain, and had broken in a position so that the nose and throat had carried away the discharge, and so saved her life."

I need not add any remarks to so convincing a proof of spirit life, except that a good hypnotist will attract good spirits and a bad one *vice versa*; but, of course, the patient must be medium, as you might hypnotise a hundred people, and perhaps only get one who would attract our spirit brethren.

We understand that Mr. Jewellyn George has severed his connection with the Portland School of Astrology, but that Mr. J. Hulery Fletcher will continue as Director and Instructor of the Portland School of Astrology and Publishing Co. (note addition to name). They will shortly issue a new monthly magazine

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Astral Medicine.

By Dr. M. DUZ.

CHAPTER II.

THE HEAVENLY BODIES AND THEIR INFLUENCE.

"In the hands of Providence, man and things, willingly or not, are wonderful instruments which she contrives to use to her worthy ends."—SILVIO SELLICO.

THE law of universal gravitation which draws the bodies toward the centre of the earth is also the law which governs the Celestial bodies, maintaining them in equilibrium, and giving them the impulse of the motion, of which they are animated. Hence their influence upon each other, the zodiacal belt, the earth and the earthly matters.

On the other hand, the Moon, who is our nearest neighbour, and gravitates around us, assumes through the Sun and the planets a potentiality which she transmits to our planet conjointly with her own.

What is curious is the whimsicality of the phenomena produced by the Moon, *i.e.*, the vigour and exuberance acquired by the trees, the capillary bulbous, the plants when the trees and the hair are cut, and the seeds are sowed two or three days before the full Moon; the turf which is destroyed by the chemical rays of the Moon, the crustacea gaining flesh with the Moon's increase, and losing it with her decrease; the human body augmenting in weight of one or two pounds during the Moon's growth, and losing them in proportion as she approaches of the last quarter (Sanctorius), the entozoons, the scabs becoming more bursting at the full Moon; the skin diseases relapsing according to the lunar phases, and the itching becoming worst at the full Moon; the fits of the nervous affections are more frequent toward the new and full Moons (Dr. Lombroso); dreams and nightmares occurring rather 48 hours before Moon's perigee, when the Moon is about an hour high; pains occur in various parts of the body at Moon's perigee. Besides the goitre diminishes more or less during the lunar decrease, and the following treatment of this ailment is based upon this fact: "Cut a sponge in slices as large as a finger, broil them at the flame of a waxlight, so as their middle becomes brittle; reduce the whole to powder, and three days before the new Moon put two drachms of this powder in a bottle with a pint of rain or river water; cork well and keep the bottle in a cellar, taking care to agitate it once a day.

"Three days before the full Moon begin the cure, which consists of a spoonful of the remedy, to be taken morning and evening. So the most part of the bottle is used during the lunar decrease. The action of this medication is certain, and may easily be proved (Dr. Goullon)."

And the flow and ebb follow everywhere the Moon's motions. The great tides take place one day and a-half after the new and full Moons. When the Moon is new or full there is high water morning and even-

ing, and when she is at her first and last quarters there is low water.

As to the weather, it varies at the quarters of the Moon. So it rains mostly toward the second and third day of the first quarter, and the second or third day of the full Moon than at any other epoch of the Moon's month.

The wind almost always changes at a new Moon.

The cosmic, telluric and meteorological perturbations—which are produced when the magnetic currents crossing the earth in form of S from one pole to the other are actioned through the stellar influences—cannot fail to cause intrinsic modifications in the elementary qualities of the beings and things, hence the genesis of multiple but periodic phenomena, because these influences are called for to be renewed at fixed epochs. So the twelve months of the year are not only unlike between them, yet differ of each other by a peculiarity owing to each one. Besides, the fact that the seasons are antagonistic between them, the Sun in his apparent annual course abiding during a month in each zodiacal sign, influences this latter at times in a manner, and at times in another manner, but never in the same manner, hence the differences of the months. So March of one year will have more similarities with March of the following year, still they will be distinct one of the other. That is because the Sun entering again the node Aries which marks the Spring (21st of March) carries with itself not only the most part of the effluxions fixedly characterising the seasons, but yet those of the astral configurations varying each year.

The Sun does not occupy nearly the same point in the heavens, but at the end of a period of 18 years (Lalande), or more accurately at the end of 36 years.

This period of 36 years responds to the ancient's planetary cycle where the Sun and the Moon are considered as planets for the sake of calculations. This cycle is divided in seven circles, each one being ruled by a heavenly body which gives to the year of which it is the Ruler its type and characteristics, especially at the point of view of the seasons and the earthly matters and environment.

Here is the cycle of Mars, beginning with 1909 and extending to 1944, inclusive.

CYCLE OF MARS.

1909-1944.

Circle of							
Mars	...	1909	1916	1923	1930	1937	1944
Sun	...	1910	1917	1924	1931	1938	
Venus	...	1911	1918	1925	1932	1939	
Mercury	...	1912	1919	1926	1933	1940	
Moon	...	1913	1920	1927	1934	1941	
Saturn	...	1914	1921	1928	1935	1942	
Jupiter	...	1915	1922	1929	1936	1943	

So, in a general way:

MARS (♂).—Characterises a year with paroxysmic harshness of seasons (action and reaction), sudden and violent storms.

SUN (☉).—Tempered rather warm year.

VENUS (♀).—Tempered, agreeable, with warm showers.

MERCURY (♿).—Windy, moist, variable.

MOON (☾).—Cold, moist, cloudy, transient.

SATURN (♄).—Cold, gloomy.

JUPITER (♃).—Cloudy with clear spots, transient showery, windy.

It is, nevertheless, not to say that the year ruled by such or such one of the heavenly bodies will necessarily show its type. The planet ruling the year only marks its possible constitution and character, which vary according to astral configurations presiding to the year's course. These latter alter the Sun spots and so produce the terrestrial phenomena.

The Influences of the Signs of the Zodiac.

Countries.—France, Italy (3rd Decan), Bohemia, Sicily, Chaldea to Bassorah, Roumania, Apulia, The Alps, parts near Sidon and Tyre, Australia, Capadocia, Lancashire.

Towns.—Rome, Bath, Bristol, Portsmouth, Blackpool, Philadelphia, Prague, Ravenna, Taunton, Damascus, Chicago (1st Decan), Bombay (3rd Decan), Bolton-le-Moors (3rd Decan).

Local Places.—Woods, forests, dens and deserts, haunts of wild beasts, rocky and inaccessible places, castles, forts, parks, King's palaces, fireplaces in houses, chimneys, furnaces, ovens and stores.

Colour.—Golden.

Time.—In angles, months; in succeedents, years; in cadents, indefinite.

Direction.—North by North-West.

Occupation.—Rulers, positions of responsibility and trust, jewellers, goldsmiths, writers, dramatists, musicians, poets, builders, architects, sculptors.

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"**Chaldean Astrology**" was the only book recommended by A. G. Trent. The late Dr. Garnett, C.B., keeper of printed books at the British Museum, wrote under the anagram of A. G. Trent. This great scholar wrote the preface to "Chaldean Astrology," in which he "confidently recommended the book as fully adapted to the needs of astrologers and students of astrology."

Mrs. M., Philadelphia, U.S.A., writes:—"I received the Horoscope. I will say I am pleased with it. I have consulted two astrologers before you, but you far excel them all because you tell the straight tale of the stars. If you had known me all my life you could not have told any more than you did. You are wonderful, and I hope you live to an old age. I will always consult you."

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And write distinctly.

N.B.—What is called a.m. is the time from 12 midnight to noon: p.m. is the period noon to midnight.

Month..... Date..... Year.....

Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married..... Single.....

Male..... Female.....

Name in full.....

Address.....

Planetary Hours.

CHIS month we insert an article by R. A. Proctor on the subject of the planetary rulership of the days and hours which appeared in an issue of the old American Astrological Magazine, the *Sphinx*. It will serve to throw light on this subject before proceeding further with our own personal investigations.

"One of the cardinal principles of astrology was this: that every hour and every day is ruled by its proper planet. Now, in the ancient Egyptian astronomy there were seven planets; two, the sun and moon, circling round the earth, the rest circling round the sun. The period of circulation was apparently taken as the measure of each planet's dignity, probably because it was judged that the distance corresponded to the period. We know that some harmonious relation between the distances and periods was supposed to exist. When Kepler discovered the actual law, he conceived that he had in reality found out the mystery of Egyptian astronomy, or, as he expressed it, that he had "stolen the golden vases of the Egyptians." Whether they had clear ideas as to the nature of this relation or not, it is certain that they arranged the planets in order (beginning with the planet of longest period) as follows:—

- | | |
|--------------|-------------|
| 1. Saturn. | 4. The Sun. |
| 2. Jupiter. | 5. Venus. |
| 3. Mars. | 6. Mercury. |
| 7. The Moon. | |

The hours were devoted in continuous succession to these bodies; and as there were twenty-four hours in each Chaldean or Egyptian day, it follows that with whatever planet the day began, the cycle of seven planets (beginning with that one) was repeated three times, making twenty-one hours, and then the first three planets of the cycle completed the twenty-four hours, so that the fourth planet of the cycle (so begun) ruled the first hour of the next day. Suppose, for instance, the first hour of any day

was ruled by the Sun—the cycle for the day would therefore be the Sun, Venus, Mercury, the Moon, Saturn, Jupiter and Mars, which, repeated three times, would give twenty-one hours; the twenty-second, twenty-third and twenty-fourth hours would be ruled respectively by the Sun, Venus and Mercury, and the first hour of the next day would be ruled by the Moon. Proceeding in the same way through this second day, we find that the first hour of the third day would be ruled by Mars. The first hour of the fourth day would be ruled by Mercury; the first hour of the fifth day by Jupiter; of the sixth by Venus; and of the seventh by Saturn. The seven days in order, being assigned to the planet ruling their first hour, would therefore be:—

1. The Sun's day (Sunday).
2. The Moon's day (Monday, Lundi).
3. Mars' day (Tuesday, Mardi).
4. Mercury's day (Wednesday, Mercredi).
5. Jupiter's day (Thursday, Jeudi).
6. Venus's day (Friday, Veneris dies, Vendredi).
7. Saturn's day (Saturday; *Ital.* il Sabbato).

Dion Cassius, who wrote in the third century of our era, gives this explanation of the nature of the Egyptian week, and of the method in which the arrangement was derived from their system of astronomy. It is a noteworthy point that neither the Greeks nor Romans in his time used the week, which was a period of strictly Oriental origin. The Romans only adopted the week in the time of Theodosius, towards the close of the fourth century, and the Greeks divided the month into periods of ten days; so that, for the origin of the arrangement connecting the days of the week with the planets, we must look to the source indicated by Dion Cassius. It is a curious illustration of the way in which traditions are handed down, not only from generation to generation, but from nation to nation, that the Latin and

western nations, receiving the week along with the doctrines of Christianity, should nevertheless have adopted the nomenclature in use among astrologers. It is impossible to say how widely the superstitions of astrology had spread, or how deeply they had penetrated, for the practices of astrologers were carried on in secret wherever Sabaism was rejected as a form of religion; but that in some mysterious way these superstitions spread among nations professing faith in one God, and that even to this day they are secretly accepted in Mahometan and even Christian communities cannot be disputed. How much more must such superstition have affected the Jews, led out by Moses from the very temple of astrology? Knowing what we do of the influence of such superstitions in our own time, can we wonder if three thousand years ago Moses found it difficult to dispossess his followers of their belief in "the host of heaven," or if, a few generations later, even the reputed prophetess Deborah should have been found proclaiming that "the stars in their courses" had fought against the enemies of Israel.*

* We are apt to overlook the Pagan origin of many ideas referred to in the Bible, as well as of many ceremonies which Moses at least *permitted*, if he did not *enjoin*. The description of the Ark of the Covenant, of the method of sacrifices, of the priestly vestments, etc., indicate in the clearest manner an Egyptian or Assyrian origin. The cherubim, for instance—figures which united, as Calmet has shown, the body of the lion or ox with the wings of an eagle—are common in Assyrian scriptures. The oracle of the temple differed only from some of the chambers of Nimrod and Khorsabad in the substitution of "palm trees" for the sacred tree of Assyrian scriptures, and open flowers for the Assyrian tulip-shaped ornament. Layard ("Nineveh and Babylon") states further that "in the Assyrian halls, the winged human-headed bulls were on the side of the wall, and their wings, like those of the cherubim, 'touched one another in the midst of the house.' The dimensions of these figures were in some cases nearly the same—namely, fifteen feet square. The doors were also carved with cherubim and palm trees and open flowers, and thus, with the other parts of the building, corresponded with those of the Assyrian palaces. On the walls at Nineveh, the only addition appears to have been the introduction of the human form and the image of the king, which were an abomination to the Jews. The pomegranates and lilies of Solomon's temple must have been nearly identical with the usual Assyrian ornament, in which—and particularly at Khorsabad—the pomegranate frequently takes the place of the tulip and

That the Egyptians dedicated the seventh day of the week to the outermost or highest planet, Saturn, is certain; and it is presumable that this day was a day of rest in Egypt. It is not known, however, whether this was ordained in honour of the chief planet—that is, their supreme deity—or because it was held unlucky to work on that day. It by no means follows from the fact that Nisroch, or his Egyptian representative, was the chief deity, that he was therefore regarded as a beneficent ruler. Rather what we know of Oriental superstitions would lead us to infer that the chief deity in a system of general gods was one to be propitiated. And, indeed, the little we know of Egyptian mythology suggests that the beneficent gods were those corresponding to the Sun and Moon—later represented by Osiris and Isis (deities, however, which had other interpretations).

(To be continued.)

the cone." After quoting the description given by Josephus of the interior of one of Solomon's houses, which even more closely corresponds with and illustrates the chambers in the palace of Nineveh, Layard makes the following remark: "To complete the analogy between the two edifices, it would appear that Solomon was seven years building the temple, and Sennacherib about the same time building his great palace at Kouyunjik." The introduction into the Ark of figures so remarkable as the cherubim can hardly be otherwise explained than by assuming that these figures corresponded with some objects which the Jews during their stay in Egypt had learned to associate with religious ceremonies. That the Egyptians used such figures, placing them at the entrance of their temples, is certain. Neither can it be doubted that the setting of dishes, spoons, bowls, shewbread, etc., on the table within the Ark was derived from Egyptian ceremonials, though direct evidence on these points is not (so far as I know) available. We know, however, that meats of all kinds were set before Baal (see "Apocrypha," Bel and the Dragon). The remarkable breast-plate worn by the Jewish high priest was derived directly from the Egyptians. In the often repeated picture of judgment the deceased Egyptian is seen conducted by the god Horus, while "Anubis places on one of the balances a vase supposed to contain his good actions, and in the other is the emblem of truth, a representation of Thmei, the goddess of Truth, which was also worn on the judicial breast-plate." Wilkinson, in his "Manners and Customs of the Ancient Egyptians," shows that the Hebrew Thummim is a plural form of the word Thmei. The symbolism of the breast-plate is referred to in the "Apocrypha," Book of Wisdom, LXVIII., 24.

Practical Cheiromancy.

By MONS. W. de KERLOR.

THIS article and the subsequent ones on this subject will be extracted accounts of the lessons given by Mons. W. de Kerlor, at "The Academy of Psychical Sciences," 1, Piccadilly Place, London, W., classes for the Study of Palmistry now being held every Monday at 7.30 p.m.

The present course of instruction does not attempt to be a complete revelation of the vast subject encompassed by the Science of Palmistry—or Cheiromancy. Twelve lessons cannot reveal every detail of a science which has been dealt with in many voluminous books of several hundred pages, by scores of authors all down the centuries of bygone civilizations. From India, many thousand years B.C. down to the middle ages, and more especially in our own times, has the Science of Palmistry been the subject of practice and investigation. The Bible, also, is full of quotations and references of the signs found in the hands, as being indicators of the Evolution of Human Destiny.

Many Grecian and Roman authors and philosophers have left records of their interest in the matter, in the works they have handed down to posterity.

But this course does not purport the eulogy of those worthy names connected with Cheiromancy; it will attempt to give you the quintessence of Practical Cheiromancy or Palmistry for experimental purposes.

It is not so easy to put into practice what is learnt in books—but the teachings will be much more readily assimilated and retained when made the subject of lessons appropriately given by a competent and experienced teacher.

We will not enter upon a physiological-anatomical description of the relation between the muscular fibres of the hand and the cerebral centres—although quite a necessary branch of scientific investigation—for this alone would form the matter which could fill a whole volume. There will be enough

for the memory to retain in the course of twelve lessons, without introducing in them superfluous details which could not be used in the practical application of the Science of Cheiromancy.

For the purpose of facilitating the work of the memory we will systematise our study as follows.—

I.—THE TYPES OF HANDS.

Physiognomy of the Hands, or Cheiromancy—

1. What the hand indicates. The seven types. Their sub-divisions.
2. The Elementary Hand. The Square Hand. Drawings and Illustrations.
3. The Philosophic. The Conic or Emotional.
4. The Spatulate and the Idealistic Hands. Contrasts.
5. The Mixed Hand. How to read it. Where found.

II.—THE CONTENTS OF THE HANDS.

Signs, indications to read from in the Hands, or Cheiromancy—

6. Thumbs and Fingers. Nails; their indications.
7. The Lines. Principal ones. Lesser ones.
8. The Mounts. Their relation to the Lines.

III.—HOW TO DIVINE BY THE SIGNS IN HAND.

Reading the Future in the Hands, or Cheiromancy—

9. Life Line. Longevity. Health and Constitution.
10. Head and Heart Lines. How to read them.
11. The Fate Line. Your Destiny. Time Measure.
12. The Way to Success in Palmistry.

As with every new language one must begin to learn its alphabet, it is imperative in the study of Palmistry to be fully master of names, signs, mounts, and other details which constitute the alphabet. Starting from the beginning and keeping in logical sequence, it will be found that at the end of the twelfth lesson we will have progressed so much in the scale of knowledge, as to find ourselves masters of a subject, which is reputed too difficult for words.

After the theoretical knowledge will be acquired, it will be just as imperative to apply what has been learnt to the field of practical experience.

"Practice, Practice, Practice always," should be the motto of the student who wishes to increase the horizon of his knowledge, for in so doing, the secrets of that mysterious science will unfold unto you.

Thus the language of Palmistry is constituted as follows:—

Seven Types of Hands of definite character.

1. The Elementary.
2. The Square.
3. The Spatulate.
4. The Philosophic.
5. The Conic.
6. The Psychic.
7. The Mixed.

Sub-divisions of these and their classification will be described further on.

The Mounts in the Hands, being the fleshy developments of prominences found at the base of the fingers, i.e., at top of the Palm.

1. Mount of Jupiter—Base of first finger.
2. Mount of Saturn—Base of second finger.
3. Mount of the Sun—Base of third finger.
4. Mount of Mercury—Base of fourth finger.
5. Mount of Venus—Base of Thumb.
6. Mount of Moon—Base of palm, opposite Venus.
7. Mount of Mars. 1st, Upper Mars—Between Mercury and Moon.
8. Mount of Mars. 2nd, Lower Mars—Between Jupiter and Venus.
9. Plain of Mars—Constituted by the hollow of the Palm.

Sometimes—more often than not—these Mounts are found to be mixed: thus, instead

of finding a Mount of Saturn, proper, it will be found to be a mixture of Mount of Jupiter and Saturn, or a Mount of Sun and Saturn, or else Mount of Mercury mixed with Mount of Sun, and so on.

This diagram will illustrate the position of the Mounts.



(To be Continued.)



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The Fall of the City

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

(Continued from page 71.)

AT the tenth hour, in the fourth watch of the night, from the darkness around the dwellings by the gate to the north, came they who had scaled the city wall and fell upon the sentinels there, slaying them silently and quickly. Then threw they open the great gates; and the legions of Banus rushed into Sardiopolis like the breaking forth of a flood, as the trumpets sounded on the night the note of alarm to the city.

For three days and three nights the streets and dwellings of the place were filled with the fury of battle and massacre. Everywhere the city reeked and flowed with the blood of enemies, women and children; and the shrieks and cries of old and young were heard in all parts as they were put to the sword. Not one was spared by the invaders in their fierce thirst and burning lust for blood. "Let the race be no more," cried Banus, as he rode through the heart of the strife, "Let them perish to a life." Behold on the third day the surge of battle brought Idaelus and the king of Casa face to face. "At last," cried Banus, "we meet. The god of Casa is with the son of the sorceress this day; and thy heart shall be mine to be offered in sacrifice to him for victory; even upon the altars of the God of thy race." "Thou shalt have need of thy god, offspring of ordure and the dust, to maintain thyself against the sword of a king," spake Idaelus in irony. And he gashed Banus across the bosom when he spoke. From his horse the king of Casa fell; and instantly Idaelus stood over him ready to deal the blow of death. "Where now accurst, is thy god to aid thee?" cried he. "Thus do I render thy foul soul unto hell." But as the king of Sardiopolis raised his sword to strike, behold a captain of Banus, from behind, smote Idaelus to the heart. In this way perished the king of Sardiopolis, Nephethia, Sica and Soma, falling without a word; and the fierce tide of battle flowed over him as he sank in death. And the king of Casa arose from the bloody street, and gaining his horse he waved his sword above his head, crying, "Idaelus is dead! Victory is ours! Let there be no mercy! Blot out the nation for ever! Let the race be no more!" Then sought he retreat from the fray that his wound might be ministered unto.

From the roof of the palace, Amos the scribe, beheld the death of the king; and he said unto himself, "Behold all now is at an end. The nation is doomed. Therefore it is but meet that I should preserve myself. I shall put upon myself strange garments and make my countenance to be like unto this godless nation. Then shall I pass from out of the city unto some place of safety, until this reign of death be past: thereafter seeking some far country to end my days in peace." And he went and clothed himself in a garb such as worn by the people of

Casa, staining his lineaments and hands with the juice of berries, and giving unto his person the mien of a priest of the nation of the wilderness. In the girdle beneath his mantle placed he much gold and precious stones taken from the coffers of the king; and solacing his conscience for the unjust act, saying, "They have no more need for the riches of the earth, the dwellers in Sardiopolis: for soon they all shall slumber in death. In this way it is not becoming that I should depart empty handed, leaving all in the possession of these heathens who have neither holiness nor righteousness in their midst." And by lone streets and ways bestrewn by the dead, wounded and maimed of every kind, he made his way towards the gate of the city that looketh to the west. As he passed through the bloody ways where the march of battle had rolled in its wrath, Amos gazed upon many a sight of horror and woe. Dead lay foe clutching foe, their faces filled with the last look of hate in death, the babe on the bosom of its mother, little children and the helpless old: all laid out in silence in the ghastly holocaust of war. From the portal of a dwelling of wretchedness one called to the scribe in his mercy to slay them outright. A woman by the wall crushed and bleeding, sang to her slain child, beside herself with terror. The scribe became aghast at these sights, and he hurried amidst the massacred and dying to the western gate. "Who art thou, and whither goest thou?" asked a sentinel of Casa at the portal. "I am a priest of the king, and I go to prepare for the sacrifice of victory," quoth Amos. "The king of Sardiopolis is dead." "It delighteth me to hear the tidings, but cannot avail thee to pass from out the city lest thou givest a sign from the king," said the soldier. "The king is wounded," spake the scribe. "He hath forgotten in the anguish of his misfortune to bestow upon me the sign. I will again to Banus and seek what thou desirest." And Amos hastened back towards the heart of the city, fearing if he tarried longer in converse with the man that he would discover him and make him prisoner. "The Most High preserve me, until this rapine and battle be over," he said in his heart, as he took his way in dread.

(To be continued.)

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NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **THURSDAY.** (Ruled by Jupiter). ♃ in ☿, ☿ ♄, * ♃, 8 ♄. An evil birthday, much unpleasantness, duplicity and quarrels shown. A child born on this day will be cunning, cute, deceptive and very unreliable, should beware of bad companions.

2. **FRIDAY.** (Ruled by Venus). ♃ in ♀, 8 ☉, 8 ♄, △ ♄, * ♄. A variable year, danger of accidents and quarrels, benefits through friends, but trouble in employment and sudden changes. A child born on this day will be erratic, sarcastic, high handed, not very successful in life.

3. **SATURDAY.** (Ruled by Saturn). ♃ ♄, □ ♃. An evil year, danger of indisposition and bereavement, many trials and troubles. A child born on this day will be despondent and delicate, erratic and wayward, and very unsuccessful.

4. **SUNDAY.** (Ruled by Sol). ♃ in ☿, □ ♄, ♄ ♀. An unsettled year, danger of accidents and disputes, financial losses, some pleasurable events and new friends. A child born on this day will be hasty, impetuous and extravagant, fond of pleasure and company, but not very successful in life.

5. **MONDAY.** (Ruled by Luna). ♃ in ♀, * ♀, * ♃. A quiet year, benefits from elders, and some journeys. A child born on this day will be steady and trustworthy, and fond of the sea; will have a rather quiet life.

6. **TUESDAY** (Ruled by Mars). ♃ in ♄, △ ♄, ♄ ♀, □ ♀. Important changes are shown on this birthday, travel, new work, but some grief and disappointments. A child born on this day will be clever, inventive, original and very intuitive, will have trouble in love affairs, and through females.

7. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♄, △ ☉, □ ♀, * ♄. A favourable anniversary, financial gain, promotion and success in business. A child born on this day will have mental qualities of a very high order, be popular and benevolent, but will suffer much from treachery and underhand actions.

8. **THURSDAY.** (Ruled by Jupiter). ♃ in ♄, □ ♄ & ♄. An evil year, sudden changes, worries and annoyances through letters, indisposition and bereavement. A child born on this day will be erratic, wayward, abrupt and too independent, will suffer many obstacles in life, and often cause his own discomfiture.

9. **FRIDAY.** (Ruled by Venus). ♃ in ♀, 8 ♃, * ♀. An active and successful year for business, but danger of ill-health and bereavement. A child born on this day will be quick and intelligent, popular and refined, but have many troubles to fight against.

10. **SATURDAY.** (Ruled by Saturn). ♃ in ♄, □ ☉, △ ♀, * ♄. A year of many ups and downs,

benefits in employ, but danger of sudden changes, intrigues and annoyances. A child born on this day will be clever, refined, popular, but be erratic and impressionable, will have many changes of fortune and be fairly successful in employ.

11. **SUNDAY.** (Ruled by Sol). ♃ in ♄, ☿ ♄, 8 ♄, * ♄. A variable year, danger of quarrels and litigation, but success in business and promotion. A child born on this day will be hasty and rash, but clever, intelligent and fairly successful in life.

12. **MONDAY.** (Ruled by Luna). ♃ in ♄, ☉. An evil year, danger of ill-health and bereavement, some slight success in business. A child born on this day will be despondent and have many obstacles to fight against, will be successful in employ of others.

13. **TUESDAY.** (Ruled by Mars). ♃ in ♄. A quiet birthday, some little worries. A child born on this day will be somewhat quiet and despondent, and will have an uneventful life.

14. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♄, △ ♃. A successful year, promotion and benefits in business. A child born on this day will be clever, of good judgment, trustworthy and reliable, and fairly successful in life.

15. **THURSDAY.** (Ruled by Jupiter). ♃ in ♄, ☿ ♄, ☿ ♄, ♄ ♄, ♄ ♄. An unsettled year, annoyances and danger of reversals, some gain from friends. A child born on this day will be refined, but careless, impressionable, erratic and unreliable, unsuccessful in life.

16. **FRIDAY.** (Ruled by Venus). ♃ in ♄, * ♄, △ ♄. An active year, new work, promotion, danger of disputes, and treachery through females. A child born on this day will be active, energetic, hasty and passionate, popular and esteemed, but will suffer at the hands of females.

17. **SATURDAY.** (Ruled by Saturn). ♃ in ♄, □ ♃, ☿ ♄. An evil year, indisposition and bereavement, sudden losses and troubles, benefits in employ, but many worries. A child born on this day will be despondent, erratic, wayward and obstinate, with good abilities, but lacking the opportunities to put them to good use.

18. **SUNDAY.** (Ruled by Sol). ♃ in ♄, ☿ ☉, □ ♄. Another evil year, bereavement, losses, danger of accidents and disputes. A child born on this day will be erratic, hasty, wayward and unreliable, and will be unfortunate in life.

19. **MONDAY.** (Ruled by Luna). ♃ in ♄, * ♃, □ ♄. A changeable year, financial losses, but benefits through elders and in employment. A child born on this day will be extravagant, but steady and reliable, and will gain in employ.

20. **TUESDAY.** (Ruled by Mars). ♃ in ♄, * ♄, △ ♄, * ♄. A good year, social gains, important changes, new friends, and success in business. A child born on this day will be refined, artistic,

impressionable and original, will be fairly successful in life.

21. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, Δ 24. * ♄. A successful year, new work and undertakings, financial gain and promotion. A child born on this day will be active and energetic, popular and successful, but should avoid litigation.

22. THURSDAY. (Ruled by Jupiter). ♀ in ♈, * ♄. A variable year, danger of secret enmity, but changes and success in business. A child born on this day will be clever and intelligent, but cunning and unreliable, should always remain in employ.

23. FRIDAY. (Ruled by Venus). ♀ in ♈, * ♄, □ ♀. An unfavourable year, losses and sudden changes, indisposition, benefits in business, but many worries. A child born on this day will be erratic, careless, unreliable and despondent, will be best off in the employ of others.

24. SATURDAY. (Ruled by Saturn). ♀ in ♈, * ♄, ♄ ♀. An evil year, illness and bereavement, losses and trouble, some benefits through friends. A child born on this day will be weak and despondent, erratic and careless, and not very lucky in life.

25. SUNDAY. (Ruled by Sol). ♀ in ♈, □ ♄, ♄, Δ ♀ & ♄. An unsettled year, worries and annoyances, disputes, but favourable changes and benefits from friends. A child born on this day will be sarcastic, proud and irritable, often in trouble, but will have many friends, and be fairly successful.

26. MONDAY. (Ruled by Luna). ♀ in ♈, ♄ ♄, ♄ ♄. An evil year, danger of disputes and litigation, Financial loss. A child born on this day will be rash and headstrong, extravagant, and often involved in serious disputes and troubles.

27. TUESDAY. (Ruled by Mars). ♀ in ♈, Δ ♄. A fairly good year, changes and success in business. A child born on this day will be clever and intelligent, and generally successful in employ.

28. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, Δ ♄, ♄ ♄, * ♄. A good anniversary, promotion and improvement in affairs, some secret enmity. A child born on this day will be popular and respected, steady and trustworthy, inclined to mystical affairs.

29. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♄ ♄. An evil anniversary, losses, disputes and reversals, much trouble and unpleasantness. A child born on this day will be erratic, wayward, impulsive rash and very unfortunate in life.

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Reports of Meetings



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(b) To promote the general interests of students of Occultism, and to represent them in matters affecting their interests.

PROCEEDINGS OF THE COUNCIL.

COUNCIL MEETING held in the Lecture Hall, White House Promenade, Blackpool, on Saturday, 6th January, 1912, at 3 p.m. Mrs. O. H. Tassell (Stoke-on-Trent), occupied the chair.

1. The minutes of the previous Council meeting were read and confirmed on the proposition of Mrs. Costa (Fleetwood), and Mr. W. Ball (Preston), and signed by the presiding officer.
2. Read: Correspondence from Mr. W. Heald, Miss Cave, Mr. Kopf, Mr. Holden, Professor Joyce, Mr. Davison, and Mrs. Lester, and the Secretary received instructions thereon.
3. Accounts passed for payment:—

	£	s.	d.
Foulsham & Co. ...	0	17	0
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4. The Bank pass book was submitted, showing a credit balance at December 31st, 1911, of £10 8s. 4d., and passed as correct.
5. The Seal of the Institute was ordered to be affixed to Certificates of Membership granted to the following:—
Elsie Bentley, Palmist, London, S.W.
Maude Cannon, Psychometrist and Clairvoyant, Nottingham.
C. M. Fox, Palmist, Handsworth, Birmingham.
Mrs. W. Grant, Palmist and Clairvoyant, Pontypridd, South Wales.

G. E. McCaig, Clairvoyant, Nottingham.

Mary Seagrave, Palmist and Clairvoyant, Nottingham.

S. A. Twelvtree, Palmist and Clairvoyant, Nottingham.

6. The Seal of the Institute was ordered to be affixed to the Preliminary Certificate granted after examination in Palmistry (theory) to Hilda Gladys Deane, Stockwell, S.W.

7. The Seal of the Institute was ordered to be affixed to the Intermediate Certificate granted after examination in Phrenology (practice and theory), to Albert Edward Davis, Birmingham.

8. The Seal of the Institute was ordered to be affixed to the Final Certificate granted after examination in Clairvoyance (theory) to Jean B. Kopf, Bloomington, Ill., U.S.A.

9. The Secretary reported the death of Miss M. Cave, F.B.I.M.S., of Wigan, and the resignation of a member going abroad.

10. Resolved: That applications for Awards from members in arrears with their subscription dues be not entertained.

11. Proposed by Mrs. O. H. Tassell (Stoke-on-Trent), and seconded by Mrs. Costa (Fleetwood), and carried *nem con*, that Mr. Frank R. Ellis, Solicitor, 42, Littledale Road, Egremont, Cheshire, be and is hereby appointed Hon. Solicitor to the Institute.

12. The General Secretary reported his visit to Nottingham on December 14th, 1911, where he gave an address to the members, and a Branch of the Institute was formed. The following officers were appointed:—Branch President, Mrs. Tassell; Vice-president, Mrs. Blythe; Branch Secretary, Mrs. Lester; Treasurer, Miss Sansome; Committee, Messrs. Stowe, Seagrave, Cannon, and Wells.

13. The Draw in Aid of the Incorporation Fund took place under the supervision of Messrs. Tassell, B. Costa, Ball, Turton, A. Ellis, and F. Ellis. Miss Irene Costa, the young daughter of our esteemed Council member, drew the lucky number as follows:—First Prize, No. 21; Second, 1,063; Third, 3,287.

14. Arrangements for the Ninth Convention and Annual Meeting to be sent to each member. (See Notice below).

GENERAL SECRETARY'S ANNUAL STATISTICAL REPORT.

	1909	1910	1911
Members Admitted ...	14	23	34
„ Lapsed ...	0	0	0
„ Resigned ...	1	4	6
„ Suspended ...	2	32	0
„ Reinstated ...	0	1	1
„ Dead ...	0	0	1
„ on Register ...	138	157	185
Certificates, Preliminary	2	3	2
„ Intermediate	4	4	7
„ Final ...	3	3	5
Jewels (Silver) ...	0	1	0
„ (Gold) ...	0	1	3

BIRMINGHAM AND DISTRICT BRANCH.

Branch President, Mr. Jukes-Dixon; Branch Secretary, Professor Joyce, 111, Great Lister Street, Birmingham. Meetings at above address on the third Saturday in each month at 3 p.m. Subject: Phrenology. Members and friends invited.

BLACKPOOL AND DISTRICT BRANCH.

Branch President, Mr. R. B. Trafford; Branch Secretary, Mr. J. W. Turton, 82, Central Beach, Blackpool. Meetings at White House Lecture Hall, Promenade, Blackpool, every Thursday, at 8 p.m. Subject: Palmistry. Mrs. Ida Ellis is piloting the members through a course of study and illustrating the subjects by cartoons, Blackboard sketches and lantern views. Members and friends invited.

NOTTINGHAM AND DISTRICT BRANCH.

Branch President, Mrs. O. H. Tassell; Branch Secretary, Mrs. Lester, 70, Shakespeare Street, Nottingham. Meetings every alternate Thursday at 3 p.m. at 110, Radford Boulevard, Nottingham. Subject: Psychometry and Clairvoyance. Members and friends invited.

NOTICES.

Candidates for Examinations may sit for the Preliminary, Intermediate, Final or Honours during the Monthly Council Meetings or at the Branch meetings.

The Year Book of the Institute will be sent gratis and post free to persons interested.

The Monthly Council Meetings are held on the first Saturday in each month at 3 p.m.

Draw Numbers. First prize, 21; Second, 1,063; Third, 3,287. Persons holding these numbered tickets must forward them to the General Secretary, with threepence, when the prizes will be immediately forwarded.

The Ninth Convention will be held in the White House Lecture Hall, 64, Central Beach Promenade, Blackpool, from Monday, March 25th, to Saturday, March 30th, both dates inclusive. The meetings will commence each evening at 7 p.m. Lectures, illustrated by cartoons, blackboard sketches and lantern views will be given, and members desirous of reading papers or delivering lectures are requested to send particulars to the General Secretary.

The Annual Meeting of members will be held at Blackpool on Saturday, March 30th next, at 3 p.m.

“To him that hath, shall be given.”

“FORMINANAME”

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28, PORTLAND PLACE, LEAMINGTON.

Palmistry in Relation to the Human Race.

Delivered by IDA ELLIS, F.B.I.M.S., at the 1911 Convention of the B.I.M.S.

(Continued from page 74.)

TYPE III.—THE SQUARE TYPE OF HAND. Here again we have a change of form, for the hand is neater in outline, more harmonious in its different parts than the spatulate, as though the ruler, the Ego, was achieving greater control over the vehicle and turning the coarser ambitions and desires of the two previous types into more refined matter, more closely woven, and therefore of greater value for finer work. The result of this concrete action is to become more self-contained, to wall himself around with self-restraint, to build inwardly, as it were, with the result of the experience of his outward sense of feeling which his previously evolved sense of feeling had given him. This type is harmonious with the third race in that it develops the power to perceive, sight being added to hearing and touch, and in this way the Ego becomes aware of others, and perceives their claims as well as himself and his own claims.

TYPE IV.—THE CONICAL TYPE OF HAND. In this, the fourth type of hand, we may, if we continue our analogy of the seven races, imagine we have come to the lower one of balance. It represents the turning point in the evolution of mankind and of the individual, for the previous types were all relating to earth matter—dense or selfish objects—to the cone troling of the physical vehicles so as to make use of them; but here we have the dawning of another force beginning to show itself and causing a struggle between the physical senses and those of another and higher order. In the fourth race of mankind the sense of taste was developed, and this is in wondrous harmony with the beginnings of refinement and artistic taste which is shown in the Conical type. Refinement belongs essentially to the mental or higher self, and physical achievement, belonging to the lower or material self.

To a certain extent the conical hand bears resemblance to the elementary type, because its desires, though higher, are somewhat uncontrolled and chaotic, but they belong, as it were, to an octave higher. Here the Ego is seeking to express itself in the emotions, but they are, as yet, of a sensuous nature—at any rate, this expresses precisely the impulsive, erratic, changeable, unsteady nature of the conical hand, for the owner is ever very anxious to get all the experience possible and to make progress; but it is in so much hurry to experience things that, as often as not, it allows the lower half of the nature to pull the higher down to its level, as it achieves the admirable effect of lifting the lower to the control of the higher.

The fourth race, many thousands of which are now existing on earth, is comprised of Mongolians and other smaller tribes and peoples scattered over different parts of the globe; but they are, one and all, not so delicately formed in their nervous system

as are the leaders of the world's history to-day, whilst their taste for very strong flavours points to their lack of the latest developed sense in man.

TYPE V.—THE PHILOSOPHICAL HAND. We now come to the fifth type, which may be said to be more nearly on a level with our own degree of evolution, for, as you know, its appearance is somewhat mixed, although its special peculiarities are always distinct. In its signification it is in perfect harmony with the fifth race, which is evolving the sense of smell, and, by analogy, the mental characteristic of concrete reasoning, for, if we recapitulate, we shall see that

THE FIRST RACE evolved for its physical sense the power of hearing; mental sense, a dawning intelligence. Analogy, elementary hand.

THE SECOND RACE evolved the physical sense of touch; its mental sense was an awareness of Inness, a sense of being. Analogy, spatulate hand.

THE THIRD RACE evolved the physical sense of seeing. Mental sense, perception and practical restriction as a consequence of awareness of others. Analogy, square hand.

THE FOURTH RACE evolved the physical sense of taste. Mental sense, desire—a condition of struggle between matter and mind, force and subtlety. Analogy, conical hand.

THE FIFTH RACE evolves the physical sense of smell. Mental sense, perception of finer things than can be seen externally—reason, logic—and represents the constructive power of the spatulate hand brought to a higher level or an octave higher mind. Analogy, philosophical hand.

THE SIXTH TYPE, THE PSYCHICAL HAND.—This type manifests the soul qualities, and is a promise of what will be by-and-bye rather than what is at present realised in the average individual.

Having learned the use and control of the five senses we have mentioned a sixth one is being even now evolved, but in higher matter than even that of the concrete mind. Of course, materialistic scientists of to-day do not acknowledge the existence of a higher power than that of reason, but they will do so when they have themselves evolved it, and Nature can afford to wait.

All who look into the realms of psychology know that intuition is higher than reason, although not necessarily opposed to it. The sixth race, which the foremost amongst the great souls of to-day are but pioneers, is not yet born on the earth, but will be composed of the same Egos which are inhabiting the fifth race bodies when they have learned all they can from these more mundane and concrete ones of active worldly intellect and science. There are, of course, always pioneers—those who are in advance of the majority. These are evident in our midst by those who possess the psychic type of hand and they who have active psychic powers already unfolded. Of course, this number will increase as the time for the birth of the sixth race draws near, and, in

harmony with these higher qualities, we should expect a more perfect form than the one now inhabited by humanity.

THE SEVENTH TYPE, THE BALANCED HAND.—This is going to be the most difficult type to deal with, inasmuch as we do not see perfect human beings every day, and, therefore, not a perfect hand. We have for a long time now been fitting up our ideas of harmony by calling that conglomeration of types which we see a mixed hand, but in our heart of hearts we know that is but a mask—a cloak—to hide the fact that the ideal is not realised, as, indeed, how can it be, for the seventh race, of which the perfectly balanced hand is but a prototype, is not yet evolved. There are times, however, when we are permitted to catch a fleeting glimpse of what this ideal hand may some day be like when we come across such a lovely hand of the most exquisite proportions, such delicate fineness of texture, such glorious harmony of shape and such perfection of outline that we are obliged to exclaim, "This is not a mixed nor an ordinary hand, but a type all its own." Such a hand we invariably fall in love with, and ever after are most dissatisfied with our own clumsy make-shifts. The truth is that we so seldom see a pure example of any one type that we are more or less safe in calling all hands mixed, for the very reason that we have been evolving along different lines, cultivating different qualities and senses, and not adhering to just one set of ideas and habits such as would be requisite if we would own a pure type of hand. The sense which the seventh race will develop will be so far in advance of any which we now have as to make it impossible for us to give it a name except to call it unity.

Perhaps you will wonder why if we have gone through all the different races that we still see some hands of the elementary type which represents the first race?

My reply to that is that when we see an elementary hand its shape and density conveys to us an idea of the relative control of the owner's mind over the senses or passions in the same way as the first race of human beings, in shape and appearance so clumsy, would, if we saw them, convey to us an idea that they had very little control over such a clumsy body.

The elementary-handed person is not without all the other four acknowledged senses, but in many cases you will find that they are by no means perfect or up to the ordinary standard, both touch, sight and smell being more or less in abeyance, and yet the individual could by no means be described as idiotic, and in proportion as that hand contains some elements of another type so will those sense-organs be more fully awake, as it were, and the appropriate mental ability will be greater.

The spatulated-handed person has greater physical control for he is handier, though not more bulky or powerful, and yet his muscles are more like fine steel instead of being like iron in comparison; he, too, has the other three senses, but he has not yet one with the preponderance of the second race characteristics, which were those of practical touch and contact, and so on, with the other types and races, for we can trace a likeness, though far trans-

scending in every way, in the fifth to the third and the sixth to the second both as to race and type. But I think I have said enough to prove the harmony existing in the individual with the great cosmic and world forces, for, you know, man is in little what the universe is in great, and as such is described as God manifest in the flesh.

Marriage.

LOSS OF PARTNER AND SECOND MARRIAGES.

SO far we have dealt with the simple indications of the marriage partner arising from the position of a planet in the seventh house, and the application of the Sun and Moon to the aspect of one planet.

Now we have to consider the fact, that it often happens that the seventh house may be tenanted by more than one planet—we have seen a horoscope with seven planets in the house of marriage,—and it may also happen that the Sun or Moon may apply to the aspects of more than one planet as well as to the cusp of the seventh house.

On the subject of more than one marriage we find a dictum laid down that if the Sun or Moon be oriental and applying to aspects of more than one planet, then it denotes more than one marriage.

The term, "oriental" has two meanings, one used in respect to the Sun and one to the Moon. In respect to the Sun, the quadrants of the horoscope containing the 12th, 11th and 10th houses and 4th, 5th and 6th are oriental; the other two are occidental.

In regard to the Moon, this orb is oriental when passing from new to first quarter, and full to last quarter, and occidental when in the remaining quadrants.

This definition is according to Ptolemy, but I cannot say that I accept it in its entirety. Personally, I consider the ascending portion of the heavens, from the cusp of the 4th round by the ascendant to the 10th as oriental and the opposite half as occidental, and I recommend students to observe this point.

A dual sign on the cusp of the seventh is

an indication of a second marriage, but more so when the ruler of the seventh is in a corresponding dual sign. This is to be observed when the luminaries are not applying to any aspects.

Now, if the luminaries should apply by evil aspect, the partner will die first, and the same should the ruler of the seventh be afflicted by position and aspect. But care is necessary in judging this point, as death of the partner is generally meant *early loss*, before middle age, and therefore the conditions of the ruler of the first and the significator of the partner must be duly weighed up.

When duality is shown in marriage, indications of early death of the partner necessarily occurs, but the real meaning of the term is as stated in the last paragraph.

We propose in the next issue to illustrate this chapter by means of several horoscopes.

Correspondence.

Weather Forecasts.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—This subject is an extremely interesting one, since it often happens that two systems, Cyclone and Anti-cyclone coincide. The one in Northern and the other in Southern Europe.

I got a letter from a correspondent in Finland who said, "How accurate you are in your weather forecast to-day; a fearful gale is actually blowing!" But I expected that gale in these Islands, and it did not travel in this direction. It was calm and very foggy over these Islands. It is easy to predict a disturbance, but the astrologer cannot tell where the disturbance will occur.

The gentleman who writes under the pseudonym of "Villager" did send me some weather forecasts a month in advance, and he actually indicated the direction in which the storm would travel. He certainly indicated the great gale which swept over these Islands at the rate of 80 miles an hour, though he is not always correct. He makes good hits sometimes.

I am devoting much study to the question of what brings about the extremely low pressure and the roaring gales which very seldom visit these shores. It is well known that there is a chronic low pressure round the parallels of 40 degrees latitude and cyclonic disturbances in that latitude are terrific.

I wonder if last summer's weather non-plussed "Villager," for over and over again it ought to have

rained according to astronomical indications; but it did not.—Yours truly,

3, Central Street, Halifax, Yorks.

GEO. WILDE.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

Being very interested in your practical articles on Numbers, I noticed in the June No. 1911 how to forecast the probable winning team in football. Supposing neither teams worked out to the key number, how would you then proceed?—G. H. P.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—The appended illustration might be of interest to readers of your valuable paper, more especially to students of numbers. It is designed by myself, and within it is contained alphabetical values, according to planet ruling. The inner circle contains the planets. The planet ruling the hour to be placed under the word Ahov.

THE NUMERICAL HEPTADISC.



The outer circle gives the alphabet to be used with it.

The Heptagram gives the planets in their order, also showing how the days of the week were named according to the planet (Equinox).

Trusting it will prove as interesting to others as it has been to

NUMERARY.



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Printed and Published by THE OLD MOORE PUBLISHING Co., 71, Dalberg Road, Brixton, S.W.

OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 6. VOL. V.]

MARCH, 1912.

2/6 PER ANNUM
POST FREE.

[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The lunation of February 18th takes place just before six in the morning, the luminaries rising, with Mercury and Uranus in Aquarius. Venus is just below the cusp of the ascendant in opposition to Neptune setting. This points to much mortality in the land and sedition, while the hand of reform will be strongly in evidence. Electrical science will be prominent. Mercury in square to Saturn shows discontent among the people, and railway troubles are still to be feared. The revenue will be good, but expenditure greatly above the average. Discontent is shown in railway and postal circles. Mars in the fourth, points to high winds and gales. Neptune in the seventh, denotes double dealings with other powers and warns the Government to be guarded against treachery. Jupiter on the cusp of the eleventh is beneficial for Parliament, but as Mars is approaching the opposition of that planet, heated discussions will occur in regard to fiscal and insurance matters. Hospitals and institutions will be under a cloud.

United States.

At Washington, the end of Scorpio rises. Saturn is in the sixth, denoting much sickness in the eastern States. Mars in the

seventh is significant of warlike measures and disputes with other countries. Much unrest will occur in the States, for Mars is in the ruling sign of the country. Financial panics are likely. Outrages will occur on railways. Electrical traction on railways will make a step forward. At Washington Neptune holds the meridian, pointing to scandals in high life. Deaths of moneyed people will occur. Financial panics are likely.

China and Japan.

At Peking the position of Mars denotes much crime, rioting and violence. At Tokio Neptune rises, an augury of sedition among the people. Disputes with Russia may again transpire, for the position of Uranus in Aquarius in the seventh is inimical to peace.

India.

At Delhi, Mars is rising and this is by no means favourable for the condition of the people, and religious troubles are to be feared. Saturn is just above the ascendant, in square to Mercury in the tenth, and this shows discontent with the ruling powers. Outrages on railways are shown.

Europe.

At Petersburg, financial troubles are shown in the depletion of the revenue. Railway accidents are also shown. Much crime will occur. At Berlin, Uranus is just above the ascendant, an indication of reformative inclinations among the people, and a danger of strikes and discontent. A railway strike is imminent. Increased expenditure on military matters is denoted. Jupiter in the tenth favours the Kaiser, but as Mars will form the opposition with the planet, serious troubles are denoted to the ruling authorities. The position of Mars on the cusp of the fourth is indicative of fires and incendiarism. Italy will have a troublesome time during this lunation.

Special Predictions.

At 11 E. long, Mars is on the nadir, causing serious trouble in eastern Europe, fires and outrages. Tripoli will suffer. Volcanic eruptions are denoted. Violent storms are threatened in the Atlantic. China will still suffer from internal disruption. Irish affairs will be embittered. London will suffer, for Mars will cross the ascendant of the city in close opposition to Jupiter, a warning against financial panics and bank smashes. Fires will be prevalent. Religious disturbances will occur.

Editorial Notes.

Death of the Duke of Fife.

The tragic death of the Duke of Fife is another blow to those astrologers who rely on the ordinary postnatal method of progressive directing. The Duke was born on November 10th, 1849. The progressed date is January 11th, 1850, the ☉ is then ☐ ♀ R, and applying ☐ ☿ R, but none of these directions are in accord with the nature of the fatal illness. By prenatal motion we come to September 10th, 1849, when the ☉ is ☐ ♂ P from common signs; ♂ being in ♀ ruling the lungs. Death was due to

pleurisy and congestion of the lungs. On the birthday anniversary 1911, the ☉ was ♂ ♀. It is interesting also to note that ♂ by prenatal position was in ♀, the sign ruling Egypt.

The Duchess of Fife was born on February 20th, 1867, at 6h. 31m. 25s. a.m., with $\approx 12^\circ 37'$ rising. Here again we have no postnatal directions, but by prenatal motion the ☉ is midway between ♂ ♂ R. and ♂ ♂ P, the Moon being in the same aspects and ♂ ☉ P. We also have Asc. P ♂ ♀ R. by postnatal motion.

A Request.

There seems to be an idea amongst many correspondents that the Editor will give free advice on individual horoscopes. This is not so. The Editor is quite prepared to answer questions relating to study and points of practice, but when it comes to answering questions and giving advice on private matters, correspondents are referred to our advertisers. Will our readers kindly bear this in mind in the future?

Twins.

In this issue Dr. Duz brings up the subject of twins and propounds certain theories in respect thereto. With all due respect to our worthy and learned friend we might mention that these theories are really ancient history and have been discussed in the pages of astrological magazines for some years past. On the subject of the prenatal epoch, and its explanation of biovate and conovate twins, we hope ere long to give some very valuable and interesting information.

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E. H. BAILEY,

YEW TREE COTTAGE, ASHFORD, MIDDLESEX.

Daily Guide for Business and Pleasure

MARCH, 1912.

Astronomical Phenomena

FOR MARCH, 1912.

1	13	♈ 48	Attend to new work and plans before 1 p.m. Safeguard health p.m.
2	28	♈ 38	A good day for business. Safeguard health p.m.
3	13	♏ 19	Sunday. A day for quiet study and contemplation. Avoid quarrels.
4	27	♏ 42	Avoid accidents and disputes. An evil day.
5	11	♏ 44	Avoid law and disputes. Attend social functions.
6	25	♏ 20	A splendid day for business and professional affairs to 4 p.m.
7	8	♏ 31	An evil day. Attend to ordinary duties.
8	21	♏ 18	A variable and unsettled day. Attend social functions p.m.
9	3	♏ 45	Avoid disputes and accidents.
10	15	♏ 56	Sunday. Visit friends, but avoid disputes.
11	27	♏ 55	Act discreetly in speech and correspondence.
12	9	♏ 48	A quiet day. Attend to ordinary duties.
13	21	♏ 40	Avoid strangers a.m. Deal with superiors afternoon.
14	3	♏ 34	Avoid accidents and disputes a.m. Deal with papers afternoon.
15	15	♏ 34	A good day for ordinary business affairs. Safeguard health.
16	27	♏ 43	A good day for marriage, courtship and pleasure. Safeguard health.
17	10	♏ 4	Sunday. A quiet day. Do nothing important.
18	22	♏ 36	Avoid disputes. Attend to correspondence.
19	5	♏ 21	Travel, change, and attend to important matters.
20	18	♏ 20	A good day for business, correspondence and important matters.
21	1	♏ 31	A doubtful day. Act discreetly in all things.
22	14	♏ 55	A very evil day. Safeguard the health.
23	28	♏ 31	Travel, change; begin new undertakings and push affairs.
24	12	♏ 18	Sunday. An evil day. Study and contemplate.
25	26	♏ 17	An evil day. Avoid accidents and disputes.
26	10	♏ 25	Visit friends and attend social functions.
27	24	♏ 41	An evil day. Act discreetly in all things.
28	9	♏ 3	A good day for business and new undertakings.
29	23	♏ 26	Act discreetly before noon. Deal with correspondence afternoon.
30	7	♏ 47	A doubtful day. Avoid females.
31	22	♏ 0	Sunday. A day for reflection.

Moon's Phases.

Full Moon,	3rd	... 10h. 42m. morn.
Last Quarter,	10th	... 7h. 56m. aft.
New Moon,	18th	... 10h. 9m. aft.
First Quarter,	26th	... 3h. 2m. morn.

Planetary Positions.

- ☉. The SUN is in Pisces, enters Aries on 20th at 11.29 p.m.
- ☿. MERCURY is in Pisces, ☿ ☉ on 2nd, enters Aries on 12th, at greatest elongation E. 18° 51' on 28th, and visible as an evening star at end of month.
- ♀. VENUS is a morning star in Aquarius, enters Pisces on 19th.
- ♂. MARS is an evening star in Gemini all the month.
- ♃. JUPITER is a morning star in Sagittarius all the month.
- ♄. SATURN is an evening star in Taurus.
- ♅. URANUS is a morning star in Aquarius.
- ♆. NEPTUNE is an evening star in Cancer.
- D. The following table shows the sign position of the Moon on each day at noon.

Aries	... 19, 20	Libra	.. 5, 6
Taurus	21, 22, 23	Scorpio	... 7, 8
Gemini	... 24, 25	Sagittarius	9, 10, 11
Cancer	... 26, 27	Capricorn	... 12, 13
Leo	28, 29, 1, 2	Aquarius	14, 15, 16
Virgo	30, 31, 3, 4	Pisces	... 17, 18

The Weather.

March will come in like a lion in real earnest this year, a collection of violent aspects marking the first seven days, the ☉ passing ☿ ♀, ☐ ♂, ☐ ♃, ♀ ♄, ♀ ♅, ♀ ♆, with ♄ ☐ ♂ & ♃, & ♂ ♄ ♃. The Sun is ♀ ♄ all the month, hence as the influence of these planets pass away about the 9th, milder and more springlike weather will follow. Windy weather is shown about 15th, changeable about 23rd, and milder and fair towards the close.

How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

TRANSITS.

THE subject of transits is a very important one in the judgment of directions and it is necessary that great care should be taken in dealing with them.

It is a well-known fact that many transits fail to bring effects, good transits passing without anything resulting, and evil transits bringing nothing, while on the other hand, others, both good and evil, bring considerable effects in their train.

The logical inference of this is that there must be some definite rule governing the action of transits, and it can be safely said that one of the main rules is the radical influence of the planet and the other the natural sympathy and antipathy of one planet with another.

With regard to the radical position of a planet the following should be noted. If a benefic is well placed and in good aspect to the luminaries, its transits over them will be productive of good results. But if it be badly placed either by mundane position, or being in its fall or detriment, its power for good is practically nil. For example, Jupiter in Virgo is debilitated and therefore its transits can avail but little, if anything.

On the other hand, Saturn, if well placed, can bring good results in its transits, but if evilly placed, heavy misfortunes will result.

In regard to the natural sympathy and antipathy of the planets considerable attention should be given. For instance, Jupiter and the Moon are naturally sympathetic, Jupiter being exalted in the house of the Moon, therefore transits of Jupiter over the Moon will be productive of good. Mars and the Sun are also naturally sympathetic, hence, a transit of the former over the latter can produce sudden promotion or honours. On the other hand, Saturn is inimical or has a natural antipathy to both the luminaries,

so that the transits of the former planet over the Sun and Moon will produce evil effects.

A third and equally important factor in the determination of the power of transits is to notice whether the directions are benefic or the reverse, for under good directions the power of good transits is increased and that of bad transits mitigated. The reverse follows when the directions are bad. In other words, for transits to be effective they must be of the same nature as the primary directions in operation. For example, suppose the Sun be in trine to the \mathfrak{D} R. and the planet Saturn be in transit over the latter, such transit would be inoperative.

A further point is to be considered; \mathfrak{h} and \mathfrak{u} are most powerful when "direct," \mathfrak{z} is most powerful in transit when retrograde.

In addition, the radical connection of a planet with the luminaries must be taken into consideration, because if it be in good aspect at birth its power for good at transit is augmented, but if in bad aspect it is weakened.

The entire question is one on which practical judgment is required, probably more so than in any other department of directing.

The chief importance of transits is the bringing into effect the operating directions. Thus, if the \odot be directed to a $\Delta \mathfrak{u}$, and Jupiter should transit the Sun, important effects will take place so long as the Sun is within 3° of the exact aspect. I do not agree that Mars by transit can force such a direction into operating, inasmuch as Mars has a natural antipathy to Jupiter, being exalted where Jupiter falls. Again, I do not consider that Mars can "excite" a direction of the Moon and Saturn, because he is naturally antipathetic to both the latter. For instance, suppose the $\mathfrak{D} * \mathfrak{h}$ and \mathfrak{z} by transit be $* \mathfrak{D}$ and $\Delta \mathfrak{h}$, I should not in any way consider this transit to act on the $\mathfrak{D} * \mathfrak{h}$. If the direction were $\mathfrak{D} * \mathfrak{z}$, \mathfrak{z} by transit be $* \mathfrak{D} \Delta \mathfrak{z}$, then we get a transit of

the same nature as the direction. This is a point which I would call strict attention to, viz., that a planet cannot bring into effect by transit the directions of a planet with

which it has a natural antipathy. There is much more to say on this subject of transits, and the next two issues will contain further rules thereon.

Practical Cheiromancy.

By MONS. W. de KERLOR.

THIS article is the second extract of a lesson given on Practical Palmistry by Mons. W. de Kerlor, at "The Academy of Phsychical Sciences," 1, Piccadilly Place, London, W., classes for the Study of Palmistry being held every Monday, 7.30 p.m.

After the Mounts come the Lines with their different names, sub-divisions and in-

The classification and numbering of the lines is compiled according to their respective order of importance.

THE LINES.

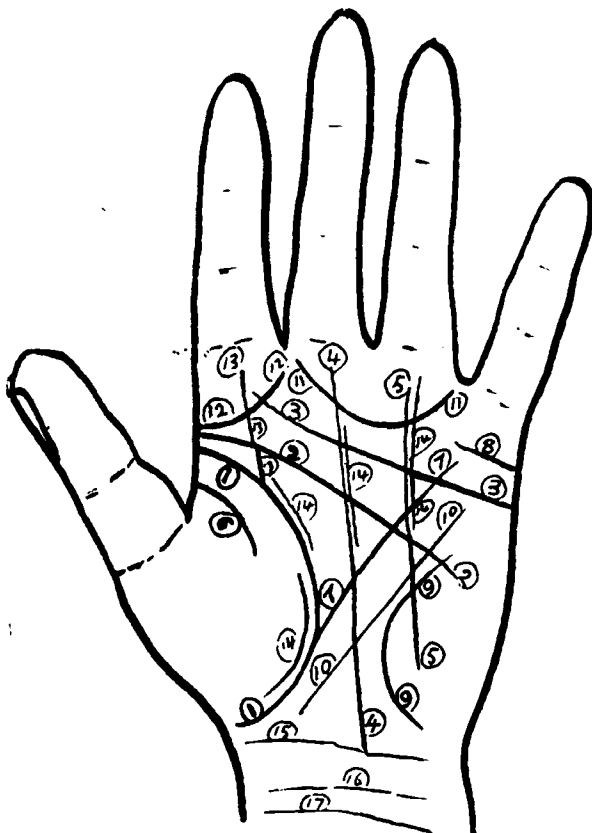
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|----------------------------|------------------------|
| 1. Life Line. | 9. Intuition Line. |
| 2. Head Line. | 10. Via lasciva. |
| 3. Heart Line. | 11. Girdle of Venus. |
| 4. Fate Line. | 12. Solomon Ring. |
| 5. Sun Line. | 13. Jupiter Line. |
| 6. Mars Line. | 14. Parallels. |
| 7. Liver Line. | 15. Rascette 1st Ring. |
| 8. Marriage or Union Line. | 16. Rascette 2nd Ring. |
| | 17. Rascette 3rd Ring. |

The nine first lines are the most important ones in the reading of the hand. Their minute examination and a careful description does usually form the sum total of a whole reading, especially in those hands where the lines are scarce and clear.

From these nine lines the student can fully see the failures, the disappointments, the successes, the periods of happiness that have been and are to come. But, if the examiner, or the consultant, want a fuller reading and desire to enter into details, and lift still further the mysterious veil of Destiny, it can be done by scrutinising closely the other minor lines enumerated.

When attempting to read hands you will find it equally difficult when in the presence of a hand profusely, repletely full of lines, or when before a hand with just the principal four or five lines indicated.

Do not think for one moment that hands full of lines are not found amongst artisans, the working classes, because the lives of "Fortune's Destitutes" are monotonous, routinous, or uninteresting; or that amongst the wealthy people who fill the fashionable



fluences. Their description will form the subject of a more detailed discussion as we proceed with the lessons.

gambling salons of Monte Carlo, you will find every hand with a cobweb array of lines because their lives are full of excitement, full of changes and full of adventures. In other words that a restless and eventful life will mean having every event, every adventure, every detail, recorded upon the hands; or that one predestined to a long life of gloom, monotony, and apathy will not have a single line worth looking at. No! In the practice of Palmistry one will meet the most paradoxical contradictions, the most alarmingly difficult hands to read. Hence the discouragement of many students. Such, however, should not be the case. Temperament is a most important factor, and should be carefully taken into account first. Who does not know the fretting and worrying temperament, the excitable temperament, the lazy temperament, the active or nervous, the melancholy, the fiery, the stolid and sensitive temperaments.

Think of temperament and you will understand why some people's hands are very lined, very marked and have few events of importance. Whereas in the hands of people who have gone many times round the world, and have accomplished many great and worthy deeds, the hands have but a few well defined lines.

The texture of the skin should also be a factor, whose influence must be strongly discounted, as sensitive skins have a profusion of meaningless lines.

(To be continued.)



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And write distinctly.

N.B.—What is called a.m. is the time from 12 midnight to noon: p.m. is the period noon to midnight.

Month..... Date..... Year.....

Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married..... Single.....

Male..... Female.....

Name in full.....

Address

In Prospect and Retrospect.

By "SEPHARIAL."

PARLIAMENT opened its new session at 2 o'clock of February 14th, and it will be of interest to enquire what sort of a Valentine the Prime Minister has evolved for his followers. The following is the Horoscope of the session :—

of reinforcing the policy of the minister of war and the admiralty by an expansion of the national services. Also it will secure a plentitude of food supplies and give additional provisions for the physical welfare of the people.

♈ 12	♉ 2	♊ 23	♋ 2	♌ 12
♍ 14	♎		♏ 25	♐ 1
♑ 22°			♒ 12	♓ 22
22 "				19 ♉
				14 "
				12°
				4
♈ 12	♉ 2	♊ 23	♋ 2	♌ 12

The rising of Neptune has the predominant influence and may be summarised in the one word, *Chaos*. The malefic planets Saturn and Mars in the eleventh house, show heavy demands made by the Treasury. Saturn in Taurus in quadrature to Mercury on its eighth cusp, will produce serious disturbances in Ireland. The Persian and Italian unrest will affect the deliberations of our ministers, while Irish questions centreing upon the Home Rule principle will be to the fore about April 5th. Later there will be strife in Wales, shown by Mars in Gemini. This appears imminent about the end of April. About February 27th, the influence of Uranus will be exerted from the opposition, when an organised attack upon the Government is likely to be effective. Russian policy will then be criticised. The good feature of the horoscope consists in the position of Jupiter on the sixth cusp in sextile to Mercury. It will be effectual in the matter

But, obviously, with malefic planets in elevation and the chaotic influence of Neptune affecting the popular mind, we must look for strikes, democratic assertion, public unrest and an abortive session in parliament. The position of Jupiter may be interpreted to mean a revision of the Insurance Act, since the sixth house rules servants, and Sagittarius is related to insurance. In such case the measure may prove not unacceptable by the people. Some exciting scenes will be witnessed in London when Mars passes through the metropolitan degree of the zodiac about the middle of March.

Violent reactions take place in China in the later part of May, which will naturally affect deliberations at the Foreign Office.

Quite obviously the opposition of Jupiter to Mars in March, will rouse the religious prejudices of the populace, and if the Welsh Disestablishment Bill comes forward at this time it will give rise to much bitter feeling

and recrimination. Meanwhile Saturn in Taurus sets his leaden heel upon the Erin Isle and nothing of good can transpire for Ireland while Saturn is thus placed in its ruling sign. Applying the great cycle of Saturn and Mars to the last conjunction of these planets in 1911, it will be found that the Irish Rebellion of 1645 is now due to find repetition in terms of modern thought and polity, and shortly will add another page of distressful history to the annals of our unfortunate sister-isle.

It is a matter of universal gratification throughout the British dominions that King George has concluded his Imperial tour under the auspicious influence of Sun conjunction Venus, now operating in the Royal horoscope. It will be seen, however, that the portents of the very unfortunate horoscope under which the journey was begun, have found a proportionate fulfilment. At the very outset there was a silent mutiny on the part of some of the bluejackets who objected to their quarters on the "Medina" and disembarked. Then there was nearly a collision with a merchantman in the Medway; and the death of a member of the ship's staff. In India there were three successive fires in the Durbar tents at Delhi, including the unique throne tent of the Bahalpoor State. There was also some talk of a treason, but of this I have no certain confirmation. Finally there was the Baroda incident, which is now happily adjusted and requited. In a sense it was a chapter of accidents, and yet nothing occurred to dim in any appreciable degree the splendid lustre of the Imperial Pageant, the greatest the world has ever seen. India is the greatest jewel in the

Crown and her unqualified professions of loyalty to the Throne have well reflected the symbolism of Venus, the jewel of the skies in conjunction with the Sun, the Crown of the British Lion. King George has a fine intuitive sense, indicated by the rising of Neptune in Aries in his horoscope, and His Majesty will successively give evidence of this, as already he has done in the rehabilitation of Delhi, the ancient capital of India, and the many conspicuous acts of royal bounty which have marked his passage through India.

The Influences of the Signs of the Zodiac.

VIRGO.

Countries.—Turkey, Switzerland, West Indies, Assyria, Mesopotamia, Canada, Croatia, Babylonia, the Morea, Thessaly, Lividia, Lower Silesia, Kurdistan, Virginia, Brazil.

Towns.—Jerusalem, Corinth, Paris, Lyons, Toulouse, Cheltenham, Reading, Navarre, Basil, Padua, Heidelberg, Bagdad, Norwich, Boston, U.S.A., Los Angeles, Maidstone, Brindisi, Bury, Todmorden.

Local Places.—Studies, libraries, bookcases, closets, dairies, corn fields, gardens, haystacks, malt house, granary stores, barns, agricultural land.

Colours.—Dark yellow.

Time.—In angles, weeks; in succedents, months; in cadents, years.

Direction.—West by North-West.

Occupations.—Businesses connected with food, clothing, drugs and hygiene; commercial affairs, chemists, literary undertakings, agents, cornchandlers, and businesses to do with merchandise.

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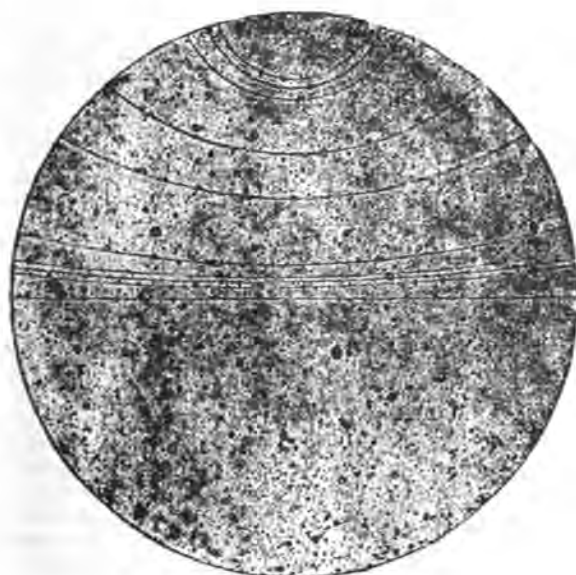
Astral Medicine.

By Dr. M. DUZ.

(Continued from page 89.)

Here is a scheme of the Solar latitudes as they are established by Professor Corrigan, an authority in the matter :—

THE SUN-SPOT LATITUDES.



Thus, he proves that at the latitude of 5° North and South the Sun spots are engendered through Mercury's action on the Sun; at the latitude of 6° through that of 2° , at the latitude of 7° through our double planet, the Earth and Moon's action, at the latitude of 13° through 3° , at that of 48° through 5° , etc., and these spots have a more or less intensity and extension, according to the planets; so Mars causes a heavy band, Jupiter an immense band of monster spot, and Saturn makes large spots.

The Sun spots have a periodicity of eleven years and forty days in average, but they are not less suddenly produced between the periodical intervals. This phenomenon is attended by a considerable atmospheric pressure, which at times raises the barometer up to 30 inches, and occasions frequent and sudden variations in the temperature of the upper atmosphere which entering in conflagration with the warmer atmospheric stratus of the Earth's surface, give way to an abnormal production of static electricity (frictional). Hence perturbations in the telegraph transmissions, spontaneous explosions (dynamite, fulmi-cotton), earthquakes, etc.

And the Rev. Trl. R. Hicks says: "All our forecasts are based upon astronomic changes and conditions. Absolutely there could be no such thing as weather and changing seasons if astronomic causes did not lie behind them, and weather and seasons would always be the same if there were no changes in the astronomic conditions out of which they sprung; and if the Earth and Sun were the only astronomic causes behind the storm and weather problem, it is clear that the same kind of storm and weather would prevail at the same time every year, as the physical relations of the Earth and Sun do not vary a hair's breadth on the same days for generations. And why all this perpetual change and variety? Is it all mere matter of accident or chance? For nearly half a century we have contended that every member of the solar system not only performs its functional part in the astronomic and physical equilibrium of the whole, but in the nature of the case must be also a factor in the meteorological conditions, and results on our own and every other planet in the system. Heat, magnetism and electricity inevitably result from the sudden stoppage or restraint of great force, while these forms of force disappear in proportion as they are converted into the form of motion. Hence we find our Moon contributing its part to the changes of temperature, the rise and fall of barometric pressure, the drift and changes of wind currents, and the minimum and maximum of magnetic and electrical potentialities, all these being the elements out of which arise storm, and weather and earthquake."

And as *mens sana*, healthy spirit, compels *corpore sano*, healthy body, so the astral configurations altering the terrestrial electric and magnetic currents, the temperature, the weather, briefly the earth's intrinsic constitution, affect the environment, and consequently the physical state of the new born, principally at its conception, and subsequently at its birth imprinting to it the mark or tone of its gamut of life.

Still, some twins differ physically and psychically, one from another. In such case it is sure that one of them was conceived prior to the other, and the proof of this is found in their respective weights (six pounds at term, and four pounds at eight months), which sensibly vary when the conceptions are not simultaneous, and whether the confinement takes place in nearly same time, it is because one of the fetuses being at term forces away the other one, which is not at term, but at eight months. The anticipation between the two conceptions is not less from a few days to one month. On the other hand, the conception points stigmata or influences oftentimes prevail upon births. I can cite twins born of a creole family. One of them was thoroughly of the complexion of its parents, but the other differed. It was obvious there were two conceptions, one before and the other just after the catamenia.

The Fall of the City

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

(Continued from page 91.)

When Amos came to the upper wall of the city on the north he beheld a legion of the soldiers of Sardiopolis fleeing before a company of the invaders. Fearful for his life, the scribe ran into the temple and hid himself beside the great altar there. And from his retreat he saw Helia, the high priest, before the sanctuary in prayer, and by his side the sacred sword and shield of the servant of the Lord. Below on the lower steps stood Magnia, priest of the inner court of the temple, with bowed head and arms across his breast; and at his feet lay the sword and buckler of the priest. And Helia cried aloud in the fulness of his heart, "Almighty and imperishable God, hearken unto thy servant. Guide my feet in the way of the spirit. If it be time in Thy great scheme that the nation pass away, so let it be. Strengthen Thy servant in his task of acting to the mandate of Thy will. Bear him up in the great passing of death. Even as thou wilt, so let be: Thy servant Helia is ready." And the high priest stood up and faced the west. And even as he did so, the contending hosts in the fury of strife broke through the portals of the temple, from the north, the east and the west. In the holy place they strove and slew each other; and the pavement of the sanctuary became dyed with the blood of the dead and wounded. The soldiers of Casa being many in number quickly overcame the men of the city, slaying each fallen adversary outright and giving no mercy.

When the strife was done, Kahma, a captain of the host of Carnos, beheld Helia and Magnia on the high altar, whereat he cried to those who were about him, "Here are more of the accursed nation. Remember the words of the king: let the race be no more." And he went up to where the high priest stood to strike him down; but Magnia put himself before Helia with sword and shield and smote Kahma dead. Then with uplifted spears and swords the soldiers, enraged at the fall of a leader, rushed forward and fell upon Magnia. And death poured from the sword of Magnia as to the right and to the left and before him he laid upon his enemies; the power of the Lord was with the priest, and he dealt out destruction at every stroke; as the sand of the deep is carried before the sea, so fell the assailants of Magnia. And Helia, the high priest, fought as in the days of his youth, filled with the remembrance of ancient days and the cause of the Most High. But as the old priest strove with the heathens of Casa and Carnos, behold one came behind him and pierced him through. "Alas, I am slain, my Magnia," cried Helia; and fell by the great altar and died. And Magnia became fired with wrath at the death of the high priest, and quickly slew him who had taken the life of Helia. But even as he did so, his adversaries pressed upon and drove him

back towards the veil before the holy of holies, where he stumbled over a corse and fell upon the pavement. Then with an exultant shout of triumph the heathen horde sprang towards Magnia to give him the blow of death. But lo, from out the secret place behind the veil came forth writhing flames of fire, smiting and withering those that were in front; nigh unto a score. And over the sanctuary broke forth thunder deep and loud; and the temple trembled to the base with the noise thereof. And the soldiers fell down in terror, casting aside their weapons in fear, and shrieking for the god of Sardiopolis to have mercy on them. At this time the king of Casa entered the place, and seeing the soldiers prostrate, he went up to the great altar and cried, "What meaneth this abjection before the altar of the God of Nephethia? Arise! slaves. Are ye stricken in fear at the trickery of this deceitful priest? Let him die as he deserves, the last of his race." But so much was the fear of the soldiers they heard not, neither did they move. Then Banus ascended the steps towards the veil and said with a loud voice, "I will see what lieth behind this arras, and those who have tampered with the power of the king of Casa shall reap a hasty doom." And even as he stretched forth his hand to draw aside the mantle of the sanctuary, again came forth lightning and fire, blighting and withering the right hand of Banus and casting him down the stair of the altar unto the middle pavement of the sanctuary. From beyond the veil came a voice saying, "Banus, king of Casa, forbear! Son of the sorcerers and Devos the black, my servant lieth before the sacred chamber of his nation. Know also that I am thy God and the God of Sardiopolis. This priest must be preserved, or destruction awaiteth thee and thy race. Raise him up as chief priest amongst ye: so that thy nation may be worthy of me and the spirit of thy fathers." And Banus at these words raised himself and stood up saying, "Arise ye soldiers of Casa and Carnos. Behold this man is the high priest of my dominions from this, henceforth. This is he who hath been promised to again raise the nation of the wilderness and the plain. Let him be acclaimed therefore as high priest, this Magnia, last of the Sardiopoleans." And they arose and acclaimed Magnia as high priest. When they had done so, Magnia stood up, and raising his hand he cried, "Receive the blessing of the Most High. Let us pray." And they knelt in prayer; and as Magnia prayed he became clothed in brightness, and the radiance of the blessed was about him. And those who knelt beheld this, knowing that the priest was overshadowed by the spirit of the Lord. And when he had prayed and blessed them, he passed from amongst them through the veil of the sanctuary. And Banus bade the soldiers take up the corse of Helia and sepulture it with the priests of the city. In the court of the dead laid they the

body of Helia, on the right hand of Saelus, his predecessor.

And in the secret place of the temple Magnia knelt and prayed, "Father of all I come to Thee, questioning not. Thy ways are strange and hidden from man. Lead me to carry out thine edict and will." Then wept he in the fulness of his overflowing spirit for what had come to pass. And a sweet comfort fell upon his soul; and he knew that the shadow of the Lord was over him.

And Amos the scribe left the temple and went down out of the city unto the wilderness by the western gate saying, "I will seek a place of refuge and safety apart from these heathens." And he changed his way, going towards the south, so as to deceive the enemy, lest they should discover him and seek his destruction. Thus fell the city of Sardiopolis.

First Aid.

By Prof. ASTRO.

1. Prevent bystanders from crowding.
2. Screaming or wailing should be stopped.
3. Call upon as many persons as are really needed to assist the injured person.
4. Remove whatever presses upon sufferer if he be crushed.
5. Lay sufferer down in a comfortable position with head raised a very little.
6. Investigation should now be made to find out as near as possible what is wrong, to determine all future treatment.
7. Everything should be done as gently as possible, without excitement or agitation.
8. Should sufferer vomit, the head should be placed so that vomitted material shall not enter the windpipe.
9. The discovery of one injury to the sufferer should not lead to overlooking other injuries.
10. Dispatch someone at once for a physician or surgeon, with a good description written of accident, so that surgeon may come fully prepared with necessary instruments or remedies.
11. Clothing may be loosened or removed or cut away till surgeon arrives.
12. In removing clothing that side which is opposite the side of injury should be taken off first.
13. In putting on clothes the injured arm or leg should be clothed first.
14. Efforts at resuscitation may be made.
15. A stretcher or other means of transportation may be provided.
16. Hot or cold applications, temporary splints, or means to control bleeding may be required, and should be prepared and applied.
17. Under any consideration do not give large quantities of whisky or brandy.
18. If stimulants seem necessary, the non-medical person had better use only hot water, tea, coffee or milk.

Reports of Meetings.



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PROCEEDINGS OF THE COUNCIL.

THE Council Meeting of the British Institute of Mental Science was held at 64, Central Beach, Blackpool, on Saturday, 3rd February, 1912, at 3 p.m. Mrs. Tassell in the chair. Mrs. Louisa Harrison, Bradford, was admitted to membership. The members of the Blackpool Branch were appointed a sub-committee to organise the convention meetings.

BIRMINGHAM BRANCH.—Meeting 16th March, 3 p.m., at 111, Great Lister Street. Subject: Phrenology.

BLACKPOOL BRANCH.—Every Wednesday, 8 p.m., at 64, Central Beach. Subject: Palmistry.

NOTTINGHAM BRANCH.—Every other Thursday, 6 p.m., at 70, Shakespeare Street. Subject: Psychometry.

COUNCIL MEETING.—2nd March, 2 p.m., at 64, Central Beach, Blackpool.

CONVENTION.—Monday, 25th March to Saturday, 30th March (both dates inclusive), at 64, Central Beach, Blackpool.

ANNUAL MEETING.—Saturday, 30th March, 3 p.m., at 64, Central Beach, Blackpool.

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NOTTINGHAM AND DISTRICT BRANCH.—Branch Secretary: Mrs. Lester, 70, Shakespeare Street, Nottingham. Meetings for study every alternate Thursday at 3 p.m., at 110, Radford Boulevard, Nottingham. Subjects: Psychometry and Clairvoyance.

The General Secretary visited Nottingham on Thursday, 14th December, and addressed the members and friends, and a district branch was formed. Branch President, Mrs. Tassell; Vice-President, Mrs. Blythe; Treasurer, Miss Sansom; Secretary, Mrs. Lester; Committee, Messrs. S. R. Wells, Cannon, Seagrave, Stow.

Planetary Hours.

(Continued from page 91).

SATURN though superior to the Sun and Moon, not only in the sense in which modern astronomers use the term superior, but also in the power attributed to him, was probably a maleficent if not a malignant deity. We may infer this from the qualities attributed to him by astrologers:—

“If Saturn be predominant in any man's nativity, and cause melancholy in his temperament,” says Burton, in his “Anatomy of Melancholy,” “then he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearful, always silent and solitary.”

We may not unreasonably conclude, therefore, that either rest was enjoined on Saturn's day as a religious observance to propitiate this powerful but gloomy god, or else because bad fortune was expected to attend any enterprise begun on the day over which Saturn bore sway. The evil influence as well as the great power attributed to Saturn are indicated in the well-known lines of Chaucer:—

“ Quod Saturne,
My cors, that hath so wide for to turne,
Hath more power than wot any man;”

“ I do vengeance and pleine correction
While I dwell in the signe of the leon;”

“ Min ben also the maladies colde
The darke tresons, and the castes olde,
My loking is the fader of pestilence.”

It is, however, possible that the idea of rest on the day dedicated to Saturn may have been suggested to Egyptian astrologers and priests by the slow motion of the planet in his orbit, whereby the circuit of the ecliptic is only completed in about twenty nine years.

However this may be, we know certainly that on the Sabbath of the Jews rest was enjoined for a different reason. Moses

adopted the Egyptian week and allowed the practice of a weekly day of rest to continue. But in order that the people whom he led and instructed might not fall into the worship of the host of heaven, he associated the observance of the seventh day with the worship of that one God in whom he enjoined them to believe, the God of their forefathers, Abraham, Isaac and Jacob. So far as appears from the Bible narrative, there is no scriptural objection to this view. On the contrary, strong scriptural reasons exist for accepting it. If the account of the creation given in the first chapter of Genesis could be accepted as literally exact, it, nevertheless, would not follow that the seventh day of rest was enjoined before the time of the exodus. And we have seen that the Bible account itself assigns the departure from Egypt as a reason for the observance, so that whatever view we form respecting the real origin of the seventh day of rest, we have no choice as to the time we must assign for the commencement of its observance by the Jews, unless Deuteronomy v. be rejected as not even historically trustworthy.

Nothing, therefore, that I have shown in this paper need be regarded as necessarily opposed to the faith of those who honestly believe in the literal exactness of the reason assigned in Exodus xxxi. 17, for the observance of the Sabbath of the Jews. Such persons may accept the week as of Pagan origin, and the original observance of Saturn's day as of astrological significance, while believing in the reason given by Moses for the adoption of the practice by his followers, that “in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.” (The idea of rest, accepted literally, accords neither better nor worse with the conception of an Almighty Creator than the idea of work). But it seems to me that those who thus regard the Jewish Sabbath as a divinely

instituted compromise between the worship of the seven planets as gods, and the worship of one only God, the Creator of all things, may yet find in what I have here shown a new reason for Christianizing our seventh day of rest, even if we must still continue to miscall it the Sabbath. Since it was permissible for Moses to adopt a Pagan practice (to sanction, if not to sanctify, a superstition), it may well be believed that a greater than Moses was entitled to change the mode of observance of the seventh day of rest. We know that in Christ's time the Sabbath (of its very nature a convenient ceremonial substitute for true religion) had become a hideous tyranny; nay, that many, wanting real goodness, were eager to prove their virtue by inflicting the Sabbath on those who most needed "to rest and be refreshed" on that day. Whether in the obedience to the teaching of Christ, who (we learn) rebuked those hypocrites—all this has been changed in our time—is a point which may be left to the reader.

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Horoscope of Chicago.

AS an item of particular interest to our American readers we give a short forecast respecting the city of Chicago, the ascendant of which is stated to be the first degree of Leo, making the 15th degree of Aries as the meridian.

Important developments may be expected from the entry of Uranus into the descendant, and new laws respecting marriage and divorce as well as external trade, will be brought forward.

The entry of Neptune into Leo at the end of 1914 will cause much sedition, and with the combined effects of the two major planets with that of Mars will lend to produce serious troubles.

Mars is conjoined with Uranus in February, 1913, on the descendant, a warning of fires and explosions, and its opposition with Neptune at the end of January, 1915, and its conjunction with the same planet in October of the same year, are auguries of ominous portent, either in the way of disasters, rioting, strikes or epidemic sickness. September and October of 1917 will be months of grave troubles, as Saturn crosses the ascendant, in addition to the combined evil forces of the two other planets.

Jupiter will benefit the city in August, 1919, and again in 1922. A very evil period is shown to commence in 1930, lasting for two years, when Uranus transits the meridian of the city, and Saturn in the seventh house in the spring, summer and fall of 1932, will add to the weight of evil influence. June and July of 1939 are especially evil periods, Mars being stationary in the descendant of the city, a warning of serious fires. A great calamity is shown in the early days of 1947.

MR. SNOWDON HALL announces that he is giving a lecture on the 28th March at 89, Cambridge Road, Hammersmith, and on the 29th March at the International Club, 22A, Regent Street, W., at 8.30 p.m. The subject in both cases will be "The Voice of the Stars."

Birthday Influences during March.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **FRIDAY.** (Ruled by Venus). ♀ in ♏. □ ♄, ♀ ♀, * ♂, △ ♄. A variable day, disappointments and indisposition, benefits in employment, new work and undertakings, and many little worries and annoyances. A child born on this day will be active, energetic, popular and respected, inclined to be careless and diffident, and rather irritable.

2. **SATURDAY.** (Ruled by Saturn). ♀ in ♏. An active year, social gains, but danger of bereavement. A child born on this day will be artistic, business-like, intelligent, but will have many little drawbacks to contend against.

3. **SUNDAY.** (Ruled by Sol). ♀ in ♏, ♀ ☉, △ ♄, □ ♄, □ ♂, ♀ ♀. A very evil year, danger of accidents, disputes, quarrels, financial losses and litigation. A critical year. A child born on this day will be hasty, rash, extravagant, often involved in serious litigation, which will end in financial ruin.

4. **MONDAY.** (Ruled by Luna). ♀ in ♏, * ♀, △ ♄, ☉ □ ♂. An evil year, danger of serious accidents, and feverish illness. Some changes, but much trouble. A child born on this day will be hasty, impetuous, somewhat intuitive and inventive, but very unfortunate in life.

5. **TUESDAY.** (Ruled by Mars). ♀ in ♏, * ♄, △ ♂, △ ♀, ☉ □ ♄. A variable year, social benefits, new work, popularity, but danger of litigation and serious financial losses. A child born on this day will be hasty, extravagant, often involved in serious litigation which will cause heavy losses.

6. **WEDNESDAY.** (Ruled by Mercury). ♀ in ♏, □ ♀, □ ♄. A better year, new responsibilities, improvement in position, business success, but many annoyances and upsets. A child born on this day will be clever, trustworthy, reliable and competent, somewhat hasty and irritable, but generally successful in life.

7. **THURSDAY.** (Ruled by Jupiter). ♀ in ♏, ♀ □ ♄. A variable and unsettled year, indisposition and disappointments. A child born on this day will be careless, erratic and generally unfortunate in life.

8. **FRIDAY.** (Ruled by Venus). ♀ in ♏, △ ☉, ♀, ♀, ♀ ♄, □ ♀. A good year of business, pleasure and social affairs, some changes, journeys, and probably a sea voyage, some disappointments and grief. A child born on this day will be careless, erratic, but popular and intelligent, will be successful in business.

9. **SATURDAY.** (Ruled by Saturn). ♀ in ♏, * ♄. Some favourable changes are shown, but danger of accident and dispute. A child born on this

day will be intuitive and fond of travel, but hasty and hot-tempered.

10. **SUNDAY.** (Ruled by Sol). ♀ in ♏, □ ☉, ♂ ♄, ♀ ♂, * ♀. An evil year, danger of litigation and heavy losses, some social gains and benefits from friends; trouble in employment. A child born on this day will be extravagant, erratic, hasty and impressionable, often in trouble regarding employment, and involved in litigation.

11. **MONDAY.** (Ruled by Luna). ♀ in ♏, □ ♀. A worrying and unsettled year, losses and disputes, troubles through letters. A child born on this day will be erratic and disobedient, not reliable, and unsuccessful in life.

12. **TUESDAY.** (Ruled by Mars). ♀ in ♏, ☉ △ ♀. A quiet year with some changes and journeys. A child born on this day will be erratic, impressionable, mediumistic, and moderately fortunate in life.

13. **WEDNESDAY.** (Ruled by Mercury). ♀ in ♏, * ☉, ♀ ♀, △ ♄. Improvement in position, gains through superiors and benefits in employ are shown, but treachery is also indicated. A child born on this day will be clever and intuitive, steady and reliable, will suffer from secret enmity, but will gain in employ.

14. **THURSDAY.** (Ruled by Jupiter). ♀ in ♏, ♂ ♄, * ♀. An unsettled year, sudden changes, danger of accident, but gains in employ. A child born on this day will be clever, intelligent, erratic and hasty, will not be successful in life.

15. **FRIDAY.** (Ruled by Venus). ♀ in ♏, □ ♄, * ♄, △ ♂. A successful year, gain in employ, new work and undertakings, financial gain, some danger of indisposition. A child born on this day will be clever, intelligent, active and energetic, popular and respected, will have some obstacles to contend with in life.

16. **SATURDAY.** (Ruled by Saturn). ♀ in ♏, ♂ ♀. A good year for marriage or courtship, slight indisposition shown. A child born on this day will be artistic and musical, kind and refined, but will have many little difficulties to contend with.

17. **SUNDAY.** (Ruled by Sol). ♀ in ♏, □ ♄. A quiet but variable year, some slight benefits, but losses financially. A child born on this day will be quiet, refined and kind, but extravagant, will have a quiet career.

18. **MONDAY.** (Ruled by Luna). ♀ in ♏, ♂ ☉, △ ♀, * ♄, □ ♂. A better year, improvement in position with changes and benefits, some danger of disputes and litigation. A child born on this day will be hasty and rash, but trustworthy and reliable. If a female will have weak health.

19. **TUESDAY.** (Ruled by Mars). ♀ in ♏, * ♄. Important changes and benefits in position are

shown during this year. A child born on this day will be popular, inventive, original and successful in employ.

20. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ☿, ♄, ♀, ♄. A successful year, changes, improvement in position, new work and undertakings, but annoyances from others. A child born on this day will be clever, of good judgment, intelligent, active and energetic, and generally successful in life.

21. THURSDAY. (Ruled by Jupiter). ♀ in ♉, ♄, ♀. A variable and unsettled year, changes, some benefits from friends, but much worry. A child born on this day will be erratic and abrupt, diffident, but kind and artistic, will not be successful in life.

22. FRIDAY. (Ruled by Venus). ♀ in ♊, ♀, ♄. An evil year, danger of indisposition and bereavement. A child born on this day will be weak and despondent, and have many obstacles to contend with in life.

23. SATURDAY. (Ruled by Saturn). ♀ in ♋, ♄, ♄. A favourable year with important changes and developments in affairs, health will suffer slightly at times, but travel and journeys are shown. A child born on this day will be popular, inventive, fond of travel and changes, be popular and very successful in life.

24. SUNDAY. (Ruled by Sol). ♀ in ♌, ♄, ♄. An evil year, danger of accident, disputes, litigation and financial loss, disappointments and grief. A child born on this day will be hasty, rash, extravagant, often involved in serious troubles, litigation and loss, will have many disappointments in life.

25. MONDAY. (Ruled by Luna). ♀ in ♍, ♄, ♄. A changeable year, benefits in business, but danger of accidents. A child born on this day will be clever and intelligent, very energetic, but rash and hasty.

26. TUESDAY. (Ruled by Mars). ♀ in ♎, ♄, ♄. Another changeable year, indisposition and trouble in employment, but benefits through friends. A child born on this day will be kind and artistic, but proud, and should always remain in employ.

27. WEDNESDAY. (Ruled by Mercury). ♀ in ♏, ♄, ♄. A variable year, many little ups and downs, benefits through elders, trouble through letters, danger of disputes. A child born on this day will be clever and energetic, erratic and sarcastic, but not very fortunate in life.

28. THURSDAY. (Ruled by Jupiter). ♀ in ♐, ♄, ♄. A changeable anniversary, benefits in employ and through superiors, but sudden and unfortunate changes, and many worries. A child born on this day will be erratic and abrupt, but popular, successful in employ, and highly respected; should be fairly fortunate in life.

29. FRIDAY. (Ruled by Venus). ♀ in ♑, ♄, ♄. Indisposition is shown on this anniversary, but benefits in employ, changes and new work. A child born on this day will be active, energetic, clever and intelligent, will have many troubles

to contend with, and will not make much headway in life.

30. SATURDAY. (Ruled by Saturn). ♀ in ♒, ♄, ♄. Disappointments and grief are shown, many little worries and annoyances. A child born on this day will be careless, erratic, but clever and intelligent, will not be successful in life.

31. SUNDAY. (Ruled by Sol). ♀ in ♓, ♄, ♄. A variable and unsettled year, benefits through elders and friends, but danger of disputes and accidents, and increased expenses. A child born on this day will be vain and foppish, erratic, extravagant, hasty and unreliable, will have much ill-luck in life.

Life After Death.

MR. J. W. WILSON, of Manchester, sends us the following which we think interesting: "My father, after 30 years of hard work, was paralysed, although a man of splendid health and strength. Soon after this spiritualism was introduced into the family. My father promised that if life existed on the other side he would appear to us in spirit form as soon as he was able. He died 14 years after he was paralysed, three miles from home, early in the morning. At that moment everyone in the house was awakened and heard their respective names called by my father, and saw him standing by them.

At breakfast a telegram was received that our father was dead.

At that time we were accustomed to hold a meeting on Thursday evenings among our friends. We were told by the controlling spirit that our father would appear to us on the most prominent day of the year. This was quite forgotten as time went on, but on Christmas day we were all together eating our Christmas dinner when in the doorway appeared our father with a beautiful smile on his face. He remained some little time, so that there could be no doubt about all of us seeing him distinctly. This Christmas was the happiest of our lives."

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I. HULERY FLETCHER, Director and Instructor,
PORTLAND, U.S.A.

Book Reviews.

THE DOOR AJAR, AND OTHER STORIES. By Virginia Milward. (Rider & Son). 1s. net, post free 1s. 3d. from W. Foulsham & Co., 5, Pilgrim Street, London, E.C.

This work contains a series of seven short stories of passion and crime in which the weird and uncanny form a fascinating background to scenes of high dramatic power and throbbing human interest. Amongst such an array of realistic gems it is difficult to fix upon the story one likes best, but the following excerpts from "The Little Silver Box," will serve at least to show the trend of the work as a whole and to give a brief, if imperfect, specimen of the author's power.

THE LITTLE SILVER BOX.

"I saw it in a window of an old curiosity shop in Versailles, went in, bargained, and bought it, and brought it home. 'It' is a little antique, silver Patch Box, oblong in shape, solid and heavy, with a man's head embossed on the centre of the lid, and a charming wreath of Pompadour roses and leaves—so gay and pretty—round the base. It was a most beautiful little thing of the period of Louis Quinze, owned and cherished, most probably, by some proud and lovely marquise. It appealed especially to me, not only on account of its own individual charm, but because it belonged back to the days of the French Monarchy—those entirely fascinating days of love and licence, sin and splendour, birth and breeding, and perfect manners. Doubtless it had graced the Court. Perhaps Louis himself had given it, as a love token, to one of his fair, frail friends. What would I not give to know who had owned it, what scenes it had witnessed, how it came to an old furniture shop in Versailles, through whose hands it had passed? Many a time I held the little box in my hands, hoping some instinct might tell me—some hitherto undeveloped psychic power might lead me to the truth—some flash of divination might let me see the past. But try as I would, invoking every spirit of the other world as I did, I could never see anything but the little Silver Box. Shortly afterwards my stay in Versailles terminated. I crossed to England and drove straight to my rooms in Margaret Street, where I lodged."

* * *

"It was summer-time when I bought my little Patch Box. Autumn came, with its chill rains, sombre melancholy, and the short, wintry evenings with their welcome fire and twilight. November was well advanced before she came. . . . I had had no light vouchsafed me concerning my little Patch Box, but I already regarded it in the light of a very dear friend, and I felt sure that one day I should discover something about its history."

* * *

"One evening I was sitting in my chair before the fire; the room was in semi-darkness; only the flickering flames lit up the pictures, the chintzes and the polished mahogany tables, and lingered lovingly

on my little silver box—when suddenly a faint but distinct perfume of roses made me raise my head. Roses at this time of the year! Impossible! It could not be roses I smelt! The scent grew stronger, more suffocating, and it was not the perfume of fresh roses, but a musty scent as of dead and gone flowers, of pot-pourri just unpacked. I was greatly puzzled, but not attaching much importance to the incident I resumed my reverie. . . . Suddenly I shivered and sprang to my feet. Some one had entered the room and crossed the floor behind me! I watched with fascinated, terrified eyes a fine, white hand close upon and remove the little silver box! We long for a manifestation of the Occult, and when it comes we are totally unprepared and very much afraid. I felt, at last, what I had always wished to see, the touch of the Unseen, but I am not ashamed to say I was quite unnerved. The 'Some One' crossed the room again and went out by the door. My feeling of fear deepened. The houses in Margaret Street were old, I knew, dating back to Georgian days, how far I was not sure. I had never heard of any ghost or spirit that haunted these rooms, and in all the months I had lodged here I had seen nothing, suspected nothing. Yet to-night—Could I be mistaken? I turned the electric light on. No, I was not mistaken! It was true enough! My box had gone!"

* * *

"A week later I was sitting in my usual attitude in my usual place, regretting the loss of my little box, and wondering if I should ever see it again, when quite suddenly I again smelt that same unforgettable perfume of roses, and a sweet, silvery laugh sounded close to my ear. I turned quickly, growing cold with fear, and as I did so the door opened (my locked door) and a young woman entered, extravagantly dressed in an old rose brocade and carrying on her arm a quaint, old-fashioned basket of flowers. Her hair fell in thick masses of golden brown curls, confined carelessly on the top of the head with diamond combs; her expression was piquant, mischievous, her complexion radiant, and her eyes, which she used with immense effect, swept the room with a curious 'raking' glance, impossible to describe, but most bewitching to behold. She was very beautiful! Much more lovely and graceful than anything feminine belonging to these prosaic, tomboy days, and my delight in her beauty swallowed up all my fear. In her fine white hands, covered with immense flashing rings, she held my little silver box! She was quite unaware of my presence, for she crossed the room, sat down in a chair at my side, and began talking to herself in old French I found difficult to understand. She was so close to me, I could distinguish the lovely little flowered pattern of her old brocade, the ample folds with its rings of blue roses swept my feet. She was caressing the little Patch Box, crooning over it, and every now and then I caught the words, 'His gift, his love gift, mon "France," Louis, mon Bien-aimé! I would not have lost thee for the world! 'Twas worth the risk!' Suddenly she looked over her shoulder, as if afraid of some one coming up behind her, and dropped her voice to a whisper. 'Zamor again! I have ever treated him well, and yet—I like not his looks! I

fear—Ah, Louis! why art thou not still living, to send this *Canaille* to the Bastille? The King is good but weak and powerless, and 'tis too late! Over there in England I was safe. Was I wise to return? Monsieur de Calonne warned me—but I wanted it—I wanted it—I wanted my little box. . . . His first gift to me that night! . . . Ah! that night! . . . Louis, Louis, no man can love like a King! Hark! I hear voices! There are people moving amongst the shrubbery. I hear padding footsteps round the house. Spies! . . . Where is Zamor? . . . Zamor is gone! Mother of God! Where is he gone? Louis, Louis——.' She had turned towards the door and was watching—watching—the light of fear in her eyes. I, too, was watching the door, but for what?"

"In a small bookshop I had come across an old and battered copy of the life of Madame du Barry, not altogether authentic, perhaps, but deeply interesting, and in it I found the facts of which I stood in ignorance."

"I read on till I came to a statement which caused me to stop abruptly: 'The Comtesse du Barry came to England after the theft of her jewels, hoping to recover them; she lodged in Margaret Street'—(*Margaret Street!* Perhaps in this very house!) I laid the book down in my astonishment—but unhappily for her she returned to France for some more of her possessions. In her château of Luciennes she was arrested and taken to Paris and confined in the conciergerie.' Margaret Street. What a coincidence. Undoubtedly she had lodged here and returned to France for some more of those 'possessions,' which, of course, included the little silver box."

"Before long I heard hurried footsteps running along the corridor, the swish of a silken petticoat; the door was flung open and in she came, panting and breathless, her dress torn and disarranged. Inside the room she slammed the door to and locked it, and leant pale and haggard against the lintel. Presently she began tearing off her jewels and hiding them about her person, when some sound below which she heard caused her to stop and mutter, 'They are coming, they saw me. Ah, the *Porte-cochère* will stop them . . . will it? . . . My God. They are battering it in.'"

"Madame du Barry fled past me, her eyes wide and dark and terrified—to the farthest corner of the room. A loud knock on the door. Within was silence. Another knock, and then a voice shouted, 'Open, in the name of the Republic.' I did not stir. There came a movement outside, the sound of a shattering blow, and the door fell in, in splinters. On the threshold stood a motley crowd of men and women in rags and tatters, their eyes bloodshot, their hands and clothes bloodstained and terrible, their hair matted and streaked with sweat and something worse—women with bare breasts and hag-like faces full of hellish hate. Men drunken and degraded, armed with weapons, knives and hatchets—red al-

ready—laughing, snarling, cursing, jeering, and all pointing to the 'little piece of Royalty' cowering in the corner—their defenceless prey, their beneficent *châtelaine*, run to earth."

"It was Sunday Evening. I was as usual in my favourite attitude in my favourite chair, alternately gazing into the red embers and watching the door; but no perfume of faded roses came this time to disturb my reveries. Instead, the room gradually darkened and smelt close and damp. Shivering, I looked round—my own familiar furniture had vanished; in its place was a pallet, a rush-bottomed chair, and heavily barred windows, admitting no air, and only a dreadful, sombre light. On the pallet in the corner a woman was lying amidst some filthy bedclothes, asleep. The room was a cell in the Conciergerie, damp and dark, brick-floored, and below the ground. The woman was the beautiful Du Barry, with the terror of death already stamped upon her face."

"The door opened, and two soldiers, blunted to all suffering, impervious to all pain, stood on the threshold. Citoyenne du Barry was led away. I heard her descend the stone steps with dragging footsteps, heard the clatter and commotion in the courtyard, the jokes of the soldiery, the sobs of the frightened women, and then the slow rumble by of the crowded carts. I prayed that I might not see the end, that I might be spared the last scene of all. Even as I did so, I heard the long, low, snarling cries of a multitude, saw a surging, swaying sea of heads—a nation, a people composed of men and women, in whom the lust for blood and the taste for cruelty had been bred and fostered by paid demagogues and agitators and ill-conditioned curs who had nothing to lose and everything to gain—heard the insolent, brutal soldiery, and then the jolting, jarring rumble of the line of cursed carts. Close above the heads of the mob was their altar—two upright posts dyed crimson, and a dripping, glittering knife. . . . The guillotine. The executioner stood waiting. From the last tumbril a woman in white with a fichu over her shoulders watched each victim. . . . So intense was her pallor that her features were quite unrecognisable to those who did not know her name; her hair, the beautiful brown curls a King had loved and played with, was cut close, and showed grey here and there; her eyes were white and wild. Her turn came; they pushed her up the steps, for her hands were bound behind her, and she slipped in the slime. When she reached the scaffold she glanced at the executioner, at the sea of faces beneath her, at the knife above. No mercy anywhere, no hope of release, no King to protect her now, nothing but blood everywhere and eternity to face. Her last request refused. The red hands of Samson tore the fichu from her shoulders. . . . She stood a moment, gazing wildly at the blade above her. 'For me? For me?' Reason had fled. Screaming, she was flung face downwards on the plank, and the knife descended, flashing white in the sunshine, jarring slightly as it severed the head. . . . Before the vision passed, I heard the low murmurs of the satis-

fied populace at one more scene of terror, of outrage and bloodshed. Before another victim could mount those streaming steps, merciful oblivion closed my eyes."

This book will be sent post free for 1s. 2d. from W. FOULSHAM & CO., 5, Pilgrim Street, E.C.

MAN. By Pandit Bireshwar Pande. Published by Babu Gurudas Chatterjee, The Bengal Medical Library, 201, Cornwallis Street, Calcutta. Obtainable only from the publisher.

A point has been reached in sociology and cosmical science when it became necessary for us to find an answer to the question, "What is Man's Place in the Universe?" If we suppose that other creatures can lay equal claim with man to a necessary place in the scheme of observation, we raise the question of man's right to preferential treatment. This and dependent problems of equal complexity are capably and lucidly explained in the book before us, which we have much pleasure in recommending to our readers.

THE ASTROLOGER AND HIS WORK. By Alan Leo. Fowler & Co. 6d. net.

This is a little pamphlet telling how a person should consult an astrologer so as to save time and get the best result, also the points in which an astrologer can be of use to his clients.

ASTROLOGY EXPLAINED. By Alan Leo. Fowler & Co. 6d. net.

This work is an elementary astrological catechism in which the author sets out a series of questions and answers. By a careful perusal of these papers a great deal of useful elementary matter is to be gathered by the discerning reader.

CREATIVE THOUGHT. By W. J. Colville. Rider & Son. Crown 8vo, 304 pp., cloth gilt, gilt tops, 3s. 6d. net. Post free, 3s. 10d. from W. Foulsham & Co., 5, Pilgrim Street, E.C.

This is a series of essays dealing with the subject of self unfoldment, and will be found of great interest to students of Occultism, Higher Thought and Mental Science. The author deals with great precision on the subject of Human Free Will in Relation to Destiny, and comes to the conclusion that "we are fated to the extent that we are ignorant of the Laws controlling Human Destiny." The book offers a perfect coherent and synthetic system of thought, which will entirely meet the purpose for which it is intended. Selection from Contents. Personal Experiences of Mental Healing—Our Bodies, what are they? How shall we govern them?—True Views of Occultism—The Law of Attraction—Concentration of Thought and Control of Memory—The Power of the Spoken Word—What is the Human Aura? How can we Develop it?—Sleep, Dreams, and Visions—Genius: What and Whence?—Idealism and Realism—Human Unity through many Nations—Destiny—Mental Suggestion—Heredity.

On Numbers.

By "NACHEIL."

The researches of the *Westminster Gazette*, which has been investigating (in connection with the Coronation gift of the Georges) the Christian names of the House of Lords, establish that the patrician taste in names is substantially the same as the plebeian. These are the most popular among the Peers:—

John	51	Arthur	27
Charles	49	Edward	25
William	48	James	21
Henry	41	Thomas	21
George	41		

But allowance should be made for the greater preference which noble families display for ancestral names. All the male members of the Duke of Beaufort's family (like the royal house of Reuss) are called Henry; and each of Lord Nelson's sons and grandsons bears the name of Horatio. Walter runs in the family of the Duke of Buccleuch; Jane in the Duke of Somerset's; Antony in Lord Shaftesbury's; and so on with a constancy not to be found outside the favoured circle of Burke and Debrette.

* * *

To those possessing these Christian names it may be interesting to point out the respective values, hence. John, 2; Charles, George and James, each 3; Thomas, 4; Arthur, 5; William and Henry, each 7; Edward, 8.

* * *

Now No. 2, is a number of trouble and contention, and the very divergent opinions held in the Gilded Chamber amply justifies the interpretation. It is notable that the virtue of 2, lies in the understanding of hidden laws or in exposing the defects of measures submitted for its approval, a function very much in evidence.

No. 3, Charles, George and James, is a number of highest wisdom, worth and harmony. See $49 + 11 + 21 = 111 = 3$, which emphasises the matter. It is one of the ballasting numbers, viz., 111, out of a total of 324, more than a third.

No. 4, is only claimed by Thomas, and is a number of endurance, discovery and accomplishment, firmness of purpose and realisation of hopes. It has always been regarded as a sacred number and is also known as "The Door of the East."

No. 5, Arthur, is classed as an unfortunate or indifferent number of strife and competition.

No. 7, William and Henry, is considered a religious number and regarded as a prosperous one. A number of Royalty, triumph, fame, honour, reputation and victory.

No. 8, Edward alone claims. It is classed as indifferent, but is associated with strife and destruction.

* * *

My remarks re "Orion," have been justified by events. The recent naval marvel the cruiser "Lion," bears the name value of 2, and appears an unfortunate name. Hawke, 2, = Bad. Olympic, 5, Bad.

By "NUMERARY."

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—In regard to your interesting article, re "Sephariel's" theory that events in the life can be brought about by direction, when not indicated in the radical figure, and your request for instances as proof; would you also accept instances from others?

1. In my horoscope (London, England, 5.2 a.m., November 5th, 1872), $\simeq 28^\circ$ is on the M.C., and $\simeq 21^\circ 18'$ on the Asc. The \odot is in first $\star \delta$, $\star \iota$, δ $\Delta \iota$, which would seem to indicate health, physical strength and welfare. But when, in the summer of 1890, the prog. δ comes to $\angle \odot$ rad, I fell out of a stable loft and broke my arm, which was useless for several weeks. Is this a good example?

2. My rad. \odot was in Scorpio $13^\circ 7' 26''$, and on September 21st last, the very day that \mathcal{U} transitted that degree, I acted as agent for our parliamentary candidate in our recent Canadian election. \odot was not in any radical aspect or direction to \mathcal{U} . (But I have $\delta \Delta \mathcal{U}$ in rad. figure, and in September, 1911, Δ pro. P. \odot pro. by direction).

3. In my rad. figure ι in $\wp 16^\circ 26'$, was in \square to the Asc. $\simeq 21^\circ 18'$, yet when, in 1909, the Asc. pro. came to $\star \iota$ rad., I got the best crop on my farm I ever had.

4. In my rad. figure \mathcal{U} is in $\mathcal{Q} 28^\circ 49'$, and \mathcal{H} in $\mathcal{Q} 5^\circ 55'$, they not being in aspect. But when they came to a rapt. P. in the fall of 1893, I got a gift of money sent to me from my father (for my 21st birthday).

5. I have, as I have said, $\odot \star \iota$, but when \odot pro. $\angle \iota$ pro. 1893, my grandfather died, although it brought no ill effects upon me.

At birth my \mathcal{U} was $\square \iota$. In the spring of 1903, I came to Canada, and on the very day that I started a long prospecting trip to locate a Homestead (on May 5th), I notice now that \mathcal{U} was transiting exact \star rad. ι .

Also on the very day that year that I sailed from England, April 18th, \mathcal{U} transited exact $\Delta \odot$ rad.

At birth I had $\delta \angle \mathcal{H}$, but when they came to \star in summer of 1903, it had effect, such as is given at length in Alan Leo's "Progressed Horoscope."

Wouldn't it seem as though some people are much more sensitive or responsive to directions than others? Alan Leo says that is the case with those who have \odot aspecting \mathcal{H} . (I have $\odot \square \mathcal{H}$, $\delta \angle \mathcal{H}$ $\wp \Delta \mathcal{H}$, \wp P. \mathcal{H} , etc.)

I have frequently noticed how closely your monthly indications for Washington, U.S., apply to Ottawa, Canada. For instance, in the summer of 1911, when you say "prominent men in disgrace," "president in difficulties," etc., there were scandals in the departments of nearly all the Canadian Cabinet Ministers. The Premier, Sir Wilfred Laurier, had to "go to the country" in a hurry, to forestall the investigations of the Department of the Interior. And in the autumn ingress, the \odot at Washington in the fourth house

would indicate the overthrow of the Canadian Government (Election.)

Would it not be well to include Canada in your forecasts for U.S.? The capital, Ottawa, is about the same longitude as Washington, but the higher latitude would make some difference in the ascendant. Which sign rules Canada? In view of the frequency with which we hear mention of the French Monarchy being likely to be restored, the horoscopes of Princes Victor and Louis Napoleon would be very interesting to put in the MESSENGER some time before long, if you would.

Hoping all these rambling remarks won't "tire you,"

I remain,
Yours sincerely,

HAROLD CLIFT.

Bender, Saskatchewan, Canada.
January 30th, 1912.

[The Editor is pleased to have the above facts placed before him and will reply thereto in the next issue, using his correspondent's horoscope in illustration of the points raised.]

The Conjunction of Mars and Saturn.

A slight error occurs in the article "Things in the Making," page 85, by "Sephariel," in the last issue of the Messenger. Therein he stated that the conjunction of δ and ι takes place on August 24th, 1913, at 5.23 p.m. This is the time given in the Nautical Almanac, and refers to the conjunction of these two planets in "Right Ascension." The correct time of the conjunction of these two planets in Longitude is 0.28 p.m. on August 24th, 1913.—EDITOR.

The Erudite Ermine.

There is a delightful picture in the *Century Magazine* of an erudite ermine examining critically a royal person dressed in the ermine's skin, and this leads him to the following reflections:—

"Said an envious, erudite ermine:
"There's one thing I cannot determine;
When a man wears my coat,
He's a person of note,
While I'm but a species of vermin!"

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A Forecast of the World's Fate and Fortune.

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APRIL, 1912.

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Old Moore's Monthly Outlook.

New Moon.

The lunation of the 18th March occurs just before ten in the evening, and falls on the cusp of the fifth house, the luminaries separating from a square of Mars in the eighth house. This will adversely affect theatres and music halls and a disaster seems likely about April 1st, when Mars transits the square of the lunation. Mars ruling the first and placed in the eighth signifies much mortality among the people, consumption and pulmonary complaints being threatened. Jupiter in the second in trine with Mercury is good for trade, will benefit the exchequer, but in opposition to Mars threatens heavy expenditure and increased taxation. Uranus in the third denotes a reformatory tendency in connection with railways and postal affairs, and the introduction of electrical traction on railways; telephonic and telegraphic improvements is shown. Venus in the fourth is good for agriculture, and will probably bring an early spring. Accidents on battleships are denoted. Saturn in the seventh is evil for foreign affairs, and disputes are to be feared. The Persian question is likely to be a bone of contention. Neptune in the ninth is evil for shipping matters, and also denotes troubles in Colonial affairs. The Sun, ruler of the tenth applying to semisquare with Saturn is

evil for Royalty, and illness will strike many of high position. Mercury, ruler of the eleventh in the fifth, is good for Parliamentary affairs and some beneficial legislation affecting the younger generation seems probable. Hospitals and institutions will benefit.

United States.

At Washington, Mars is in the tenth, and the lunation in the seventh. This is evil for the President, and denotes some danger of disputes with other powers. Jupiter in the fourth will benefit agriculture, and trade will improve. Railway accidents are shown. The general health of the working classes will improve. At San Francisco, Saturn is in the tenth, denoting disgrace to prominent men. Theatrical enterprises will be prominent during the month.

China and Japan.

At Pekin, the lunation is rising, denoting important changes in the condition of the people. Mars on the cusp of the fourth points to continued insurrectionary movements, fires and incendiarism. At Tokio, Saturn is rising, pointing to dissatisfaction among the people. Neptune in the fourth is significant of agitation against the ruling powers. Uranus in the tenth is an omen of trouble to the Government.

India.

At Delhi, Uranus is rising, denoting the reformative tendency at work among the people. Saturn close to the fourth cusp is a warning against a serious earthquake in Central India.

Europe.

At Berlin, Saturn has just set, pointing to disputes with other powers. Railway troubles are threatened. At Constantinople, the lunation is on the fourth cusp, and Mars in the seventh, the latter pointing to a continuation of hostilities in connection with Tripoli. Jupiter, however, rising in trine with Mercury, may help for peace.

Special Predictions.

A serious earthquake is threatened in India, in 74. E. long. Saturn culminates in 106. W. long, denoting danger to rulers in Central America. Mars culminates in 68. W. and is on the nadir in 112. E. long., both of which denote fires and incendiarism. Fires are threatened in London, Melbourne, and the west of England, and unsettlement in Wales. Ireland and Persia are still under the bane of Saturn.

Eclipse of the Moon.

April 1st, 10.5 p.m.

This eclipse falls in the eleventh house, which will adversely affect Parliamentary affairs. Saturn on the cusp of the seventh denotes danger of complications with other powers. A lunar eclipse in the second decanate of Libra will cause much sickness to the community. At Petersburg it falls on the meridian, denoting serious trouble. The Czar will suffer, for this eclipse adversely affects his horoscope. Mars culminates at New York, a warning against a serious fire or disaster. Seismic disasters are threatened in Longs. 30 and 95. E.

Will our esteemed correspondent "Numerary," please give an example of the working of the "Numerical Heptadisc" given in the February number? I am sure it would be interesting to many readers.—G. H. P.

Astronomical Phenomena

FOR APRIL, 1912.

Moon's Phases.

Full Moon,	1st	... 10h. 5m. aft.
Last Quarter,	9th	... 3h. 24m. aft.
New Moon,	17th	... 11h. 40m. morn.
First Quarter,	24th	... 8h. 47m. morn.

Planetary Positions.

- ☉. The SUN is in Aries, enters Taurus on 20th at 11.12 a.m. Nearly totally eclipsed on 17th.
- ☿. MERCURY is an evening star in Aries, beginning of month, retrogrades on 6th, ☿ ☉ on 15th, and ☿ ♀ on 28th, only 9° separating the two planets.
- ♀. VENUS is a morning star in Pisces, enters Aries on 12th.
- ♂. MARS is an evening star in Gemini, enters Cancer on 5th.
- ♃. JUPITER is a morning star in Sagittarius all the month.
- ♄. SATURN is an evening star in Taurus all the month, too near the Sun for observation after 20th.
- ♅. URANUS is a morning star in Aquarius.
- ♆. NEPTUNE is an evening star in Cancer all the month.
- ♁. The following table gives the Moon's sign position at noon on each day.

Aries	15, 16, 17	Libra	1, 2, 28, 29, 30
Taurus	... 18, 19	Scorpio	... 3, 4, 5
Gemini	... 20, 21	Sagittarius	... 6, 7
Cancer	... 22, 23	Capricorn	8, 9, 10
Leo	... 24, 25	Aquarius	... 11, 12
Virgo	... 26, 27	Pisces	... 13, 14

The Weather.

The month opens with mild weather, finer and warm 5th, changeable 7th, then drop in temperature, with rain 9th, windy 11th, unsettled to 14th. Wind and rain 15th to 17th, warmer to 20th, weather inclined to be fine, but unsettled to 25th, stormy with slight thunder 28th, then fine to end.

Editorial Notes.

The Coming Conjunction of Mars and Saturn.

The comments by "Sepharial" on the coming \odot of δ and η on August 24th, 1913, on the ascendant of London, and in the eighth house of the horoscope, a significance of "many terrible and sudden deaths," and the major period of 265 years, in which this conjunction occurs, leads us to take a retrospective view of this matter. In the previous conjunction, in 1648, history records the capture of King Charles I. and his subsequent beheading. Previous to this we find the rebellion of Wat Tyler, and further back still in 865, London and Canterbury were sacked by the Danes. Further back still, we find evidences of war and desolation close to these 265 year periods. When we look at the fact that this coming conjunction falls within 5 deg. of the Sun's place in King George's horoscope, we may be safe to predict some terrible happening in 1913.

The German Empire.

Another very remarkable thing is brought to light in the destiny of the German Empire as shown by numerical science. The Empire was formed in 1871. These four figures added together give 17, which added to 1871 equals 1888. Two Emperors of Germany died in that year, and the present one ascended the throne. The total of the figures in 1888 = 25, which added to the year give us 1913. Important events are shown in that year.

Numbers.

While on this subject of numbers, we may remark that "Numerary's" explanation of his using the Kabbalistic solar position with English letter numbers is a very lame one. We are not concerned with results, but with the "principle" underlying the whole thing, and it is quite illogical to suppose that

things can be "picked" part from one system and part from another, and then jumbled together in a sort of hasty pudding. There is no scientific basis for this.

Similarly, we regard the supposition that names *by themselves* having a good or evil influence is more or less superstition. Other factors far more important must be brought into consideration, because it can be proved that people whose names or name alone have been more or less successful in life. We make these simple criticisms in order that more light should be thrown on the subject. At the same time we strongly deprecate the growing tendency of using occult laws and powers for the purpose of predicting boat races and football matches. The sordid and material element should have no part with the occult laws of the universe.

The Coming Eclipse of the Sun.

We should like to draw the attention of our readers to the important eclipse of the Sun on April 17th. It occurs in the middle of the day, and fine weather agreeing, will be a sight not seen in these Islands since 1888. Nine-tenths of the Sun's disc will be covered, and as the central eclipse occurs a few minutes from noon, the spectacle should be a grand one. It will be the largest eclipse visible in this country until 1927, when a total eclipse occurs.

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Points in Debate.

HERE is nothing more satisfying in an argument of this nature, than for actual facts to be distinctly stated in order to prove for or against, and our correspondent, Mr. Harold Clift, is to be complimented on his desire to help us in this debate on directions.

His horoscope, particulars of which he gave in his letter in the last issue of the MESSENGER, is as follows:—

R.A.M.C. 8h. 0m. 56s. \odot 20.8 M.C. — \simeq 21.17 Asc.

\odot	D	♄	♀	♂	♃	♅	♁	♂
13 m 7	4 ♄ 15	26 m 44	12 ♂ 14	18 ♄ 24	28 ♄ 49	16 ♄ 26	5 ♄ 55	24 ♄ 26
15 S 47	26 S 5	20 S 55	23 S 20	6 N 2	12 N 39	22 S 24	19 N 23	7 N 49

I have taken each paragraph of Mr. Clift's letter and appended my reply thereto following it, so that each point he raises may be cleared up before taking on the next.

1.—In my horoscope (London, England, 5.2 a.m., November 5th, 1872) \odot 28° is on the M.C., and \simeq 21° 17' on the Asc. The \odot is in first \ast ♂ , \ast ♅ , ♂ Δ ♅ , which would seem to indicate health, physical strength and welfare. But when, in the summer of 1890, the prog. ♂ comes to \angle \odot rad, I fell out of a stable loft and broke my arm, which was useless for several weeks. Is this a good example?

REPLY.—The reasoning on this point is illogical; accidents have nothing to do with health. Moreover ♂ is not in a sign or house ruling the arms, and its \angle \odot R., was exact in the summer of 1889 not 1890, so that the direction had no connection with the event. The accident was due to the radical position of ♅ in the 3rd house, ruling the arms, in \square Asc. The direction in force in 1890 was Asc. P. \angle ♂ R., but this had no real connection with the event. The date of

the accident is not given so that we cannot refer to any exact influences.

2.—My rad. \odot was in Scorpio 13° 7' 26", and on September 21st last, the very day that ♃ transited that degree, I acted as agent for our parliamentary candidate in our recent Canadian elections. \odot was not in any radical aspect, or direction to ♃ . (But I have D Δ ♃ in rad. figure, and in September, 1911, D pro. P. by direction.)

REPLY.—In this case there was a definite direction acting, D par \odot P., one which fell in the progressed horoscope. The transit of ♃ over the radical \odot , may have accentuated the direction, but it proves the rule given by me, that transits are subsidiary to the operating directions. An opposite case can be cited from my own horoscope. ♃ transited my \odot R. on January 17th, the D was then 1° from \square \odot R. The transit brought nothing because the direction in force at the time was contrary to it.

3.—In my rad. figure ♅ in ♄ 16° 26' was in \square to the Asc. \simeq 21° 17', yet when, in 1909, the Asc. pro. came to \ast ♅ rad., I got the best crop on my farm I ever had.

REPLY.—Here again the reasoning is, in my opinion, wrong. Saturn is in the third house, it has no connection with crops. Crops would come under the rule of the 2nd house, "material inanimate," and in 1911 we have ♃ transiting the 2nd house, and Prog. Asc. The direction M. C. Δ D R. was also operating. Moreover, we must not forget that ♅ in the horoscope is \ast \odot , Δ ♂ , and

dignified by sign, hence his direction to * Asc. P., is not one to be ignored. This again shows the necessity of taking into consideration the radical power of the planets.

4.—In my rad. figure \mathcal{U} is in Ω $28^{\circ} 49'$, and \mathfrak{H} in Ω $5^{\circ} 55'$, they not being in aspect. But when they came to a rapt. P. in the fall of 1893, I got a gift of money sent to me from my father (for my 21st birthday).

REPLY.—The direction named is not admitted in practical directing. The directions operating at this time were \mathfrak{F} * \mathfrak{h} con. \mathfrak{D} Δ \mathfrak{H} con. and Asc. * \mathfrak{H} con.

5.—I have, as I have said, \odot * \mathfrak{h} , but when \odot pro. \angle \mathfrak{h} pro. in 1893, my grandfather died, although, of course, it brought no ill effects upon me.

REPLY.—The direction \odot \angle \mathfrak{h} P. is not one to cause the grandfather's death. The exact date is not given, so that we cannot comment further on this.

6.—At birth my \mathcal{U} was \square \mathfrak{h} . In the spring of 1903 I came to Canada, and on the very day that I started a long prospecting trip to locate a homestead (on May 5th), I notice now that \mathcal{U} was transmitting exact * rad. \mathfrak{h} . Also on the very day that year that I sailed from England, April 18th, \mathcal{U} transitted exact Δ \odot rad.

REPLY.—I do not regard *aspects* by transit as of much, if of any, importance, unless connected with directions of a similar nature at the time. The journey to Canada took place under \odot P. \mathfrak{d} \mathfrak{F} R., the later being in the sign ruling foreign countries.

7.—At birth, I had \mathfrak{F} \angle \mathfrak{H} , but when they came to *, in summer of 1903, it had effect, such as is given at length in Alan Leo's "Progressed Horoscope." Would not it seem as though some people are much more sensitive or responsive to directions than others? Alan Leo says that is the case with those who have \odot aspecting \mathfrak{H} . (I have \odot \square \mathfrak{H} , \mathfrak{F} \angle \mathfrak{H} , \mathfrak{F} Δ \mathfrak{H} , \mathfrak{F} P. \mathfrak{H} , etc.)

REPLY.—There is no doubt that people who have Uranus prominent are certainly more susceptible or responsive to planetary influence, and those who are astrologically inclined can, by the very fact that they know when certain influences are operating, force such directions into power. There is

more in the "personal equation" than many people think. In this horoscope \mathfrak{H} is in conjunction with the mid-heaven and the most elevated planet in the figure. It is not, however, P. \mathfrak{F} —being $1^{\circ} 32'$ difference of declination. 1° is quite sufficient.

8.—I have frequently noticed how closely your monthly indications for Washington, U.S., apply to Ottawa, Canada. For instance, in the summer of 1911, when you say "prominent men in disgrace," "president in difficulties," etc., there were scandals in the departments of nearly all the Canadian Cabinet Ministers. The Premier, Sir Wilfred Laurier, had to "go" to the country in a hurry, to forestall the investigations of the Department of the Interior. And in the autumn ingress, the \odot at Washington in the fourth house would indicate the overthrow of the Canadian Government (Election). Would it not be well to include Canada in your forecasts for U.S.? The capital, Ottawa, is about the same longitude as Washington, but the higher latitude would make some difference in the ascendant. Which sign rules Canada?

REPLY.—We have ourselves noticed this point, and, of course, as Ottawa is in almost the same longitude as Washington, the indications are relatively the same. We will see if we can include Canada in our forecast. Personally, we believe Virgo to rule Canada.

In conclusion I would like to ask our correspondent what events happened under the two following directions. \odot P. \square \mathfrak{F} R. Autumn 1907. \mathfrak{F} over \mathfrak{F} R. \square \odot P. early October. \mathfrak{D} R. \square \mathfrak{F} P. February, and March, 1900, \mathfrak{D} \mathfrak{d} \mathfrak{D} R. \square \mathfrak{F} P.

In the first instance the \odot is * \mathfrak{F} at birth, and in the second case there is no aspect in the radical figure between \mathfrak{F} and \mathfrak{D} . This should disclose some important points.

"To him that hath, shall be given."

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My Previous Experience on Earth.

By I. E. (Founded on Fact).

UNTIL I received a pressing invitation to visit him in his newly-acquired home in the Thames valley, I had not seen anything of Wilson Jackson for nearly ten years: not, in fact, since he left Eton, where I had been his fag. I had always been sincerely attached to him, although he was not by any means popular with the other students, because he was moody and serious by nature, and preferred the seclusion of his own rooms to the outdoor sports of which the rest of us were quite as fond as other public school boys. When he left school to join his parents, who lived in India, I received my first heartache, because I felt there was no prospect of ever seeing him again; for his declaration on bidding me farewell was "I am going to travel all over the world and see everything for myself."

The arrival of the invitation, therefore, recalled to my mind all my old friend's past kindnesses, when he acted as a buffer between me and the natural consequences of many a boyish prank, and increased my desire to personally renew the friendship which had in the meantime been carried on by fitful correspondence; accordingly I promptly wrote an acceptance, and named the day and hour of my arrival. It was during the dark days of November, and as I had recently inherited a snug little property which sufficed for my modest bachelor needs without following my precarious profession of the law, you will readily understand I had abundance of leisure.

I did not anticipate any special experience from my visit, other than the renewal of the friendship and acquaintance of a man whose intellect was above the average, and which long periods of travel in many lands must have developed and ripened, until its owner must have become an almost inexhaustible source of knowledge and reminiscence. Little did I dream what unspeakable marvels I was destined to witness, what wonderful experiences I was bound to undergo, or perhaps I should have shrunk from the ordeal—and yet—I know not. Human nature continually cries out for more novelty, and the more we experience, the more doth our thirst for experience increase. Thus, I went.

I was welcomed by my friend with open arms. His home proved to be an ordinary pretty riverside residence, standing in its own grounds, with garden and lawn reaching to the water's edge; and nothing in the general aspect of the house in those first hours of my acquaintance with it could by any possibility have given me an inkling of what ghastly realisations were in store for me.

But I must not neglect to describe the appearance of my friend. He was about five feet eight inches in height, slim and dark, with glossy black hair, not one of which I have ever seen out of place. The face was a perfect oval, with smooth, gently-sloping forehead, lustrous dark eyes so full of expression that as they looked into yours you felt a curious won-

der as to whether or not he could read every wish and thought of your inmost soul. The lips were firm and rather thin, the nostrils narrow and the nose pointed; the chin was round but not by any means large, whilst the whole face was as destitute of hair as a boy of ten. He had never married, although by this time he must have been well on to thirty, because my age was twenty-six and he was my senior by several years. During dinner he proved a most affable host, which caused me to decide that a great change for the better had been wrought in his nature through his travels; for he completely put aside formalities and entertained me (his only guest) with a more complete account of his family history than I had ever before heard. It appeared that he had something of the Hindoo in his nature, by reason of his mother's father having married the only daughter of a rich but dethroned ruler of that sort. His parents, whose lives were spent in India, both died about three years after he left school. When he found himself quite alone in the world, rich, of a philosophical nature, fond of folk-lore and mystery, and an unquenchable desire to gain knowledge at first hand, he determined that his nature should be gratified by a life of travel; thus he had spent the last seven years of his existence among many different races, more particularly Eastern ones; for by a curious bit of one-sidedness he had entirely neglected the new world and Western modes of thought, to the study of the older civilisations.

Dinner over, my host suggested a visit to his "den," and expecting it to be an ordinary study, where he sat to read and smoke, I followed, full of the anticipated pleasure of inhaling the aromatic whiffs of a first-class cigar—for such a devout worshipper am I of the goddess Nicotine, that I would almost forego my bed, or my dinner, for this, the only luxury I crave in this world. But alas! I was doomed to disappointment, as you will presently hear.

I followed my friend upstairs, and along a long corridor which suggested an extension to the side of the house; at the end of the passage he threw open a baize-covered door, and with a profound bow, which had an Eastern savour about it, he graciously bade me enter. As I did so, I encountered a scene of subdued splendour, which literally stopped my breath for the nonce. When I recovered myself, my host was calmly smiling with undisguised pleasure at my puzzled expression; and yet it was not so much the appearance of the room which had caused my bewilderment as my strange sensations. Let me describe them, if I can. The moment that the open door gave access to the room a strange feeling took possession of me, as though entering an entirely new atmosphere. My spinal cord felt like a live snake, twisting and twirling in every way, yet having fangs which reached and pierced every part of my anatomy at once. The blood-curdling tales I had read and listened to at school, had never pro-

duced an effect worthy to be mentioned in the same category; and the periodical recital of real ghost stories, with the most respectable of reputations for accuracy, had never power to produce a tithe of the hair-raising, spine-cooling sensation which I had then received. But I am a man who prides himself on having an iron will, so that the period of my discomfort was in reality of but momentary duration, although it has taken so long in the telling.

"I see you are a wee bit surprised at my den," said Jackson. "I hope you'll like it, and use it freely whilst you are here. No one ever disturbs this place. It is sacred to thought and meditation.

Whilst he was speaking, I found opportunity to

take a good look round the apartment. Its walls were completely draped with rich oriental tapestry, representing all manner of events, from a demon carrying off a beautiful maiden, to a man having a hand to hand conflict with a Bengal tiger in the jungle. The floor was covered with real Indian matting having the most quaint designs, and here and there gorgeous Persian rugs made a rich contrast. Several brackets in the corners and on the walls were laden with a variety of curiosities, ranging from a sheep bell used by the shepherds on the plateau of Tibet, to a complete model of a Buddhist temple, and a valuable trophy from the tombs of the Pharos.

(To be continued).

A Dubious Science.

By "SEPHARIAL."

IT is a matter of psychological interest to note with what brazen effrontery and duplicity the average journalist, who is out to make copy at so much a thousand, steps into the forum of public discussion and assumes an attitude which he well knows to be false. In the attempt to gain the plaudits of the public, he most frequently succeeds in displaying his entire lack of contact with popular feeling, and inevitably displays his ignorance of the question under discussion. In this instance it is Astrology, of which subject there are at this day more students than can be claimed by any other subject in the whole category of knowledgeable things. The victim of his own imprudence is "Robin Goodfellow" of *The Daily Mail*. To catch public attention and make good "copy" the "lone woman who always reads your paper," is invented for the purpose of enquiring what chance "White Star" has of winning this year's Derby Stakes. The lone woman must of course be humoured, even if, as Robin says, "it did involve what the majority regard as the humbug and nonsense of Astrology," and to this end the astute tipster of *The Daily Mail* publishes the horoscope, "as cast by a leading exponent of this dubious science." The italics are mine. For the information of those who do not read the newspaper in question, I append the horoscopolical reading, the style of which serves readily to place it with the learned Editor of *Zadkiel's Almanac*.

"The ascendant of this colt is Capricornus 22deg.

12min., and at the moment at which he was foaled [i.e., the time stated] the planet Uranus had just risen and Venus was in the ascending sign, a few degrees below the eastern horizon. Mars was well up, in the sign Sagittarius 18deg. 44min., and in sextile (60deg.) with the sun in Aquarius 17deg. 52min., in the ascendant, below the horizon. The moon was descending towards the western horizon in Virgo 8deg. 54min. and very near to the benefic Jupiter in 12deg. 14min. of same sign.

"This is, therefore, a good horoscope, and it is promising of a successful career on the turf for White Star. Usually when Uranus is the ascending planet it is found that the animal then foaled becomes rather wayward and wilful. As Venus is in the ascendant, however, White Star will generally be tractable and amenable to kind treatment, and as the sun is in sextile with Mars he will prove himself courageous and game; and as the moon is with Jupiter, well-mannered and generous. The sun in conjunction with Mercury (mundo) confers splendid speed.

"In the approaching racing season White Star seems likely to be most successful in and around May, June, July, and September. If he can be brought fit and well to the starting-post for the Derby he will run well and most likely go very close, if he should not prove to be the winner.

"In 1913, in the summer, White Star will, I believe, win more than one great race.

"In 1914 it seems most probable that he will be sent to the stud, as the primary direction of Moon trine Venus in the Zodiac 5deg. 4min. will then be in operation, and he will be a success.

"In his sixth or seventh year he will be liable to an accident, to one of his knees most probably. His vitality is excellent and his health is good; but the sight of his right eye may be injured in his seventh year by accident.

"He will be more successful in the south than in the north of England, there is reason to anticipate."

Robin continues:

"Everybody is alleged to love a mystery, and I

suppose that accounts for all the communications I have received about White Star and astrology generally in its application to racing. It touches the mysterious. But do all these people really and truly believe in the value of astrology as a winner-finder? It is incredible."

Quite obviously the Sports Editor of *The Daily Mail* does not understand his subject, and quite evidently, too, he has not tested its merits as a winner-finder. It happens, however, that an application was made to me for this same horoscope of "White Star," without mention of the fact that it was that of the prospective winner of the Derby.

I stipulated for a fee of one guinea, but evidently that would have taken all the gilt off the ginger-bread, for my offer was not accepted. Nevertheless, it was of interest to me, because the referee cited in the application happens himself to be an astrologer, and has proved to his satisfaction that astrology is a valuable key to results. But, further, it was this gentleman who in 1909 was recommended to test my abilities in this direction, owing to the fact that I had already undergone a test of exceptional length, and had established a record of 72 per cent. The gentleman in question assured me he could himself find 33 per cent. by his own astrological method. I gave him the choice of any week in the season, and he elected to take the Ascot week, as he "never could find winners there." I guaranteed to give him 50 per cent., and did so. The facts are on record and cannot therefore be disputed. It is not a question of whether astrology can find winners, but whether or not a student of the science has a correct method. It is obvious to me that the writer of the above horoscope of "White Star" has none at all, or he would have given a certain verdict as to the colt's chance in the Derby of 1912.

But this deficiency in no way reflects upon astrology as a science of fore-knowledge, nor upon the acknowledged faculty of the astrologer in many other directions. The point chiefly to be noticed is that "Robin Goodfellow" obviously knows nothing of the science in any direction, has never made a sustained test of it, and yet finds no difficulty whatsoever in characterising it as a Dubious Science which "the majority regard as hum-

bug and nonsense." What majority? we may ask. The majority of ignoramuses, or of those who have examined and tested the claims of astrology? Obviously he does not refer to the World's population, of which the large majority are practical followers of astrological precepts and sincere believers in planetary action in human life. Nor does he refer to such accredited students as Tycho, Kepler, Melancthon, Dr. James Butler, Flamsteed, Lord Russell of Killowen, Sir George Wharton, Sir Thomas Browne, Dr. Richard Garnett, and others of our western upcrop, not to mention the modern exponents and upholders of the science among the distinguished intellects of the Orient. In short, when "Robin" was making cheap copy about Astrology, he was also making a huge mistake about the opinion of "the majority" in regard to it. In other words, he was in sheer ignorance of the facts, quietly talking "through his hat," and nobody knows it better than "Robin Goodfellow," unless it is the astrologer who challenged the whole of the sporting press over a week or month of events, guaranteed 50 per cent. of winners, and found no sporting journalist with sufficient confidence in his own powers to accept the challenge. My candid advice to "Robin Goodfellow" is to restrict his public efforts to things he knows, and to study astrology, or leave it alone. If he will not test its claims in the interests of truth, he should, at least, from considerations of self-interest, refrain from making himself ridiculous by a display of ignorance. If "White Star" was born at 6.30 a.m. on the 7th February, 1909, he *will not win* the Derby.

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Planetary Periods.

CHAPTER VI.

PLANETARY HOURS.

WE will now proceed to discuss the subject from a more practical point of view. The following table for the 24 hours is given as the basis for the following methods of planetary hours:—

a.m. Thus, 8.6 to 8.46 would be the hour of the ♄; 8.46 to 9.26, the hour of ♃, and so on down to the twelfth hour, which would finish at 4.6 p.m. From sunset to sunrise is 16 hours, or intervals of 1 hr. 20 mins., so from 4.6 to 5.26 is the 13th hour, that of ♀, and so on to the 24th hour.

The second method is to allow 24 consecutive hours of 60 minutes each, starting

Hour.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
1	☉	♄	♂	♂	♄	♀	♃
2	☿	♃	☉	♄	♂	♂	♄
3	♂	♄	♀	♃	☉	♄	♂
4	♄	♂	♂	♄	♀	♃	☉
5	♃	☉	♄	♂	♂	♄	♀
6	♄	♀	♃	☉	♄	♂	♂
7	♂	♂	♄	♀	♃	☉	♄
8	☉	♄	♂	♂	♄	♀	♃
9	☿	♃	☉	♄	♂	♂	♄
10	♂	♄	♀	♃	☉	♄	♂
11	♄	♂	♂	♄	♀	♃	☉
12	♃	☉	♄	♂	♂	♄	♀
13	♄	♀	♃	☉	♄	♂	♂
14	♂	♂	♄	♀	♃	☉	♄
15	☉	♄	♂	♂	♄	♀	♃
16	☿	♃	☉	♄	♂	♂	♄
17	♂	♄	♀	♃	☉	♄	♂
18	♄	♂	♂	♄	♀	♃	☉
19	♃	☉	♄	♂	♂	♄	♀
20	♄	♀	♃	☉	♄	♂	♂
21	♂	♂	♄	♀	♃	☉	♄
22	☉	♄	♂	♂	♄	♀	♃
23	☿	♃	☉	♄	♂	♂	♄
24	♂	♄	♀	♃	☉	♄	♂

The orthodox method of planetary hours is to divide the time from sunrise to sunset into twelve parts, and the time from sunset to the next sunrise also into twelve parts, the former would be diurnal hours and the latter nocturnal.

For example, take Monday, January 8th, 1912. Sunrise, 8.6 a.m.; sunset, 4.6 p.m.—interval eight hours; one hour equal to one-twelfth, 40 minutes. Turning to column headed "Monday," we have the hours in their order, allotting each 40 minutes from 8.6

from sunrise, without taking into account the time of sunset.

The third method is original, and consists of 24 consecutive hours of 60 minutes, starting from the hour of 6 (either a.m. or p.m., as will be afterwards explained) all the year round.

The second method, with its 15 four-minute sub-divisions, has been under discussion some years. It was first introduced in Ahmed's "Mysteries of Sound and Number," and it has been conclusively proved that it

plays an important part in the rectification of horoscopes.

The 15 four-minute sub-division is based on the same order as the planetary hours, the first and last four-minute periods belonging to the planet ruling the hour. For example, take the hour of ☉, which is followed by that of ♀.

0 mins. to	4 mins.	...	☉
4 "	" 8 "	...	♀
8 "	" 12 "	...	♂
12 "	" 16 "	...	☽
16 "	" 20 "	...	♄
20 "	" 24 "	...	♅
24 "	" 28 "	...	♂
28 "	" 32 "	...	☉
32 "	" 36 "	...	♀
36 "	" 40 "	...	♂
40 "	" 44 "	...	☽
44 "	" 48 "	...	♄
48 "	" 52 "	...	♅
52 "	" 56 "	...	♂
56 "	" 60 "	...	☉

The hour of Venus follows that of the Sun, so the four-minute period following the last ☉ period of the ☉ hour, will be a Venus period in a Venus planetary hour.

This sub-division into 15 periods can be made in the third method of planetary hours.

An alternative method of naming the hours consists of taking them in the order of the days of the week. ☉, ☽, ♂, ♀, ♄, ♅, ♄, and in this case the sub-division must be made in the same order.

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Daily Guide for Business and Pleasure

APRIL 1912.

1	6	1	Travel a.m. Avoid superiors in afternoon.
2	19	46	A good morning for courting and marriage.
3	3	12	A variable and unsettled day. Do nothing important.
4	16	18	Evil for all things to 7 p.m. Then attend concerts and amusements.
5	29	4	Commence new undertakings, push business, travel and change.
6	11	13	Another good day for business—avoid disputes a.m.
7	23	46	Sunday. Day for study. Avoid females.
8	5	48	An evil day. Do nothing of any importance.
9	17	44	Deal with elders before 3 p.m. Evil rest of day.
10	29	37	A very unsettled day. Avoid disputes and accidents.
11	11	32	An evil day till evening. Then visit friends.
12	23	34	Safeguard health, attend to business, deal with correspondence.
13	5	47	Travel in the a.m. Unsettled after 3 p.m.
14	18	13	Sunday. A day for study and contemplation.
15	0	57	Travel, change, push business, court and marry. Avoid disputes p.m.
16	13	58	Push business, ask favours and visit friends.
17	27	17	A good day for business and correspondence.
18	10	53	Travel and change, but safeguard health.
19	24	44	A variable and unsettled day. Visit friends.
20	8	47	Another unsettled day. Visit friends and acquaintances.
21	22	57	Sunday. A day for study and contemplation.
22	7	13	An evil day. Avoid females, accidents and disputes.
23	21	29	Deal with elders. But make no changes.
24	5	42	An evil day—avoid accidents and disputes. Attend to amusements.
25	19	52	Travel and change early morning. Safeguard health.
26	3	55	A quiet morning. Ask favours and push business from 11 to 2.
27	17	50	An unsettled a.m. Travel and deal with elders and attend to business.
28	1	35	Sunday. A good day for marriage. Visit friends.
29	15	8	A variable and unsettled day. Do nothing important.
30	28	28	An evil day. Act discreetly.

Birthday Influences during April.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **MONDAY** (Ruled by Luna). ♀ in ♈, ♄ ☉, ♄ ♄. An unsettled year, some changes, but danger of indisposition and loss of position. A child born on this day will be clever and original, should never look for popularity and always remain in employ.

2. **TUESDAY** (Ruled by Mars). ♀ in ♈, ☐ ♀, * ♄. A successful year for business and employ, promotion and benefits, success with love affairs, but danger of treachery. A child born on this day will be popular, refined, artistic and benevolent, will suffer much secret enmity.

3. **WEDNESDAY**. (Ruled by Mercury). ♀ in ♏, ☐ ♄, ♄ ♄, ♄ ♄. An unsettled year, new work and undertakings, but much worry, indisposition, evil changes and annoyances in many ways. A child born on this day will be erratic and wayward, given to worry, but active and energetic, will not be successful in life.

4. **THURSDAY**. (Ruled by Jupiter). ♀ in ♏, ♄ ♄, ♄ ♄, ♄ ♄. A changeable year, indisposition and bereavement, social gain, financial benefits, little annoyances. A child born on this day will be artistic, musical, kind and refined, will have many obstacles to fight against, and health and environment will be a drawback to success.

5. **FRIDAY**. (Ruled by Venus). ♀ in ♏, * ♄. A successful year, promotion and success in business and gains financially and socially. A child born on this day will rise in life to a good position and be very successful.

6. **SATURDAY**. (Ruled by Saturn). ♀ in ♏, ♄ ☉, ♄ ♄. Another successful year, great gains and promotion, some danger of disputes and accidents. A child born on this day will be rash and hasty, but more than ordinarily successful in life.

7. **SUNDAY**. (Ruled by Sol). ♀ in ♏, ☐ ♄, ♄ ♄. A variable year, benefits in business, but some grief or disappointment. A child born on this day will be clever and intelligent, but careless and untidy, and be fairly successful in life.

8. **MONDAY**. (Ruled by Luna). ♀ in ♏, ♄ ♄. An evil year, danger of disputes, accidents and indisposition. A child born on this day will be hasty and rash, often in trouble and generally unsuccessful in life.

9. **TUESDAY**. (Ruled by Mars). ♀ in ♏, ☐ ☉, ♄ ♄, ♄ ♄. A variable year, new responsibilities, but danger of ill-health, loss of work and treachery. A child born on this day will be steady and trustworthy, but unpopular, and should always remain in employ.

10. **WEDNESDAY**. (Ruled by Mercury). ♀ in ♏, ♄ ♄, * ♄, ☐ ♄. An evil year, some social benefits, but worry through letters, sudden changes and reversals. A child born on this day will be refined

and artistic, but sharp and sarcastic and very irritable, will bring many troubles upon himself in this way.

11. **THURSDAY**. (Ruled by Jupiter). ♀ in ♏, * ♄. An unsettled year, much trouble through secret enmity and intrigue, but gain through friends and some improvement in affairs. A child born on this day will be impressionable and unreliable, inclined to mysticism to his detriment, but will have many friends who will help him.

12. **FRIDAY**. (Ruled by Venus). ♀ in ♏, * ☉, ♄, ☐ ♄. A successful year for business with promotion, but danger of indisposition and bereavement. A child born on this day will be clever and intelligent, popular and businesslike, but will have many troubles to contend with in life.

13. **SATURDAY**. (Ruled by Saturn). ♀ in ♏, ♄ ♄. A variable and unsettled year with many ups and downs, some new work and changes. A child born on this day will be energetic, clever and intelligent, but will have a life of many changes and will not be very successful.

14. **SUNDAY**. (Ruled by Sol). ♀ in ♏, ♄ ♄, * ♄, ☐ ♄. A generally favourable year, new responsibilities, improvement in affairs, but heavy losses. A child born on this day will be steady, reliable and trustworthy, successful in employ, but extravagant.

15. **MONDAY**. (Ruled by Luna). ♀ in ♏, * ♄, ☐ ♄, ♄ ♄. Important changes are shown, marriage or engagement, travel and changes, some danger of accidents and disputes. A child born on this day will be clever, intuitive, original, artistic and refined, will be very successful in life, but should avoid litigation.

16. **TUESDAY**. (Ruled by Mars). ♀ in ♏, ♄ ♄. A good year, financial gains and benefits. A child born on this day will be kind and benevolent, popular, and should be fairly successful in life.

17. **WEDNESDAY**. (Ruled by Mercury). ♀ in ♏, ♄ ☉, ☐ ♄, ☐ ♄, ♄ ♄. A successful year for business, improvement in position, but danger of treachery and sudden changes. A child born on this day will be clever and intelligent, very businesslike, but erratic and impressionable, and fairly fortunate in life.

18. **THURSDAY**. (Ruled by Jupiter). ♀ in ♏, * ♄. An active year with changes, but indisposition and financial troubles. A child born on this day will be active, but very diffident, and often in trouble through the opposite sex.

19. **FRIDAY**. (Ruled by Venus). ♀ in ♏, * ♄, ♄ ♄. A variable and changeable year, danger of indisposition and bereavement, many worrisome changes, but gain through friends. A child born on this day will be erratic and hasty, impressionable, will not be successful in life, except through the help of friends.

20. **SATURDAY**. (Ruled by Saturn). ♀ in ♏, ♄ ♄.

♄ 24, * ♀. A changeable year, benefits social and domestic, but financial losses and many troubles. A child born on this day will be original and inventive, artistic, but very extravagant and often involved in financial troubles.

21. SUNDAY. (Ruled by Sol). ♃ in ♀, * ♄. A quiet year with business changes. A child born on this day will be clever and intelligent, but will have a quiet career.

22. MONDAY. (Ruled by Luna). ♀ in ☿, * ☿, ☿ ♀, ☿ ♀. An unsettled year, some benefits through employers, but danger of disputes, accidents and grief. A child born on this day will be hasty and bad tempered, extravagant, and often involved in serious trouble through the opposite sex, will gain best in employ.

23. TUESDAY. (Ruled by Mars). ♃ in ☿, ☿ ♀, * ♄, ☿ ♀. An unpleasant year, many worries, treachery and danger of reversals. A child born on this day will be clever but sarcastic, unreliable and subject to many and great disasters in life.

24. WEDNESDAY. (Ruled by Mercury). ♃ in ☿, ☿ ☿, ☿ ♀. An evil year, danger of accidents and sudden changes, worries and annoyances, indisposition and trouble in employment. A child born on this day will be hasty and rash, erratic and unreliable, and very unsuccessful in life.

25. THURSDAY. (Ruled by Jupiter). ♃ in ♀, ☿ ♀, ☿ ♀, ♄ ♀. A more successful year with gains from friends, social benefits, but danger of indisposition and bereavement. A child born on this day will be kind, refined, artistic and popular, somewhat erratic and despondent at times, but fairly successful.

26. FRIDAY. (Ruled by Venus). ♃ in ♀, ☿ ☿, ☿ ☿. A good year for business, promotion and success, little worries and slight danger of ill-health. A child born on this day will be clever and popular, successful in business, but will have many obstacles to contend against.

27. SATURDAY. (Ruled by Saturn). ♃ in ♀, * ♄, ☿ ♀, ☿ ♀. Another successful year, business and social gains, new work and changes, but heavy expenses. A child born on this day will be clever, intelligent, artistic, active, steady and industrious, inclined to be extravagant, but generally fortunate in life.

28. SUNDAY. (Ruled by Sol). ♃ in ♀, ☿ ☿. A happy year with social gains and pleasure, travel and change. A child born on this day will be artistic, clever and refined, will travel much.

29. MONDAY. (Ruled by Luna). ♃ in ♀, ☿ ♀, * ♄, ☿ ♀, ☿ ♀. A variable and unsettled year with changes and benefits in business, but danger of accidents, disputes, scandal and much annoyance. A child born on this day will be clever but erratic and sarcastic, careless and untidy, and very unreliable and lacking in personal honour.

30. TUESDAY (Ruled by Mars). ♃ in ♀, ☿ ♀. A quiet year with some sudden and unexpected changes. A child born on this day will be erratic and eccentric, and cause himself much trouble thereby.

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To complete the alphabet for the study of Practical Palmistry, I will give you now a description of the following signs. These signs or figures are found to exist to the number of twelve.

They are the combinations of certain small lines which are formed either directly upon the main lines or in between those lines; upon the mounts of the palm and sometimes upon the tips of the fingers. Their respective positions will have to be closely studied. Each one of these signs have propensities which will alter considerably the meaning of a line, or of a mount, and thus affect the whole reading in no small measure.

Thus we find when closely scrutinising the lines of the hands twelve different signs.

1.—The dots or spots, very frequent, are signs of temporary and chronic impediments.

2.—Circles, very scarce, bad on the lines, especially on the line of life. Very good on mounts especially that of the Sun ☉.

3.—Islands, profusely found. This always on the lines, never on the mounts, independently. Always bad, showing debility or loss of health, etc.

4.—The squares, also frequent, are found on any part of the hand. This is a sign of preservation, but a bad one when found on Mount of Venus.

5.—The angles, more often found on small secondary lines. Signs which often disappear and re-appear, always the sign of some event which is about to happen, of temporary anxiety or agitation of the mind.

6.—Forks, mostly found at the end of the principal lines. They are always the sign of evolution, upwards or downwards, change of physical or mental condition, according to the nature of the line.

7.—Triangles, found on the main lines, or as isolated signs, and on the mounts, usually very good, especially so on the mounts, but at the end of the line, not particularly so.

8.—The Crosses, found as isolated signs and compound lines. These signs are distributed all over the hand, in the regions of which they denote misfortune, except on the Mount of Jupiter, opposite the Heart Line.

9.—Grilles or cross bars, not often found on square hands, occur frequently on sensitive-looking hands. An evil sign, it tends to exaggerate the susceptibility and the tendency to worry. A sign of duplicity, hypocrisy, licentiousness, but all depends on the mounts and places where it is found on the palm.

10.—The Stars, not frequently found. The better the star is formed, the stronger its meaning, and more sudden the event. It is always an indication of good fortune when on the Mount of Jupiter. The five pointed star is a very rare sign, but when found it indicates predestination to a very high post, or prestige of a spiritual kind.

11.—Tripods, also seldom found. They are formed by very small lines and found isolated, usually on the mounts.

12.—Tassels, found at the beginning or at the end of the lines. Not a favourable condition, as it indicates depletion, exhaustion



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WRITE TO-DAY TO—

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of nerve force or physical force when found on the Head or Life line. Things are usually very involved, very mixed, and subject to many changes and alterations, which are not the wishes of the individual.

The proximity of the lines to which all these different signs are found, and also their clearness, must be considered before concluding whether they forebode evil or success.

Marriage.

THE INFLUENCE OF URANUS AND NEPTUNE.

THE influence of the two planets, Uranus and Neptune, is very important in marriage, and therefore I have decided to give a separate chapter thereto.

Both planets bring the element of romance into the matter, Uranus by mental, uncommon and unconventional attachments, and Neptune by spiritual attachments, soul mates, and higher vibrations which only very pure natures can understand.

Uranus combines the two elements of attraction and repulsion and produces sudden attachments, resulting in equally sudden separations, and usually it will be found that Uranus in the seventh produces divorces and separations, more or less of a public nature. It is a good thing for those with this position to live more or less platonic lives, and now and again to mutually separate, and after a while to come together again. The magnetic vibrations of Uranus are so forcible that they alternate between attraction and repulsion, and unless the separation is mutually made, in order to counteract this force it will produce conflict between partners. Of course much depends on the harmony existing between the partner's horoscope, which subject I shall discuss later; and also to what extent Uranus in the seventh may affect marriage, and further how far the couple can live up to the Uranian vibrations.

Now Neptune has a different influence. It produces those soul or spiritual attractions where sex is entirely absent, and where

couples live together in a spiritual harmony. Only those who live very highly pure lives can come up to this influence. But on this point it does not mean those marriages where the wife or husband have no wish for children, being a barrier to social intercourse and gaiety of life. Here we get that spirit of "inversion" so characteristic of Neptune.

Neptune in the seventh has another influence. It frequently gives a partner who is affected in some way, either physically, mentally and even morally. There is no planet that causes more immorality, especially of a secret and illicit nature as Neptune. It gives the highest spiritual good and yet the lowest debauchery. It has been said that there is but a border line between genius and insanity and so strong is the spirit of "inversion" in Neptune, that the highest forms of spiritual love are closely knit with the lowest forms of the vilest immorality.

Neptune is always associated with craft, trickery and treachery; and those with Neptune in the seventh would always do well to be on guard against forming an attachment with a partner "with a past." Cases are known of females being tricked into marriage for monetary considerations, with a man who has a wife living, perhaps put away in an asylum. A case is known to me of a man who married a woman 20 years his senior, and she was morally afflicted and is now the inmate of an inebriates' home. Another case came before my notice of a female with Neptune in the seventh, who married a man, separated from him a few months after, and then co-habited with another man, had children by him and lived a happy and contented life. All this is perfectly typical of Neptune in the seventh.

A third case may be quoted of a female who left her husband at the church door after being married, never lived with him, and never saw him again in this life.

Marriages of old men and girls are frequently the result of this Neptunian influence which may be as beautiful and sacred, as immoral and wicked.

Students would do well to note this influence of Uranus and Neptune in marriage, and forward notes to the Editor for study.

Astral Medicine.

By Dr. M. DUZ.

CHAPTER III.

THE ZODIAC.

"Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo :
Libraque, Scorpius, Arcitenens, Capre, Amphora, Pisces."
—AURONY.

THE twelve constellations which are in the neighbourhood of the Equator, and each of which comes to the meridian two hours apart, have been called zodiacal, because they form around the Sun a belt, 17° in width, which was called the zodiac, and through which the planets revolve in a time and movement appropriate to each one.

The earth equally runs over this zodiacal belt, which it divides into two equal parts, through the orbit it describes around the Sun. This orbit constitutes the ecliptic. As to our satellite, the Moon, it evolves a fast movement around our planet, the earth, passing through all celestial longitudes in nearly 27 days and a-half (sidereal revolution), and the earth in its movement of translation around the Sun carries with itself the Moon. So this latter follows the ecliptic described by the earth around the Sun.

Still, the Moon through the movement around the earth, stands at times below and at times above the ecliptic in two points, which are called nodes. The north node forms the Dragon's head, and the south node the Dragon's tail.

The Moon has also a rotatory movement upon her axis, offering the peculiarity of being of the same duration as her movement of rotation around the earth.

The twelve constellations have not the same extension between them. On the contrary the twelve signs forming the zodiac are divided into equal parts of 30° each. The signs and constellations bring the same appellations.

THE SIGNS OF THE BOREAL HEMISPHERE ARE:—

1. Aries ... ♈
2. Taurus ... ♉
3. Gemini ... ♊
4. Cancer ... ♋
5. Leo ... ♌
6. Virgo ... ♍

THE SIGNS OF THE AUSTRAL HEMISPHERE ARE:—

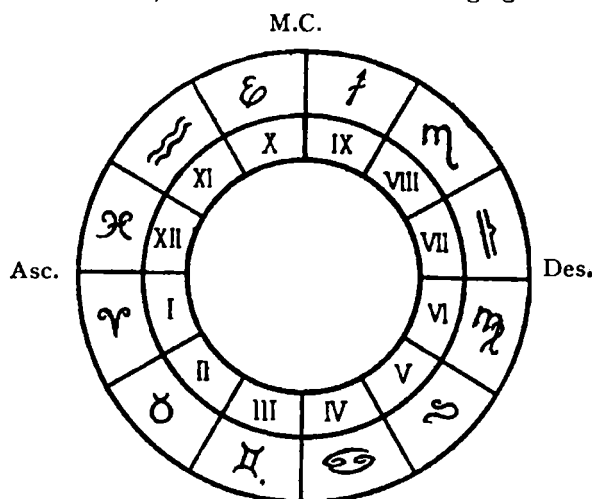
7. Libra ... ♎
8. Scorpio ... ♏
9. Sagittarius ... ♐
10. Capricorn ... ♑
11. Aquarius ... ♒
12. Pisces ... ♓

These signs progress from the left to the right, i.e., the Sun through its apparent motion runs over them from Aries to Taurus, from Taurus to Gemini, etc., while in sequence of the precession of the equinoxes, the equinoctial point (March 21st), goes backward in the zodiac of one sign every 2,160 years. This point was formerly in the sign of Aries, i.e., in the constellation bearing the same name; but through the precession of the equinoxes it now responds to the stellar group Pisces.* Nevertheless, it is quite correct to say that the Vernal equinox takes place at the sign of Aries. And in fact it must be so, because whether the constellation ♈ changed, the sign ♈ did

not, and the Vernal equinox has always its ingress in the zone of influence betrayed by the node ♈ occupying the 0° of the celestial longitudes.

So the constellations are not to be confounded with the signs, as neither the former nor the latter are to be confounded with the houses constituting another heavenly division which is wholly astrological.

Thus, the twelve signs of the zodiac form the zodiacal zones of influence and occupy fixed places on the zodiac, as is shown on the following figure:—



Each one of these zones operates on a part or organic system of the body with which it will be dealt further.

I maintain the fixed disposition of the zodiac as it responds to the purposes of the heliocentric standpoint of astral science, as well as that of the solar-lunar's.

It may be noted that the node ♈ of the zodiac constitutes the vital point of the economy on which depends nature's rhymical operations. It is the east, it is the spring, it is the beginning of life and things, and in the animal economy it equals the Great Sympathetic.

Yet the true rulership of the general astral influences as to our planet, the earth, pertains to the planetary system. The signs by themselves do not interfere directly with this action, as they constitute but the notes of the Universe's harmony, entering in vibration through the planetary influx which action them, and consequently the earth, its beings and things. In fact, the Sun occupies the centre of the planetary system, as it does the nucleus in the cellular system of beings, where it occupies the centre of the cell, and both constitute the members of some algebrical equation, where the X gives way to the same positive quantity, the life.

(To be continued.)

* Beginning with the Vernal equinox of the present year.

The Last of Sardiopolis.

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

IN the fourth year, after the overcoming of the nation of Idælus and the taking of the city by Banus, king of Casa; behold, treachery was begotten in the house of Woonas, prince of Carnos. In the shadow of night before the moon rose, with their mantles wrapped high around them, lest they should be known of the citizens they chanced to meet, the traitors came. And the chief slave of Woonas let them in by a hidden door in a lonely street of the city, to the house of his master. As they entered they gave the secret word of the hidden council: formed to overthrow Banus, king and ruler of Sardiopolis, Nephethia, Sicæ and Soma.

In an upper chamber of his palace Woonas stood up in the midst of the plotters, and spake unto them saying, "No more will we abide delay. There is no way or means to attain our end, but by death; therefore, let Banus be slain. This accursed priest hath him drawn unto the manners of the nation. Even now he worshippeth its God. If we tarry, brethren, in the fulfilment of our purpose, then ere long shall we be as the dust and ordure of the earth: trampled and loathed by all that lean upon us for the upliftment of our race. If we linger in consideration of what may be and what will be, the faith of our gods and the seed of our people shall pass away; even as the night before the march of the morning sun. Therefore is the time at hand to strike the son of Devos, whose soul is withered inasmuch as his parched hand. My judgment is death: death to Banus the king; and Magnia, this priest of the Nephethians." But one of the council, by name Bena, an old man and just, said, "Why should death be meted unto those persons who merit it not, through any injustice they may have done. Let us seek a better means than that of murder: let us reason with the king." Behold, Woonas arose in his wrath at the utterance of Bena, crying, "Look upon this craven, my brethren. He hesitateth, and would measure out mercy unto the merciless: would give life unto the unworthy. Thus do I deal with dotards and fools." And he strode forward and struck the old man to the floor. Then raising him up, he carried and cast him from the window of the room into the waters beneath, that flow by the wall of his house to the sea, from the wilderness in the north. "Hath anyone aught to further urge in having commiseration upon this king and priest?" he asked, facing the plotters. "If so be it, let him speak. He shall be hearkened unto and quickly answered in the same manner as our brother Bena." But the brotherhood stood in silence, appalled at the act of Woonas. Then quoth the prince of Carnos, "It is well. I see we are agreed in our determination. Is it not so, brethren of the solitary isle? The judgment is death," and the traitors said together, "It is death." And Woonas commanded them to meet and seek audience of the king; and then fall upon him and

put him to death. "At the sixth hour of night on the morrow we will demand entrance to the presence of Banus; then shall we commit him to the company of his fathers." "To-morrow at the sixth hour of night," said the conspirators as they departed. "At the sixth hour," quoth Woonas; and sought his own chamber. There held he converse alone, saying within his soul "Now is the end nigh. The foot of Woonas is about to be set upon the throne. Soon Banus shall dwell in the abode of corruption and the worm. Then shall the power of the gods, fathers and warriors of Carnos be felt in the land. With the hand of might the earth shall become the servant of Woonas, child of the night and the lonely isle of the far deep. Behold, power is within my hold, the world soon shall grovel before me, slaves to my desire and will." And he sank in slumber: filled with dreams of power and wealth.

At rise of sun, by the western gate, there came a man to the city, humble of apparel, stately of figure, his hair white with years: and his eye filled with the light of wisdom. And when he entered Sardiopolis he beheld a throng gathered by the body of the murdered man Bena: taken from the river that floweth through the city. And the people saw that murder had been done, and were wroth at the assassin: Bena being much revered and honoured for his justice and goodness. "Who hath done this?" said one. "It hath been a dastardly deed," quoth another. "Accursed be they who hath done this act," cried a woman. "Bena the charitable, the loving and good; the man of upright ways." And it came to pass as the people talked in anger at the foul deed, behold a priest drew near unto the rabble. "See, here is Magnia the holy," cried one. "We shall hear him of this cowardly act." And the crowd stood apart, whereat the priest walked into the midst where lay the dead man. And he asked of those who stood around, "Where found ye the corpse?" And one, a fisherman, told him of taking it from the stream at dawn. Then Magnia stopped and looked at the dead Bena, and saw a mark upon the face of the slain man, "I know whose work hath done this," quoth he. "Behold here is the bite of the red tooth of Carnos. This is the work of the despot, Woonas: Prince of the land of foulness and desolation." And the people became enraged, crying, "Let him die: let him die. Let us mete out a death of pain unto him who hath killed the righteous man." Then exclaimed the concourse in wrath, "Ay, let it be even so: let him die, let him die!" But Magnia held up his hand for peace, saying, "Think not of violence against this murderer: let him be brought to judgment. I will at once go to this prince, and will put him upon trial before the king. Meanwhile bear the body to the hall of judgment." And some took up the corpse, and bore it away.

(To be continued.)

How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

TRANSITS (*continued.*)

ONE of the most important of influences in both the radical and progressed Horoscopes is the transit of the superior planets through the twelve houses, and these transits are significant of passing or transitory occurrences connected with matters ruled by the several houses.

For example, Saturn passing through the second house will cause decrease or loss of money, through the 5th, illness of children, through the 10th, loss of credit. Jupiter would produce benefits and gains according to the house it may be passing through.

These transits may always be taken independently of the operating directions or of the radical indications, but will be strengthened when directions are operating in accord with the nature of the transit, and mitigated when directions are contrary thereto.

As it is impossible in these pages to give all the various results of the planets when transiting the sensitive points in the horoscope and the several houses, the general effects of these latter transits may be summed up as follows.

Saturn produces contraction, hindrances, obstacles, illness and everything that tends to retard and push the native backward.

Jupiter produces expansion, opportunities, gains and benefits, increases and bountifies the life and prospects, and causes things which help on and expand the native's progress.

Mars produces sudden and quick events, ripening matters, bringing to a conclusion matters in the native's life, both for good and evil.

Uranus precipitates matters, ripens things prematurely and unexpectedly, and bringing the native, as it were, to the edge of a precipice.

Neptune produces chaos and inversion, causing things to get into a "muddle" and

always produces treachery and some insidious attacks against the native.

The transits of the Sun are not important except where it passes the place of a direction. Mercury and Venus have no influence as transitting planets.

Conjunctions of the major planets when formed on the chief points of the horoscope should especially be noted, as they produce important events.

Lunations falling on the angles and radical and progressed places of planets are equally as important, and should especially be noted in connection with major directions, as they will then force the direction into operation.

Too much importance should not be laid on transits, and the radical strength of the transitting planet should always be noted.

Next month some illustrations of transits will be given.

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Astrological Notes.

By C. SHERBURN.

THE attention of the readers of this magazine has, for the last two or three months, centred upon the discussion as to whether or no directions can bring forth events not shewn in the horoscope of birth, in which the Editor and "Sepharial" have "indulged." I use the latter word because it is so rare nowadays that astrologers, having disagreed on any point, are willing to argue the same at length. Generally, when a dispute arises in the astrological world, the persons concerned "go for one another" like two bantams, and the lavish use of strong sentiment which follows calls to the mind the feather-strewn floor, which results from the combat of the birds above mentioned.

In my experience I have come across a good many cases where events not indicated in the horoscope have come to pass by direction, but only one kind of direction, to wit, the aspects of one progressed planet to another progressed planet.

I think many astrologers will agree with me when I say that *the events shewn in the horoscope of birth only come to pass by directions to the radical places of the planets which foreshadow such events.* For instance, the Moon trine Sun in a certain horoscope might indicate elevation to a high position, according to the house and sign both luminaries occupied, but this would only be fulfilled by a directional aspect of a suitable planet to the *radical places* of the aforesaid luminaries. The direction ♃ P Δ ☉ P might come into operation at any time, and would have effect in accordance with its nature, *but would not bring the radical promise to fulfilment.* The radix specifically foreshadows an event, and that event can only be realised through an aspect or aspects to that radical position.

Referring to the November issue of the "MESSENGER," page 23, the Editor says:—"As stated by 'Sepharial' in his letter on page 20, October issue, 'Events can be and

are developed from directions for which there is no adequate indication in the horoscope of birth.' To give a practical illustration: 'A violent death can be developed from directions for which there is no indication in the horoscope.' Can this be so? We must emphatically say no."

On this point I most heartily agree with the Editorial verdict, for if directional power is to be expanded to such an extent as this, we might as well disregard the natal figure altogether; but nevertheless, there is too much evidence to doubt the fact that aspects of progressed planets to other progressed planets bring forth events not shewn in the radix.

* * *

The Editor apparently does not think the answer of the riddle: "*Why did the Duke of Fife die?*" to be "*He had his directions,*" or at least he thinks that they were only pre-natal. Well, supporters of the post-natal method need not be down-hearted, for cases where the boot is on the other leg might easily be cited.

* * *

The twentieth century astrologer seems to entirely disregard the planetary symbols. He is so occupied with putting to the test and demonstrating that such and such a planet has a certain influence and another has the reverse, that he fails to take more than a cursory glance at the apparently meaningless symbols of the celestial spheres, and, although he may write the glyphs dozens of times a day, he can tell you no more about them than "that little circle with a cross underneath it stands for Venus, and that circle with a dot in the middle is the sign for the Sun," and so on. He little thinks that by letting the symbols pass by almost unnoticed he is losing the root and essence of the science. He is, in fact, "learning to write before he has learnt his alphabet."

Perhaps a few remarks on the planetary

symbols would not be thought out of place.

I give the following list of glyphs for the benefit of any who may be reading this magazine for the first time:—

PARENT SYMBOLS.

Sun represented by ☉

Moon „ „ ☾

Earth „ „ ⊕

DERIVATIVE SYMBOLS.

Mars „ „ ♂

Venus „ „ ♀

Saturn „ „ ♄

Jupiter „ „ ♃

Mercury „ „ ☿

Uranus „ „ ♅

Neptune „ „ ♆

From these it will be seen that the symbols of the seven *planets* are derived from the *circle*, *semi-circle*, and *cross*.

The circle, symbol of the Sun, relates to Spirit or *life*, the Sun being commonly known as the “giver of life,” and represents the *positive* principle, while on the other hand the *semi-circle*, symbol of the Moon, signifies the *negative* principle, and is related to the Soul. The *cross* symbolizing “mother-earth” represents the Body.

The symbol of Mars is the cross over the circle, and this may be translated as meaning that *matter* is here predominant over spirit. Thus those born under the influence of Mars are materialistic, and the concrete side of life will appeal to them most. They are in the *involutionary* stage.

In Venus we find *spirit* dominant over *matter*, for the circle is over the cross in the glyph of the “goddess of love.” Consequently those who have the Venusian influence prominent in their nativity are inclined towards music, painting, poetry, and all the enobling arts; they are, in fact, the exact opposite to the natives of Mars.

Saturn is represented by a cross over a semi-circle. There the *body* has the ascendancy over the *soul*, from which we get *mind* in its most concrete form. Natives of this planet have no respect for the feelings or sufferings of others in their attempt to gain their own ends. Napoleon Buonaparte may be instanced as one who had the influence of Saturn strong in his horoscope, and we

have all read of his carelessness for the sufferings of others, in his strivings to realise his ambitions.

Jupiter, on the other hand, endows the fortunate mortals born under him with strong sympathies; as would be expected from the symbol which the ancients accorded to him, viz., *semi-circle* over *cross*; and a forgiving nature. The Jupiterian quality is *mercy* in contrast to that of Saturn—*justice*.

Mercury partakes of all three factors—*circle*, *semi-circle*, and *cross*, but the *crescent* is uppermost with the *circle*, and lastly the *cross* underneath. Therefore, we find the Mercurian to be a person who places intellect before all else, spiritual things come next in his estimation, and worldly material things last. He is convertible, and can adapt himself to all circumstances.

I hope at a future date to give an article on the last two planets, Uranus and Neptune, so we will leave them out of consideration for the present.

The Influences of the Signs of the Zodiac.

LIBRA.

Countries.—Austria, parts of India near China, borders of the Caspian, Japan, Upper Egypt, Savoy, Livonia, Burma, Argentina, Usbeck.

Towns.—Antwerp, Charlestown, Frankfurt, Fribourg, Gaeta, Lisbon, Placenza, Spires, Vienna, Johannesburg, Copenhagen, Middleton, Leeds, Nottingham.

Local Places.—Detached barns, outhouses, sawpits, cooperages, inner chambers, attic stories, ground near windmill, mountain tops, sides of hill, chases, commons, barren, stony or sandy ground, and places having a pure clear, sharp air.

Colour.—Pale Blue.

Time.—In angles gives days; in succedents gives weeks; in cadents gives months.

Direction.—West.

Occupations.—Managers, especially in refined positions, librarians and secretaries, stage managers, musical directors, decorators, arrangers, housekeepers, artists, etc.

Reports of Meetings



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PROCEEDINGS OF THE COUNCIL.

The Monthly Meeting of the Council was held at 64, Central Beach, Blackpool, on 2nd March, 1912. Mrs. Tassell occupied the chair. The gross receipts for the draw in aid of the Incorporation Fund amounted to over £19. The seal of the Institute was ordered to be affixed to the Member's Certificate granted to Mr. A. E. G. Jennings, Cheltenham, and to the Final Certificate granted to Mr. Albert E. Davis, after examination (with Honours) in Phrenology, and it was resolved that the Honours Gold Jewel be awarded the said Albert E. Davis.

BIRMINGHAM BRANCH.—Meeting 20th April, 3 p.m., at 111, Great Lister Street. Subject: Phrenology.

BLACKPOOL BRANCH.—Every Wednesday, 8 p.m., at 64, Central Beach. Subject: Palmistry.

NOTTINGHAM BRANCH.—Every other Thursday, 6 p.m., at 3a, Exchange Walk. Subject: Psychometry.

COUNCIL MEETING.—25th March, 2 p.m., at 64, Central Beach, Blackpool.

ANNUAL MEETING.—Saturday, 30th March, 3 p.m., at 64, Central Beach, Blackpool.

IMPORTANT NOTICE.

The Convention is postponed owing to uncertainty of Railway facilities.

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Correspondence.

Planetary Conjunctions.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—While thanking you for calling attention to the fact that I quoted the time of the conjunction in R.A., of the planets Saturn and Mars, from the Nautical Almanack, as at 5.23 p.m. of August 24th, 1913, I would point out that this is not in the nature of "an error." There are, in fact, three sorts of conjunctions between planetary bodies. (1) Ecliptic conjunction when the planets are in the same celestial meridian or longitude. (2) Mundane conjunction when they are in the same geographical meridian or degree of right ascension. (3) Orbital conjunction when they are in the same heliocentric longitude or helical meridian.

Our researches have not yet gone far enough to determine the different effects due to each of these positions, but I think it may be inferred that the last named conjunction would be responsible for any cosmical effects due to the interaction of planets when in the same heliocentric longitude. Also I am disposed to think the chief mundane effects must be due, not to the ecliptic conjunction but to the conjunction in right ascension. The argument from analogy is in my experience well sustained by the phenomenon of eclipses of the luminaries. Very much more satisfactory results can be obtained by taking the conjunction in R.A. than the ecliptic conjunction.

There has recently been discovered a new visible star near to *Eta* Gemini, whose longitude appears to be Cancer 7°. This fact is interesting in connection with the appearance in China (☰) of an entirely new form of government. It will be of great interest to note the developments which are likely to take place in the status quo of the newly-appointed officials when Mars come to ☷ 7° during the third week in April. Something in the nature of a reaction of a violent nature may reasonably be expected.

Yours faithfully,
SEPHARIAL.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—There was an article by "Numerary" published in No. 3 Vol. V., page 60 of OLD MOORE'S MONTHLY MESSENGER, regarding the degrees of the Sun on August 14th, 1911, it stated that there were 22° in Leo. Now I see that in Raphael's Astronomical Ephemeris of the planets' places for that year, and for the same date the degrees were 20° 33' and 58". I should esteem it a favour if you would let me know which of the two is correct.

Yours truly,
P. B.

[A personal note appeared in February's issue on this point, and "Numerary" has been asked to explain a certain anomaly in his method.]

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OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 8. Vol. V.]

MAY, 1912.

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[TWOPENCE.]

Old Moore's Monthly Outlook.

The New Moon.

A Total Eclipse of the Sun.

The new moon of the 17th April takes place just before noon and in the tenth house. It is a solar eclipse, nearly total, and one of grave import to the country. It takes place in the third decanate of Aries, and is an indication of grief and sadness to mortals, the death of some illustrious woman, and destruction of cattle. It will affect Royalty, and many of high position will depart to the great Beyond. The Government will have a very difficult task to deal with, and are in danger of defeat. Mars ruling the place of the eclipse, and being in its fall in the twelfth house, will bring an epidemic of crime and outrages, attacks against authority, and much sedition. The Sun ruling the second is bad for trade, and the exchequer will suffer accordingly. Sedition is shown in railway and postal circles, for Mercury ruling the third is in square to Neptune. Agricultural affairs will not be satisfactory, for Mars and Venus, rulers of the fourth house, are in square with each other. Jupiter in the fifth favours the theatrical profession, and a better outlook is shown for children. The birth-rate will rise. The position of Uranus close to the seventh cusp is evil for

foreign affairs, and disputes with other powers are not unlikely. Venus in the ninth, afflicted by Mars, is bad for Colonial and shipping affairs. Religious scandals are to be feared. The position of Saturn in the tenth house adds to the evil hanging over the Government, and it looks very much like a Ministerial defeat, and resignation. An eclipse in the midheaven, and in the sign ruling this country, is always of grave import to the Government. Mercury ruling the eleventh, afflicted by Neptune, points to personal recriminations among members, and much duplicity. Hospitals and institutions will suffer, there being much mortality, fires and accidents, as well as scandals in relation to the management.

United States.

At Washington, Saturn is rising and Mars on the cusp of the third house. Much depression will occur in the eastern States, and shocks of earthquake are threatened. Accidents and outrages on railways are shown. Uranus on the meridian is evil for the President, who will have grave trouble to contend with, and is in danger of accident. At San Francisco, Jupiter is near the meridian, denoting a more prosperous time for

the city. The eclipse in the second is not good for trade and finance. Saturn on the cusp of the third is evil for railways, and denotes depreciation of railway securities, as well as accidents on the lines.

China and Japan.

At Pekin, Saturn is in the seventh, a warning of disputes with other powers. Jupiter in the second is favourable for the trade of the new Republic. There will be much sickness among the people. At Tokio, Saturn has just set, and the outlook from a point of view of peace is not reassuring. Still, Jupiter may prevent an actual recourse to arms. Accidents on warships are denoted, and many terribly sudden deaths, probably by drowning.

India.

At Delhi, Mars is culminating, a very serious indication, pointing to rioting, fires and incendiarism. Venus in the seventh, afflicted by Mars, points to scandals in high life, and a notable divorce seems denoted.

Australia.

At Melbourne, Capricorn rises, with Uranus in the second and Mars and Neptune in the seventh. Much unrest will be shown, thereformative tendency being on the increase. Marriage scandals and divorces will be numerous. At Brisbane, the eclipse falls on the cusp of the fifth house, denoting educational troubles, and crime against women and children.

South Africa.

At Capetown, Neptune is rising, an indication of unrest and sedition among the people. At Pretoria, Saturn is on the meridian, a warning to the Cape parliament. Uranus is setting, a further indication of complications in affairs. The eclipse takes place on the cusp of the ninth, denoting danger to shipping, and religious and racial troubles.

Europe.

At Petersburg, Saturn is on the meridian, a warning to the Czar, who will be in personal danger, for the eclipse falls on the place of Mars at his birth. At Berlin, Saturn is still

in the midheaven and Mars is in the eleventh, denoting violent scenes in the Reichstag. Disgrace of officials is denoted. At Rome, the position of Saturn in the tenth, on the meridian of the ruling sign of Italy, bodes evil for that country. The Government will have much difficulty to face. Saturn just on the meridian at a Constantinople afflicts the Sultan, whose health and person are in danger

Special Predictions.

The culmination of Saturn in 28 E., and Mars in 77 E. long., bodes evil for rulers and magistrates in those parts. Earthquake shocks are denoted in 152 W., and fires in 103 W. Persia, Poland, and Ireland, suffer from the eclipse, owing to Saturn in Taurus, while Scotland, Holland and places under Cancer will be plagued by Mars. Spain will benefit, but Russia will be disturbed.

Editorial Notes.

Directions.

Mr. Sherburn's notes in the last issue of THE MESSENGER deserve some acknowledgment. At the same time he would have done better service had he given examples of directions producing events not shown in the horoscope. He, however, wisely makes the very pertinent statement, that events shown in the horoscope are brought about by directions to the radical places of the planets, while those events which are not indicated in the horoscope are shown by directions which fall wholly in the progressed horoscope. This is really the *crux* of the matter, but still in our opinion does not alter the actual point in debate. Our argument is, that as the progressed horoscope is the development or unfoldment of the radical figure, the former cannot unfold what is not shown in the latter. The oak tree is the development of the acorn, the grape fruit is the development of the grape vine. You cannot expect grapes from thistles, nor roses from acorns. Therefore, you cannot expect

from a horoscope what is not shown in its root or germ. Mr. Sherburn accepts our practical illustration of the point in debate, which is a contradiction of his previous opinion. There is much to be said on this matter, but it cannot be given in casual notes like these. We shall, however, give this information in an early issue.

The Duke of Fife's Directions.

Our correspondent's notes on this matter appear to be rather absurd. No riddle was propounded in the matter at all. We simply made a plain statement that those astrologers who rely *wholly* on the ordinary post-natal methods of directing, would not find the actual directions denoting the death therein. And this is a plain fact that admits of no contradiction. It is not stating anything out of the ordinary when we say that quite 50 per cent. of the events of life are shown by converse or prenatal directions.

Conjunction of Mars and Saturn.

Our contributor, "Sepharial," in his letter on page 140, replying to our comment respecting the slight error in the time of this conjunction, voices some opinions which we have more than once had occasion to privately notice. It is the usual thing to take the ordinary ecliptic conjunction when dealing with these configurations, and so far as important events have gone, especially in the cases of great earthquakes and notable events, the time of the ecliptic conjunction is confirmed. In the cases of eclipses the difference between the ecliptic conjunction and that in R.A. is so small a one as to make but little difference in the figure, but in those of the planets the difference is considerable. Still more so is the difference between the heliocentric conjunction and the others, often amounting to days and even months. We might mention in passing, that we have already instituted a system of primary direction, in which R.A. is the basis of the conjunction, and so far as investigation goes, it yields better results than the orthodox method.

Astronomical Phenomena

FOR MAY, 1912.

Moon's Phases.

Full Moon,	1st	... 10h. 19m. morn.
Last Quarter,	9th	... 9h. 56m. morn.
New Moon,	16th	... 10h. 14m. aft.
First Quarter,	23rd	... 2h. 11m. aft.
Full Moon	30th	... 11h. 30m. aft.

Planetary Positions.

- ☉. The SUN is in Taurus, enters Gemini on 21st at 10.57 a.m.
- ☿. MERCURY is a morning star in Aries, enters Taurus on the 16th.
- ♀. VENUS is a morning star in Aries, enters Taurus on 7th, and Gemini on the 31st, in ♎ on 27th.
- ♂. MARS is an evening star in Cancer, enters Leo on 28th, in ♎ on 13th.
- ♃. JUPITER is in Sagittarius, a conspicuous object in the south-eastern sky at midnight.
- ♄. SATURN is in Taurus, ☉ on 14th, and invisible all the month.
- ♅. URANUS is in Aquarius all the month, stationary on 8th.
- ♆. NEPTUNE is in Cancer all the month.
- D. The following table gives the Moon's sign position at noon on each day.

Aries	13, 14	Libra	... 26, 27
Taurus	... 15, 16	Scorpio	1, 2, 28, 29
Gemini	... 17, 18	Sagittarius	3, 4, 30, 31
Cancer	... 19, 20	Capricorn	5, 6, 7
Leo	... 21, 22	Aquarius	... 8, 9
Virgo	23, 24, 25	Pisces	10, 11, 12

The Weather.

The month opens with fine weather, colder with downfall 6th, then fine and warm to 11th, variable, windy, 12th and 13th, with decrease of temperature and rain 14th, changeable for some days following this, especially 19th. Then finer for some days, with heat and tendency to storms 25th to 28th, fine and warm end of month.

How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

ILLUSTRATIONS OF TRANSITS.

IN order to illustrate the power of Transits, I propose to take the example horoscope given in these pages and take therefrom certain incidents in the life, and couple them with the various directions and Transits.

From the age of 14 to 23, the ☉ was directed to a \angle δ P.; both planets being progressed, the direction was slow in formation and dissolution. Every transit of δ over the places of the two planets caused severe bilious attacks, and as the direction formed, severe bleeding from the nose (δ in π ruling the nose). In October, 1896, δ transitted the 8 ☉ P., serious illness resulted, and again in March, 1897, when the same influence occurred, a further illness took place.

In December, 1897, the native was appointed to a public position. The major direction of M.C. δ φ R. converse was operating, and a few days previous to the events there was a δ of δ and η on φ R., while δ transitted the ☉ R. on the day of the appointment.

η in transit over the ☉ R. in 1898 caused very little trouble of any degree, but its transit over ☉ P. in 1900 brought heavy losses, trouble in employment. Jupiter was in transit over the ☉ R. in 1900, but as φ was there also its effects were absolutely nil.

In March, 1900, the Moon was close to the ascendant by direction, δ transitted this place, and a severe inflammation of the eye resulted. In August of the same year, the Moon being still close to the ascendant, δ came to the square by transit, and the little finger of the right hand was dislocated.

At the end of November, 1901, the conjunction of γ and η fell on the progressed mid-heaven and an important change took place in the career of the native, the effects of which are still apparent in the life.

Numerous instances may be recorded of transits, and two which took place at the commencement of this year are worth noting.

Jupiter transitted the ☉ R. middle of January. Nothing resulted, because the δ was directed to \square ☉ R.

Mars was stationary in the progressed ascendant. Legal troubles ensued, but by carefully keeping the matter moving the native was enabled to keep the action off until δ had passed away from the progressed ascendant, and the result was that the case was settled, and the native came off second best.

Another influence of the power of δ when retrograde is shown in the following: A female has δ in 3 π . In September last the δ was δ δ by direction, δ was in transit over the conjunction. Nothing resulted. Two months later, when δ again transitted the δ and δ , and was retrograde, the native suffered from blood trouble and a poisoned finger.

An illustration of the action of η is shown in the example horoscope. The ☉ is Δ φ R. by postnatal motion. η transits the δ R. Its effects are small, practically doing no actual hurt. The ☉ is also 8 φ R. by prenatal motion, η is δ φ and 8 ☉ P. Serious losses and ill health were caused by this transit.

The Moon in the same horoscope was directed to the \star δ in August last. In July δ came to Δ δ P. A great change occurred with new work and increased pay.

In the next issue I propose to deal with several minor matters in connection with directing, some of which are new and original.

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Horoscopes of Cities.

MELBOURNE.

THE Ascendant of Melbourne is stated to be π 10.29, which gives its meridian as $26^\circ 56'$. Jupiter is now in the seventh house of the horoscope, which should benefit trade and increase the marriage rate. An important legal case is probable in January, 1913. Saturn transits the ascendant in June, 1913, and remains close thereto all the year, retrograding and falling stationary on the exact ascendant in February and March, 1914. Depression of trade will occur and the public health will suffer.

In 1915, Jupiter will fall stationary on the meridian of the city, and remain within orbs of that point for several months. Many benefits will fall upon the town. The end of 1917 is very favourable, the same planet being then stationary on the ascendant. Both γ and μ are in the 4th house in 1921, and the conjunction of those planets in the 4th cusp will cause seismic troubles and affect agriculture.

From April, 1925, to March, 1927, Uranus will afflict the meridian of the horoscope, and this will produce some calamities and accidents, as well as bringing the city under a cloud. In June, 1926, when δ is ϕ Ψ , the worst effects eventuate. 1939 to 1943 is an evil period, for then Ψ arrives within orbs of the 4th cusp, and δ is either conjoined or in opposition in January and September, 1940, June, 1941, and September, 1942.

PARIS.

The City of Paris is stated to be ruled by the last degree of the sign Virgo, therefore the last degree of Gemini holds the meridian.

A figure for this shows Saturn passing the meridian in the summer of 1914, remaining stationary close thereto in the autumn, and again transitting in December, 1914 and May, 1915. Serious trouble will fall upon the city from June, 1914 to June,

1915, and trade and business will suffer. Jupiter will bring benefits in 1915, and early in 1916.

In July, 1918, Jupiter will transit the meridian, but as Mars will be stationary in the rising sign, the benefits will be small, indeed, fires and religious riots are shown in January, March and June, 1918.

The conjunction of Jupiter and Saturn on the ascendant of the city in September, 1921, and Mars transitting the same spot in November, will be productive of a serious crisis, and bring considerable trouble upon the city, probably epidemic sickness. Mars stationary on the 4th cusp in May, 1922, will cause fires.

In 1926, Ψ will begin to afflict the descendant of Paris, and June of that year, when δ is ϕ Ψ on the exact degree, seems to foreshadow some explosion or deed of violence, occasioning great loss of life.

Neptune will afflict the ascendant of the city in 1940, 1941, and 1942, especially January and October, 1940, February and June, 1941, and April and September, 1942. Floods are then to be feared. Jupiter will be on the meridian in square to Neptune, in June, 1942, indicative of scandals and sedition.

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The Close of a Cycle.

By "SEPHARIAL."

ACCORDING to Ptolemy, Hipparchus discovered that the distances of the stars from the ecliptic and from each other were invariable, but that their longitudes and declinations underwent a change. By a comparison of his own observations with those of Timocharis, his predecessor, he calculated that the longitudes of

Such a cycle we are now completing. The Vernal equinox has just passed from the constellation Pisces into Aquarius. With a change of constellatory influence we get a change of the spirit of the age. Nothing that we know of in history suggests that there will be a sudden *volte face*, a cataclysm or a *bouleversement*. The change will come

♈ 17'			♉ 14	♊ 7° 11'	♋ 30'	♌ 8 2	♍ 4
	21° ♀ 1'	3° ♂ 21'			19° ♀ 22'	21° ☉ 21'	28° ♀ 48'
						27° ♀ 46'	
♎ 12° 52'						R.	12° 52' ♂
					R.	3° ♀ 10'	
					15° ♀ 14'	13° ☽ 4'	
♏ 4°	♐ 2°	♑ 7° 1'	♒ 30'	♓ 14	♈ 17		

the stars from the Vernal equinox increased about a degree in 100 years. Thus was discovered the precession of the equinoxes. At an earlier date Plato spoke of the Great Year, estimated at 25,920 years of the world. Later observations made by Ptolemy brought the precession of the equinoxes down to one degree in 72 years, which exactly coincides with the Great Year of Plato, since the whole circle of the zodiac would, at this rate, make one complete revolution in the Great Year. This period is employed by the Hindus in the valuation of their great *Yugas* or Ages, which have been called the Gold, Silver, Copper and Iron Ages. We are presumed to have entered *Kali yuga*, which is the Iron Age, in the year 3,102 B.C. on or about February 5th.

The Great Year was subsequently divided into 12 cycles of 2,160 years each, and the passages of the equinoxes from one constellation to the next marked the end of the cycle and the beginning of the new one.

gradually as night is dissolved in the twilight of the morning. But there will be premonitory indications of such a change, rifts in the canopy of night through which an unfamiliar order of manifestations will be beheld. And the Aquarian age will truly be a miraculous one.

If we look at the symbol itself we find Zeus pouring out a stream of water from an urn. This stream becomes the Milky Way, and Eridanus or the winding stream. This pouring out of the electric stream over the world calls to mind the scripture prophecy: "It shall come to pass in those days that I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall see visions and your young men shall dream dreams, for on my servants and my handmaids I will pour out in those days of my spirit, saith the Lord." The keynote of the new age would appear then to be inspiration, very aptly symbolised by the conjunction of the etheric constellation

Aquarius with Aries the ruler of the head in the cosmic man. It suggests at once the baptism in Jordan, where the latter is to be taken in its true sense, the River of Knowledge. Above is the Dove, the symbol of the holy fostering spirit.

A new age of miracles will ensue. The blind will be restored to sight, the lame and the halt will be miraculously cured; new and great truths will dawn upon the world, and new light will be shed on old truths towards a further revealing. Science will be largely instrumental in the work of this new revelation, and the investigation of the imponderable states of matter will lead to the discovery of higher forces than those now at our command. We shall become more humanised, more etherial, and higher forms of social and political life will be evolved. Aviation will be directed towards the conquest of the air by the discovery of the great etheric forces that control the atmospheric tides and currents. The religious attitude will probably be synthetic of scientific discovery and spiritual revelation—in any case it will be essentially humanitarian. So much, I think, may be argued without straining our zodiacal symbolism.

DEVOLUTION.

"I perceive that the United Kingdom is in the first stages of segregation." With these words I opened my forecast for the year 1912. We have the Home Rule Bill now before us, "a section of a much wider scheme of self-government in these islands." In effect the British Empire is to be consolidated and built up by a process of segregation. It is such a desirable scheme that it will be extended to Wales and to Scotland, and England will be the last to enjoy the blessings it has been asked to confer upon others! A fine piece of Statesmanship, truly! But in the dark hour before the dawn a good deal of fumbling and some collision of heads is bound to happen among place-seekers.

The Home Rule Bill was introduced at 3.5 p.m. on April 11th. The scheme of the heavens was then as depicted in the Table on opposite page.

Saturn in Taurus, the ruling sign of Ireland, holds the 9th house in semisquare

aspect to Mars. The legislation is not, therefore, advanced under fortunate auspices. The Government is represented by ☿, Mercury, retrograde in the 8th house and being also the ruler of the ascendant, it denotes the Commons. Jupiter, the ruler of the 4th, shows the Opposition. The planet is in its own sign and angular, the Moon and Jupiter going to a mutual sextile aspect. The Opposition will, therefore, be effective in interpreting the popular feeling and the Bill will not pass into law.

THE ECLIPSE OF THE SUN, APRIL 17th.

This eclipse falling in the ruling sign of England, is exceptionally evil for Great Britain, as it occurs close to the meridian of the Metropolis. It foreshadows the last phase of the Composite Government. But also in reference to the destinies of Germany, it has special significance of great and disastrous mutations, and of complications in the foreign policy of the Fatherland which threaten to involve the peace of Europe. The Sun being ruler of the ascendant shows a national bereavement and a change of Government, as the effects of this eclipse. It is due to operate in 109 days and its effects will last for 284 days. It may be linked up with the last conjunction of Saturn and Mars in Taurus, and the forthcoming conjunction of those malefic planets on the ascendant of London, concerning which I may refer readers to page 80 of my "Kabala of Numbers."

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The History of the Moon.

THE late John P. Hale, when making his first speech in the Senate of the United States, in 1847, announced that there was a change in the opinions of the world. He quoted, to illustrate this remark, the words of Cowper, the poet, that men had shown that He who created the world and revealed its age to Moses was mistaken. But research has extended its tentacles in other directions with analogous results. No longer do savants inculcate that the Earth appeared just above the surface of primeval waters, as Moses told, and that after seeding the ground, on the fourth day of Creation, "God made the great lights," one for day and one for night, together with stars, to divide day from night and serve as astrological signs and portents. Philosophy intimates the existence of a universe coeval with its progenitor, and our later learning propounds the hypothesis that the Earth is of a period subsequent to the Sun and stars. Nor does scientific conjecture rest content even with its own theories. A learned professor of Harvard University has broached a new speculation in regard to the parentage of the Moon. We had been taught to think of our satellite as having in some mysterious way emanated from the substance of which the Earth is composed; but now we are treated to an endeavour setting forth to some extent how the minor planet broke loose from the embrace of the other.

It has appeared significant that the configuration of the two continents exhibits a striking adaptation of their respective sea-coasts on the Atlantic ocean. Where South America projects eastward at Brazil the African continent has a corresponding indentation at the Gulf of Guinea. Like peculiarities exist all the way northward, so that the two seaboard seem well adapted to fit together if they could be brought nearer. This suggests that they possibly may have been severed apart at some long-ago period in mundane history. "How do we know,"

demands Professor Edward H. Forbes, "how do we know but that some grand upheaval of nature in a far-off period, before the birth of Time, has rent the eastern and western Continents apart, and in its mighty throes a huge fragment broke loose to be hurled into space?"

Just that is what is now insisted upon. Professor Pickering, of Cambridge, remarks that some of the facts connected with this great change were brought home to him last summer while he was studying the volcanoes of Hawaii. He endeavours to explain the matter, reasoning with great cogency, and making the theory very plausible. He endeavours to point out the place at which the Moon broke away from the Earth; how the separation was caused, and also to set the time by the geologic clock when the event took place. This period is assumed to be not less than fifty million, and not more than five hundred million years ago. When the original cloudlets from which the Earth formed, coalesced and reached around the Sun, they rotated on a common axis, and as they condensed this rotation became more rapid. The Sun producing tides in the cloudlets during this period diminished this speed somewhat, but not very considerably. Professor George H. Darwin demonstrates that at the time when the Moon nearly touched the Earth the latter must have revolved on its axis once in about three hours, instead of the twenty-four which is now the term. In such cases portions of its surface would be likely to fly away by centrifugal force. We observe a similar occurrence in the mud flying off a wagon wheel when the vehicle is rapidly driven forward. As the speed of the rotation of the Earth is increased the centrifugal force must also have increased, and the tides produced by the Sun become higher and higher. Finally came catastrophe. Five thousand cubic million miles of material separated from the earth, and a new planet came into existence.

The region of the Earth from which this disruption is supposed to have occurred is now occupied by the Pacific ocean. Professor Pickering insists that the shape of that ocean supplemented by the peculiarities of the Hawaiian volcanoes, goes far to sustain that view. He gives plausible reasons for his judgment.

"The coast-line of the Pacific is nearly that of a great circle whose centre lies on the Tropic of Capricorn, in longitude one hundred and seventy west, and about five hundred miles south of Samoa. It is bounded everywhere, from Cape Horn to the East Indies, by a continuous row of active extinct volcanoes. Towards the centre of this circle the volcanic peaks of Hawaii, Samoa and New Zealand are situated with reference to the circumference much as the central peaks of a lunar volcano are situated with reference to the rim. In other words, the general shape of the Pacific ocean is that of the crater of a great volcano, quite like Kilanea, much like the great craters of the Moon."

It is suggested also that when the great catastrophe occurred, where the bed of the Pacific now is, the coast of the Earth, then comparatively a new formation, was torn apart and shifted in position. The rent thus formed became the Atlantic ocean, as the circular mass that had been thrown off had established the form of the bed of the Pacific. When the Earth became sufficiently cool, water was condensed and filled the two depressions thus formed. Thus we now have the two oceans.

Emanuel Sunderley described the planets as being formed from rings around the body of the Sun. Of course, by this hypothesis the satellites, or Moon, were probably formed from the planets in a similiar manner. It may be that the rings of Saturn are formations in such a stage of progress. Professor Pickering appears to have an opinion not dissimilar. "When first thrown off," says he, "the Moon cannot have had its present shape, as the attractive force of the Earth would not have permitted a spherical body of such size to exist in its immediate vicinity. It possibly took the form of a ring, more or

less irregular, surrounding the Earth's equator, and was probably composed of a large number of separate bodies, which, as they receded, coalesced and eventually took the present spherical shape."

The Professor gives his views with a clearness that indicates conviction that he is right. Future research may modify them; perhaps it will confirm them. It is always interesting to thinkers to be favoured with the discoveries and other results of the exploration and research in fields which comprise the history of the origin of the Earth that we inhabit—its accidents and revelations, the races living upon it, and the thoughts, speculations and incentives which have actuated them.—*Taken from the Metaphysical Magazine.*

The Influences of the Signs of the Zodiac.

SCORPIO.

Countries.—Algiers, Barbary, Bavaria, Cappadocia, Fez, Jutland, Morocco, Norway, N. Syria, Transvaal, Catalonia, Queensland.

Towns.—Dover, Liverpool, Messina (18°), Frankfort-on-Oder, Valentia, Worthing (7°), E. Grinstead, New Orleans, Washington, D.C., Baltimore, Cincinnati, Hull, Milwaukee, St. John's, Newfoundland (2°), Halifax, Stockport, Newcastle-on-Tyne, Glossop, Ghent.

Local Places.—Places where vermin and reptiles breed, sinks, drains, stinking and stagnant pools, ruins near water, muddy swamps, quagmires, marshes, gardens, orchards, vineyards, kitchens, larders and washhouses, moors, and rubbish heaps.

Colour.—Dark Red.

Time.—In angles, months; in succedents, years; in cadents, indefinite and unknown.

Direction.—W. S. W.

Occupation.—Doctors, surgeons, magnetic healers, chemists, dyers, oil merchants, dentists, detectives, butchers, smiths, sanitary inspectors, metal works, dramatists, tragedians, scavengers.

Birthday Influences during May.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. WEDNESDAY. (Ruled by Mercury). ♃ in ♈, ☿ ☉, △ ♄. A variable year, benefits in employ, with changes and new work, but danger of indisposition and bereavement. A child born on this day will be popular, energetic, active and skilful, but should always remain in employ and ever safeguard his health.

2. THURSDAY. (Ruled by Jupiter). ♃ in ♈, △ ♄, ♃ ♃. An evil anniversary, illness, unforeseen changes, many worries and annoyances in affairs, some benefits from friends. A child born on this day will be hasty and erratic, liable to sudden reversals in life and will not be very successful.

3. FRIDAY. (Ruled by Venus). ♃ in ♋, ♀ ♄. Important changes are shown, but danger of accidents, disputes and numerous little annoyances. A child born on this day will be hasty, rash and bad tempered, original and inventive, but of a worrumsome and sarcastic temperament.

4. SATURDAY. (Ruled by Saturn). ♃ in ♋, ☿ ♄, △ ♄. A good year for business, financial gain, popularity and changes. A child born on this day will be clever, intelligent, of good judgment, popular, benevolent and successful in life.

5. SUNDAY. (Ruled by Sol). ♃ in ♋, △ ♄. An unimportant year, little social benefits, but several minor worries. A child born on this day will be artistic and careful, but will have many little annoyances to contend with in life.

6. MONDAY. (Ruled by Luna). ♃ in ♋, △ ☉, ☿ ♄. An evil year, danger of severe indisposition and bereavement, some little benefits in employ. A child born on this day will be weak and despondent, ill-fitted to fight his way in life, but will benefit in employ.

7. TUESDAY. (Ruled by Mars). ♃ in ♋, ☿ ♄, △ ♄, ☿ ♄. An unsuccessful year, danger of treachery and duplicity, worries and annoyances, some benefits from elders. A child born on this day will be deceitful, unreliable, erratic and careless, will gain through elders but be very unsuccessful in life.

8. WEDNESDAY. (Ruled by Mercury). ♃ in ☿ ♄, ♀ ♄. Conflicting influences rule on this birthday, danger of accident and personal danger, but benefits from friends and promotion. A child born on this day will be very erratic, changeable, and bad tempered, but will benefit from friends.

9. THURSDAY. (Ruled by Jupiter). ♃ in ☿ ♄, ☉ ♄, ♀ ♄. An evil year, danger of indisposition, loss of work and bereavement, some changes and benefits from employers. A child born on this day will be despondent, weak willed, but clever and intelligent, and will have many struggles in life.

10. FRIDAY. (Ruled by Venus). ♃ in ♀ ♄. A successful year, new work and undertakings, changes, benefits from friends and social gains. A child born on this day will be active, energetic, militant and fond of show, and will be very successful in life.

11. SATURDAY. (Ruled by Saturn). ♃ in ☿ ♄. A variable year, losses financially, but changes and social benefits. A child born on this day will be clever and intelligent, refined, but very extravagant.

12. SUNDAY. (Ruled by Sol). ♃ in ♀ ♄, △ ♄, ♃ ♄. A very successful anniversary, changes, important gains, new work and undertakings, benefit from elders and probability of journey or sea voyage. A child born on this day will be popular, sharp, energetic, trustworthy, impressionable and very successful.

13. MONDAY. (Ruled by Luna). ♃ in ♀ ♄, △ ♄. Changes are shown on this day with journeys and promotion, but danger of accidents and treachery. A child born on this day will be original and inventive, popular and benevolent, and will have occult powers above the average.

14. TUESDAY. (Ruled by Mars). ♃ in ☿ ♄, ☿ ♄. An evil year, indisposition and bereavement, danger of accidents, disputes and treachery, and many unpleasant events. A child born on this day will be deceitful, unreliable, hasty and revengeful, of weak constitution and very unsuccessful in life.

15. WEDNESDAY. (Ruled by Mercury). ♃ in ☿ ♄, ♀ ♄. A variable year, good for marriage or engagement, but danger of unpleasant changes and indisposition. A child born on this day will be artistic and refined, erratic at times, and will have many difficulties to fight against.

16. THURSDAY. (Ruled by Jupiter). ♃ in ☿ ♄, ☿ ♄, ♀ ♄. A variable year, changes and journeys, but danger of illness and bereavement. A child born on this day will be active, energetic, impulsive and impressionable, weak willed and not very successful in life.

17. FRIDAY. (Ruled by Venus). ♃ in ♀ ♄, △ ♄. Travel and changes are shown on this day, but danger of accident and disputes. A child born on this day will be rash and hasty, inventive and original, but not very lucky in life.

18. SATURDAY. (Ruled by Saturn). ♃ in ♀ ♄, △ ♄. A quiet birthday with some financial losses. A child born on this day will be extravagant and careless with money, but will have a quiet career.

19. SUNDAY. (Ruled by Sol). ♃ in ♀ ♄, ♀ ♄. Changes are shown, but many annoyances and disputes. A child born on this day will be clever and intelligent, but very sarcastic and irritable in speech.

20. MONDAY. (Ruled by Luna). ♃ in ♀ ♄, ♀ ♄, ♀ ♄. A changeable year, danger of reversals, but benefits from friends and elders. A child born on this day will be erratic and eccentric, but constant and reliable, and will gain in employ.

21. TUESDAY. (Ruled by Mars). ♃ in ♏, * ☉, 8 ♄, 6 ♃, ☐ ♋. A changeable year, benefits in employ, but danger of accident and unforeseen changes. A child born on this day will be popular, but rash, hasty and careless, and will be unsuccessful in life.

22. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, Δ ♏, ☐ ♋. A variable and unsettled year with promotion is shown, but much worry and annoyance. A child born on this day will be rash, hasty and unreliable, but will gain in employ and through friends.

23. THURSDAY. (Ruled by Jupiter). ♃ in ♏, ☐ ☉, ☐ ♏. An evil year for health, with danger of bereavement and loss of work; benefits from friends. A child born on this day will be unlucky in making a good living, have many obstacles to fight against, but will gain through friends.

24. FRIDAY. (Ruled by Venus). ♃ in ♏, ☐ ♏, Δ ♋. Travel and changes are shown in this year, but many heavy expenses. A child born on this day will be clever and intelligent, very original and inventive, but extravagant and careless in money matters.

25. SATURDAY. (Ruled by Saturn). ♃ in ♏, Δ ☉, Δ ♄, Δ ♏, Δ ♋, * ♄, * ♃. A splendid anniversary. changes, special gains, promotion and many benefits. A child born on this day will be energetic, active, popular, kind, industrious and trustworthy, and will rise in life.

26. SUNDAY. (Ruled by Sol). ♃ in ♏, * ♏. A quiet year with financial gains. A child born on this day will be kind and popular, but have a quiet career.

27. MONDAY. (Ruled by Luna). ♃ in ♏, ☐ ♄, ☐ ♃. An evil year, some benefits in employ, but danger of accidents, disputes, disappointments and treachery. A child born on this day will be rash and hasty, selfish and unfeeling, and not very lucky in life.

28. TUESDAY (Ruled by Mars). ♃ in ♏, ☐ ♄. An evil year, danger of accidents, disputes and litigation, indisposition and many worries. A child born on this day will be rash, hasty, unreliable and deceitful, and very unsuccessful in life.

29. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, Δ ♄, 8 ♏, 8 ♋. A variable and unsettled year, danger of disputes and accidents, but gain in employ and journeys. A child born on this day will be erratic and wayward, clever and intelligent, but will have many ups and downs to contend against.

30. THURSDAY. (Ruled by Jupiter). ♃ in ♏, 8 ☉, 8 ♋, Δ ♃, * ♄. An active year with changes and journeys, but danger of loss of work and disappointments. A child born on this day will be active, energetic, extravagant and will have disappointments through the other sex, and would do best in employ of others.

31. FRIDAY. (Ruled by Venus). ♃ in ♏, 6 ♏. An unsettled year, benefits socially and financially, many little ups and downs. A child born on this day will be kind and benevolent, but will have a somewhat quiet career.

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Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married.....Single.....

Male.....Female.....

Name in full.....

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Astral Medicine.

By Dr. M. DUZ.

CHAPTER III. (Continued.)

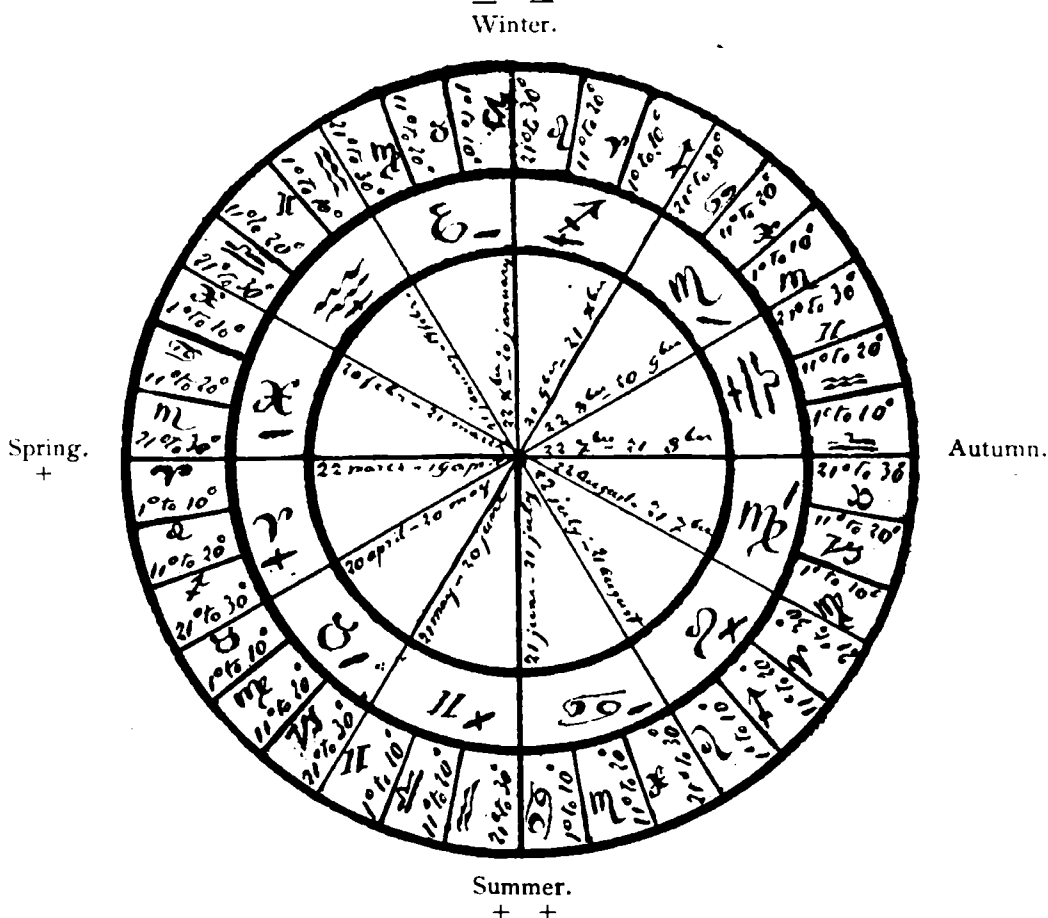
THE ZODIAC.

"Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo;
Libraque, Scorpius, Arcitenens, Capre, Amphora, Pisces."
—AUSONE.

ON the other hand, it is obvious that the Moon, by her neighbourhood to the Earth and her fast motions and variable potentialities, constitutes the "Mal-

The zodiacal year begins March 21st, under the node ♄, and finishes at the following March 21st, under the sign ♈. The civil day commences and finishes at midnight. The astronomical day begins and finishes at noon. It is counted from the 1st to the 24th hour.

In order to reduce the civil hours to the astronomical time, we must proceed as follows: What is the astronomical time corresponding to a birth taking



axator" of the solar and planetary actions on the terrestrial matters, as Mercury does in regard to the Sun.

In further applications to medicine of the astral data, I will treat of Heliocentric Astrology, and of the solar-lunar's, as according better with physiological and pathological purposes.

place on January 25th, at 10h. p.m.? The civil day having begun at midnight, the civil day of January 25th began at midnight. So 10h. p.m. are equivalent to 22h. after midnight. Now the astronomical day for the civil January 25th, midnight, is January 24th plus 12h. So civil January 25th, 10h. p.m., is equivalent to astronomical January 24th plus 34h..

viz., astronomical January 25th, 10h. (34h. — 24h. equal 1 day plus 10h.), and civil January 25th, 10h. a.m., is equivalent to astronomical January 24th plus 12h. plus 10h. equal 22h.

It must be noted that the Sun's daily motion is about 1°, and that of the Moon 13' 10" in average.

Further, the zodiacal signs are subduced into decanates as shown in the zodiacal scheme.

(a) Where each sign rules a zone of 30°, these degrees proceed from March 22nd to April 19th, for ♈; from April 20th to May 20th, for ♉; and so on.

(b) Each sign is positive and negative in rotation.

(c) Each zone of 30° is sub-divided in three decanates.

(d) Each decanate is ruled by one of the three members of a ternary of the nature of the sign ruling the whole zone, viz., zone ♈ equals ternary ♈, ♉, ♊, and so on (Hindu division of decanates.)

(e) The quadrant ♈, ♉, ♊, of the circle rules the Spring plus positive; that ♋, ♌, ♍, rules the Summer plus positive too; that ♎, ♏, ♐, rules the Autumn — negative, and that ♑, ♒, ♓, rules the Winter — negative too.

Further, the twelve signs are contained in each sign as follows:—

* SECONDARY POINTS (MANILIUS.)

Degrees. — 28 — 23 — 18 — 13 — 8 — 3

Degrees. 30 26 24 21 19 16 14 11 9 6 4 1

Degrees. 29 27 25 22 20 17 15 12 10 7 5 2

Signs. ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓



for any of the twelve signs.

(To be Continued.)

* This division into twelve parts is more properly done by taking the Hindu division of Dwadasamas, each part being 2° 30'.—EDITOR.

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Reports of Meetings.



FOUNDED 1891

President: MR. BLACKBURN HOLDEN.

Hon. General Secretary: MR. ALBERT ELLIS,
64, Central Beach, Blackpool.

PROCEEDINGS OF THE COUNCIL.

THE usual Monthly Meeting was held at White House, Promenade, Blackpool, on Saturday, 6th April, 1912. Mrs. B. Costa in the chair. The minutes were read and passed, Cash and Bank Pass Books submitted, and Accounts passed for payment. The Secretary reported one resignation. The Test questions for the forthcoming examinations were agreed to. Read correspondence from G. Batty, M. G. Welch, Birmingham Branch, and C. Morgan, Nottingham Branch. The Seal of the Institute was ordered to be affixed to the following members' certificates: Annie Sansom, Palmist, Clairvoyant and Psychometrist, Nottingham; Lachlan Macmillan, Character Reader, Glasgow; Mrs. A. Martin, Psychometrist, Nottingham. Also to the Preliminary Certificate granted after examination to Mr. A. E. G. Jennings, Palmist, Charlton Kings. Also to the Intermediate Certificates granted after examination to Miss Caroline Mary Fox, Palmist, Handsworth; Mr. M. J. Burgess, Palmist, Weston-super-Mare. A vote of thanks was accorded the Nottingham Branch and Miss Hird for organising a Concert in aid of the Incorporation Fund, the net result being £2 2s. 0d., which has been placed to the above-named fund. The Secretary was instructed to issue Voting Papers, and the Convention was fixed for 12th to the 18th May, both dates inclusive, the Annual Meeting being on Saturday, the 18th May, at 2 p.m.

BIRMINGHAM BRANCH.—Meeting 18th May, 3 p.m., at 111, Great Lister Street. Subject: Phrenology.

BLACKPOOL BRANCH.—Summer Recess.

NOTTINGHAM BRANCH.—Every other Thursday, 6 p.m., at 3a, Exchange Walk. Subjects: Psychometry; Numbers.

My Previous Experience on Earth.

By I. E. (Founded on Fact).

(Continued from page 127.)

ROUND the room were ranged very low kinds of couches, all in costly Eastern embroidery, and in the centre of the room was a small stand with an entire outfit for the complete enjoyment of opium smoking. For a moment I feared lest my friend was a devotee of that drug, but a second glance convinced me that the affair was quite new and unused. However, on several other stands near the couches stood abundance of material for the enjoyment of long Turkish pipes and the more European cigar. The room was illuminated by coloured electric bulbs peeping out here and there from the folds of tapestry, causing a rich bluish-pink glow to pervade the room. It was a most weird and impressive scene, the only item about it which suggested any connection with an earthly everyday existence being the ruddy wood fire which cheerily crackled in the low open fire-place.

After minutely explaining to me the circumstances under which he became the possessor of the most precious of his treasures, during which time I sat on the low cushion as one under a spell, Jackson took an object from a cupboard in a corner, and handing it to me said, "Undo the wrappings of this parcel without looking at it, and sit with it in your hand half a minute, will you?"

I closed my eyes, and with my hands removed a fold or two of cloth from an object which seemed about as big as a man's hand. It was cold to the touch, and again that peculiar snake-wriggling feeling went on in the region of my spine; a choking, gasping sensation came into my throat, and I felt as if being overpowered by some savage and gigantic monster. I struggled against the sensation and the inclination to look at the object held in my hand, feeling a desire to thrust it from me; but the next thing I became conscious of was that of standing on the banks of the Nile in Egypt. I knew the place well; for in the distance I could see the outline of the great Sphinx and the Pyramids, whilst past my feet ran the smooth, sluggish waters of the Nile in the dry season. I could see the temples of Thebes, the House of the High Priests, and in the distance the shining white domes of the royal dwelling house of the Pharaohs. All around me were evidences of the richness of the soil in the vicinity of the holy river, for fruit and flowers were in gay profusion, overhanging the path at every step. I looked down at myself, and my memory suddenly became aware of who I was, what I was, and what I was doing; for I had around my loins the white girdle of the students who are qualifying for initiation into the Priesthood, whilst the band of iron which passed around my temples with its two projections in front, gave evidence that I had already undergone two of the ten tests necessary for complete initiation. I knew, too, where I was going, for was not

my heart bounding full with delightful expectancy; my step so elastic that I scarce felt the presence of the earth under my feet, my brain reeling with the mad intoxicating joy of knowing that I was even now on my way to meet Zoleah, my love, my angel. She, the adored and petted favourite of the Royal Palace, the being whose hand and favour even Princes sought for, but who turned from one and all alike for me. Yes, even I, who was but a student, the son of a Priest. Is it any wonder that the music of love was singing in my heart, and that I had eyes and ears for nothing but the coming of my lady-love? Here she comes: swift as a doe, graceful as a swan, her skin white as a lily, with eyes flashing love, joy and ecstasy, like twin stars in a cloudless, moonless sky. Now are our arms entwined, our bodies meet in one passionate embrace, as she clings to me with her soft, rounded arms, her glorious black hair falling about her like a mantle of sable.

"Dearest Hermino," said she, as soon as I would give her room for breathing, "We must be more careful in the selection of our meeting place, for as I came down the path from the summer house where I have been sitting with my maid at my lyre, I saw the face of Eusapius, that evil-browed slave who fawns so continually round the feet of my father, the High Priest. I verily believe and fear that my frequent visits to the lower garden at about this hour of the day have been noticed, and that he is acting as a spy upon me. If this be so, oh, my love, I fear for your safety; although our hearts and souls are one, and the love we have for each other a gift direct from the gods, yet is it not true that thou art under a solemn vow to neither love nor seek woman during the period of thy initiation? Should thy love for me and thy frequent visits to me become known to the Priesthood, well do I, and thou too, know the terrible penalty thou wouldst have to pay. Then love me once more, my king, my heart's adored, and let us be more wise in future. Let us meet no more in open daylight, but come thou to my casement at midnight, when I will open and converse with thee there."

Thus did my lily love speak, full of tender solicitude for my welfare, and heedless, like the self-sacrificing angel she was, of her own safety. For the words she spake were utterly true: in each of the two initiatory tests I had undergone, I had renewed the vow taken when I entered for the priesthood, never to give time or thoughts to woman for the space of seven years after I had become a priest. Yet here I was so madly in love, so devoted to my Zoleah, that I was willing to incur the wrath of the priesthood and the gods, by breaking my most solemn vows.

Young, heedless, over-confident, and in love, little reeked I that punishment other than being ostracised by the society of those with whom I had been accustomed to mingle, would be meted out to me; and still less did I dream that aught of actual injury

would be done to me, for although I knew such things were in the law codes, yet never had I heard of a single instance where the extreme measure of punishment due had actually been delivered: so I made answer in a cheerful style, silencing my darling's fears, and anticipating more joyous secret meetings in the most delicious of bowers, such as the corner of the garden in which we now were.

"Hush! Listen!" said Zoleah, in a hurried whisper, "Did you not hear footsteps? Yes, here is my father." We turned about, for I perceived I must put a bold face on now that I was discovered, and with my arm around my lady-love I met the fierce denunciatory glance of the High Priest, Alcaboram, and half-a-dozen of the guard of honour which always attended him. He gave me no word, nor cast so much as a glance at the trembling form of his only child, who, clinging desperately to me with one hand, yet held out the other in supplicating entreaty to him, her natural guardian, but with a stern voice of command, said "Bind them together with cords around ankles and wrists, and take them to the Court of the open Council."

I cannot dwell on our sufferings. Mine I could have born with fortitude and even bravery, knowing myself the best beloved of the choicest flower of all Egypt; but to witness her torture completely unmanned me, for the cruel cords were lashed so firm around our wrists and ankles, that each step tore her tender flesh, and caused her precious blood to flow freely, each drop of which was like a lifetime of agony for me to behold.

We were tried in open Council: I was found guilty of the most heinous crime of blasphemy; of mocking Isis, the Mother-God, by offering her false, meaningless vows; and my darling, fragile love, was found guilty of aiding me in my sin by knowingly encouraging my infidelity to my calling. We were condemned, and in the words of the High Priest, Alcaboram, who himself sat at the head of the open Council, we were forthwith "to be lowered into the Unspeakable, amongst the Unknown, bound together to walk the Unending mazes of the Unknowable dungeon, until we met with the Unconquerable, whose insatiable greed would at last purify us of our unholy love for each other."

Bound together as we were, they then led us into a back court of the temple of Isis at Thebes; here a very low door in the wall (which, during the three years of my acquaintance with the place I had never seen unbarred) was opened, and we were thrust headlong into dense darkness. A thud, a moan from my companion, and a sensation of falling or slipping down some steep incline, and then for a time blissful unconsciousness took possession of me.

After that I had a confused recollection of walking wearily in the dark, along lengthy passages, down which powerful draughts of air came whizzing, but the source of which we could never find: of sinking down exhausted: of trying to cheer my frail, delicate companion: of hunger and thirst: sleepiness, yet inability to find a resting place amongst the cold, damp, stony bed of the underground passages in which we were entombed.

It may have been hours, or days, or, from the intensity of the agony, even weeks, that we endured

that solitary companionship of each other. One thing only occurred which gave us some slight relief. Our ankles became so attenuated that the cords became loose, and with considerable effort we got one wrist free: the rest of the cords were easily removed, and then we were able each to move more independently of the other and so to explore our prison. Its size seemed boundless, its twistings and turnings endless, until, when our strength was nearly spent and we could only creep along by the aid of the wall, we espied a light ahead of us. With reawakened hope we tried to hurry on, and we got nearer, until we saw two gleaming stars, and heard a far-off growl. Then upon my deadened senses came the memory of a far-off day when an elderly priest had informed me of the existence of a cave of wild beasts, which were accounted sacred by reason of them being a present made by the king of Siam when on a visit to a former king of Egypt. These animals were never allowed to come out of their abode, which was in a courtyard at the back of the royal palace: but the same courtyard was connected by an underground entrance with the interior of the Pyramids some distance away. It dawned upon me now as in a flash that those bright stars were the flaming orbs belonging to some savage monster; and if so, then we could not possibly escape a violent death, although we should be speedily released from our torture. Yet it seemed hard thus to end my earthly existence, when I had set out in full confidence of living a long life of spiritual devotion, and for one little moment I forgot my love for Zoleah, and could have cursed myself for the mad folly which had brought me to such a wretched end. But the soft touch of my darling's hand on mine brought my senses back to the necessity of immediate action, and I gently bid Zoleah stand behind me that I might be the more free to grapple with that terrible presence whose pad, pad, we could hear swiftly coming nearer: but my brave darling would not leave me, and clinging close even as when we were first discovered in the garden, she whispered, "My love, my life, do not send me from you. It is death, peaceful, restful death, that is coming to us: we shall meet it together, loving and united. Let my lips feel yours near mine as the last breath leaves my body, and then to-morrow I know yours will be the first voice to bid me welcome in a newer and fuller life."

I pressed her close to my heart, and joined my lips to her's, even as the mighty monster, the unconquerable, the unknowable, the insatiable, sprang upon us, bearing us down, down, swiftly, sweetly, closely, joined in love.

* * *

I started, opened my eyes, and found myself lying on the rug near to where I had been sitting, closely hugging something in my hands. I looked at it, and with horror I recognised that I had been nursing a ghastly human hand, although mummified and beautifully preserved. I scrambled to my feet with indignation, as I imagined a trick had been played upon me, but feeling strangely weak and trembling, I sank back upon the cushions. Jackson came to my side, and handing me a glass of wine, said,

"Drink this, old chap, it will revive you, for I fancy you have had a queer experience."

I swallowed the wine, still looking about half dazed, but at last I managed to ask, "What is the matter? Have you drugged me, hypnotised me, or what has happened to me, and where did this hand come from?"

"That," said he, "is a relic of the great past, which I shall value as the most precious of my treasures: that is, unless you claim it yourself, as perhaps you will do when you know more about it."

"Well," I replied testily, because I felt as though I had been badly treated. "Perhaps you will kindly explain yourself. I have had a most terrible dream, and yet not so much a dream as a kind of an awakened memory, or knowledge of an actual occurrence, but I should like to hear what you have to say before I tell you my experiences."

He then reached forward for a slab of marble, which he handed to me, saying, "I obtained that hand direct from Egypt. In fact, I was there when the tomb was opened, and being struck with the bas-relief and inscription on the slab, I bought the records and one of the hands. I would have had the whole body complete, but it had not been preserved in its entirety."

"What are the records?" I eagerly asked, at the same time turning over the slab of white marble in my hand. I gasped for breath. What mockery was this? How could my likeness, my face and form come there? I grasped Jackson's arms impatiently, "Look here," I almost screamed, "Where did you get this from? How came it here? It is an excellent likeness, a perfect picture of myself as I am now, only in a different dress. What devilry is here?"

"I obtained that slab of marble from the resting place of Hermio, who was punished nearly two thousand years ago for breaking his vows of chastity made to Isis the Mother-God. Thereon is written the record of his life, and the manner of his death. For forty-eight hours was he in the dungeon, fellow prisoner with the daughter of the High Priest. At the end of that time guards were sent into the prison to fetch the prisoners out by royal command of the king, who wished to pardon them; but when the soldiers found them, they discovered that the wild beasts which inhabited a part of the dungeon had already so badly mauled their victims, that both died without again becoming conscious. The matter would have had no special interest for me except that I thought the relief picture on the record had a strong resemblance to your face as I remembered it in boyhood. For that sole reason I bought it."

"Yes," I said in a far-away tone, for I was putting together what he told me of the record and what I had just lately experienced, and they seemed to fit so perfectly as to become a complete history. "But how," I stammered, "How does that account for me being so like this man, and how does that make it possible for me to dream as I have done about myself?" And I thereupon related my experiences as I have here set down. He listened eagerly, nodding his head with intense delight, and even rapture, or being in sad and perfect sympathy, or full of pity, according to the nature of my words; and when I had finished

speaking, he got up and walked up and down the room, murmuring, "Marvellously accurate! Wonderful! Beautiful! Splendid! Surely now all the world will know and will believe!"

I watched him in silence, for I was weary in body, and yet my desire for explanations overcame my fatigue. Presently he came and seated himself once more by my side. "Gerald," said he softly, "Have you never thought what a tremendous amount of wasted energy there is in a man's life?"

"Do you mean the time a man wastes?" said I. "For doubtless you and I are experts at that sort of thing, since we do no work for our living."

"No, not that," he replied. "But I mean that if this one life is all that we have in which to develop our intellect, expand our minds, generate, bring forth, develop, and bring to perfection our ideas, then since it is so short, the bulk of the ideas and conceptions in the mind of man are destined never to see the light of day, let alone bring any good."

"That is true," I reflected. "But what has that to do with me and to-night's hallucinations?"

"Simply this, that I believe we have had a period of existence upon earth previous to this one, and that we shall have more after this life. In fact, that each existence follows the other as easily as each day in each life follows the other, after a period of rest which we call death, during which we recoup our souls for the next life's battle, even as the night's rest refreshes our brain and body for the next day's duties or pleasures. Now, if this theory is worth anything at all, it is somehow capable of being proved; and when I saw the remarkable representation of you upon that slab, I made up my mind to try an experiment which I am pleased to say has more than fulfilled my expectations. Now you can easily comprehend, that although the soul or vital spirit may inherit different bodies, yet each body has a new brain; consequently, the brain which you now have, and which was given you by natural physical laws in this life, could not possibly be in possession of the facts, or be able to remember what had occurred to you whilst you had a different body and brain in some previous incarnation. Now comes my idea. I thought that if some relic of a past incarnation could be brought into contact with the person whose soul owned such a relic in the past, a wave of conscious memory would come over the ego, or soul, so strong as to cause the new brain to become conscious of the soul's past history, as if it were but a thing of yesterday. Your experience on coming into contact with the mummified hand which was really your own some two thousand years ago, has proved to my satisfaction, beyond all doubt, that you have lived before, and that you were in your last incarnation an Egyptian. You remember, you realise, you see your picture as you then were, you see yourself as you now are, one and the same being. You are not in dreamland nor in the land of fairies, but alive, conscious and intelligent. Deny these things if you can."

But I could not, and now I am wondering where I can find my Zoleah in order to give up my bachelorhood and renew my vows of love to her, as I am certainly not inclined to dedicate myself afresh to the Egyptian Priesthood.

The Last of Sardiopolis.

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

(Continued from page 136.)

CHEN Magnia went towards the house of Woona; and as he walked, the one who had entered the city at rise of sun accosted him by name. "What wouldst thou?" quoth the priest. "Hast thou forgotten me?" asked the man. And when Magnia looked upon his countenance he stood still in amaze, saying, "It is Amos the scribe. How comes it that thou art alive?" And Amos answered, "In the sacking and fall of the city, on the third day I took flight in the guise of a priest of Casa." "Ever the politic Amos," said the priest. "I hope I am an honour unto my calling as a scribe," said Amos. "But I have been, since the fall of the city, to and from many times in Sardiopolis." "From to-day I shall abide always, as three days gone I became scribe unto a noble of the city, who is a great friend of the prince, Woona, and is in company with him in a plot against the life of the king. To-night, at about the sixth hour, Banus is to be slain. Further, thou art right as to the prince of Carnos giving the old Bena unto death. With mine own eyes I beheld Woona slay him; because he made plea not to murder the king. Thou art also to be put to death, for the prince of Carnos feareth thee as the destroyer of his race and faith: by bringing the people back to the worship of the God of Sardiopolis."

"Enough," said Magnia. "We will not linger further. I will go to this Woona, and withstand him to the face with the murder of Bena: and have him given unto the hands of the king to await judgment. Then will I have this secret council against his life cast into prison when they come at the sixth hour. And so farewell, mine Amos: I will see thee anon," and Magnia went towards the house of Woona; and the scribe turned to the midst of the city, filled with musing. "It is drawing unto a turbulent hour," he pondered. "Soon my master and his brethren of the secret council shall be no more. Haply then this Banus shall look upon me with gratitude, and make me his scribe. Then shall I again be exalted as of old: when the city knew the power and love of the sweet Idælus." And Amos smote his hands together in exultation at the thought.

Now when Magnia came unto the house of Woona, he went unto his presence and accused him of the murder of Bena to his face. But the prince of Carnos hid his dismay in a feigned laugh: yet was he startled and discomfited within his soul at the charge of the priest. "And dost thou come here, insolent prelate," quoth Woona, "into the house of a prince of power to call him to account for the slaying of a fool. By the seed of my forbears, thou shalt taste the poison of the red tooth of Carnos." "I fear thee not, offspring of hell and abomination," cried Magnia. "Thy wiles and plots have become known to me: thy

scheme against the life of the king, thy desire to usurp the throne, and take upon thee the government of the dominions of Banus." Then became Woona overcast with the pallor of wrath at the words of the priest; and going to the door of the chambers, he summoned a guard of his household. "Seize this priest," said he. "Let him be cast into the darkest and foulest dungeon of my house." And the soldiers laid hold of Magnia. And as they were about to take him away, Woona walked up to him and spat upon his face. "Thus do I reverence and fear thy power, thou priest of a nation of fools." And thereupon he smote Magnia upon the breast, and upon the countenance. "To-night, Banus shall be rendered unto the dust; and at dawn of day on the morrow thou shalt die by the sword. Dwell on this in the darkness of thy prison, and prepare to walk in the world of death. When the sun hath risen again, the son of Devos and his wise priest, Magnia, shall be kindred of the worm; and Woona, prince of Carnos, shall be king of Sardiopolis." And they bore Magnia to a dark and foul place of durance beneath the house; and there they put chains upon him.

In his prison, Magnia became cast down in sorrow and despair; and he called upon the Lord in his anguish: and lo, a sweet peace glowed in his spirit and he slept. And as he slumbered, behold, in a vision came Helia, the high priest who was slain at the fall of the city, saying, "Be not cast down, servant of the Most High. To-morrow thou shalt be free; and Sardiopolis, Nephethia, Sica and Soma shall pass away and be no more. Then shalt thou go forth, and build up the new race in a new land that shall rise from the depths of the mighty waters. To the east shalt thou make thy way; and there shalt thou lay the foundations of the new people with Amicia, daughter of Altritria and Idælus: who hath been preserved unto this purpose." And Magnia awoke and prayed and praised God, knowing he was in the hands of the Lord; and that deliverance was at hand. Between the fifth and sixth hour of night came Amos, by stealth, to the palace of Woona; and the keeper of the prison of the priest, who was a man of Sardiopolis, brought the scribe to Magnia in his place of darkness and captivity. And Amos beseeched Magnia to flee, having prepared horses for his flight. The gaoler, who was faithful unto them, would bear him company: so that he might avoid the wrath of Woona for giving Magnia his freedom. To this end spoke Amos, and when he had done, he said, "Then shall we meet in some land of seclusion and peace." But the priest forbade the scribe to think further upon the flight, and spoke of his vision; and of his faith in the spirit of Helia, his father of the sanctuary. "This is but a dream," said Amos. "What shall a shadow of slumber suffice thee in the hour of destruction." "Shadow it may seem unto thee, my doubting Amos,"

quoth Magnia, "albeit, I will abide by it." Then gave he the scribe commands to await him at sunrise on the mountain of Dara to the east of the city; and there he would join him, and they would set forth to an unknown and new land together. "I will obey thee," quoth Amos in a voice of lamentation. "But alas, by sunrise thou shalt be dead." "The Lord is with me," spake Magnia. "Go, mine Amos, I will not fail thee: neither shall God forsake his servant in the hour of peril." And the high priest kissed the scribe, and Amos departed from the house of Woona: by stealth as he had come.

At the sixth hour the secret council, along with Woona, demanded audience of Banus the king. And when the king came into their presence, they fell upon him instantly and put him to death, crying, "Death to the son of Devos the black." And when they had murdered the king, they cast his corpse from the window into the street. And the people who passed and were about there became aghast at the sight, asking, "What meaneth this outrage? Who hath done this violence and bloodshed?" And the prince of Carnos went and stood in the window declaring unto the populace, "Behold, that is Banus, king of Casa who lieth there. His reign is past. Henceforth let it be known that I, Woona, prince of Carnos, hath become king of Sardiopolis, Nephelia, Sicæ and Soma. They who are not in accord with this let them depart the city; or they shall feel the fang of death in the red tooth of Carnos." And the crowd were silent, for they knew, and those who knew not had heard, of the dark and fearful deeds of Woona, of Carnos; the land of desolation and abomination, whose ruins and lonely places are the abode of fiends who live on human life. And one of the conspirators looked also from the window and cried with a loud voice, "Long live Woona, king of Sardiopolis." And the concourse that had gathered there answered with a shout like unto the sound of an army in victory, "Long live Woona, king of Sardiopolis." And they ran hither and thither through the city, bearing one to the other, the tidings of the death of Banus the king.

(To be continued.)

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Mr. Sherburn, in his interesting article in your last issue, upholds the view that "events shown in the horoscope of birth only come to pass by directions to the radical places of the planets which foreshadow such events." Now, I have specifically pointed out that events have transpired by directions to the *progressed* positions of planets which had no *radical* signification of such events. I maintain by all precepts of astrology that ♀ in the 7th House in exact sextile to the Moon, and trine to Venus, ruler of the 5th, has no *radical* significance of the death of progeny. Yet when ♀ progressed into the 5th House and was met by the opposition of the Moon P.

by direction, I lost my first-born son. In attempting to account for this, the radical opposition of Moon to Venus. But Venus was not involved in the direction at all, nor afflicted at the time. Moreover, the extreme latitude of the Moon, if taken into account, will throw the opposition out of count, the Moon and Venus being out of orbs at birth time.

If Mr. Sherburn will take in hand the horoscope of the late Mr. Frank Podmore, he will see that the rules of Ptolemy and others regarding violent death are not satisfied. Yet he terminated his life by drowning.

But the whole ground in debate is conceded in the following statement by your contributor: "But, nevertheless, there is too much evidence to doubt the fact that aspects of *progressed* planets to other *progressed* planets bring forth events *not shown in the radix*." The italics are mine. What are these "aspects of progressed planets to progressed planets" but *directions* already included in my category of effective influences and consistently argued for by me? They do, as Mr. Sherburn rightly avers, "bring forth events *not shown in the radix*," and that, in fine, is the whole point of my contention, and the statement of this simple and self-evident fact is the whole head and front of my offending. I trust your readers do not think I have time to spare for argument merely for its own sake, and since we already have "too much evidence" in support of my initial statement that events can be developed by direction for which there is no radical indication, I think we may conveniently close the subject. Slavish reverence for effete doctrines is not in the direction of progress.

SEPHARIAL.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—On March 4th I received from Messrs. W. Foulsham & Co. a copy of Sepharial's interesting book "The Kabala of Numbers," and am very interested in the "Secret Progression." But there are one or two questions I would be pleased if you will answer for me in connection with it. In connection with the Minor Additive, on page 68, it is not plain to me where the 2 comes from, will you please show me how it is arrived at? Also in regard to the 3 of the Major Additive (page 69). I would also like to know where the 10 comes from in the Minor Differential (page 70), and likewise the 6 in the Major Differential (page 70).

Yours faithfully,

PROGRESSION.

27, Charles St., Norwood, Sth. Australia.

March 11th, 1912.

[PROGRESSION.—In the "Kabala of Numbers," page 68, "Minor Additive," 2 is derived from the resolution $3 - 1 = 2$, the series being: $9 + 3 = 12$, $3 + 1 = 4$, $1 + 2 = 3$, $2 + 1 = 3$, and (as above) $1 + 2 = 3$. The same explanation applies to the resultant 3 in the "Major Additive," where $15 - 12 = 3$. Follow this all through. It appears to us exceedingly plain how the various numbers are derived.]

Daily Guide for Business and Pleasure

MAY, 1912.

1	11 m 35	Avoid superiors a.m. Travel and change p.m.
2	24 27	A very unfavourable day for all things.
3	7 f 5	A variable day. Do nothing important.
4	19 29	Travel and deal with correspondence after 12 noon.
5	1 w 40	Sunday. A day for study and reflection.
6	13 f 42	Mixed influences prevail, do nothing important.
7	25 38	A very evil day. Act discreetly in all things.
8	7 w 31	Deal with superiors and attend to important matters after 10 a.m.
9	19 26	An unsettled day, attend to correspondence and ask favours.
10	1 x 27	An active day, new work and undertakings, changes in work.
11	13 40	An unsettled day; attend to correspondence in p.m.
12	26 8	Sunday. Travel and visit friends.
13	8 v 56	Push affairs and attend to important business, avoid travel by water.
14	22 6	A very evil day. Act discreetly and safeguard health.
15	5 x 40	Court, marry, but avoid changes and guard health.
16	19 36	Conflicting influences prevail—do nothing important.
17	3 ii 52	Travel and change, but avoid disputes.
18	18 23	A quiet day. Attend to ordinary duties.
19	3 w 1	Sunday. Study and write letters.
20	17 41	Visit friends a.m., deal with elders p.m.
21	2 u 15	An unsettled day. Avoid disputes and wrangling.
22	16 38	A variable day. Attend only to ordinary duties.
23	0 m 47	A doubtful day. Act discreetly in all things.
24	14 41	Travel and change, but avoid legal matters.
25	28 19	Travel, change, start new work, push business and ask favours.
26	11 w 43	Sunday. Visit friends.
27	24 53	Avoid females, guard against disputes.
28	7 m 50	Safeguard health, avoid travel and disputes.
29	20 36	Conflicting influences prevail. Avoid disputes and legal matters.
30	3 f 11	Travel and change in a.m. Avoid superiors at night.
31	15 36	A variable day. Attend to ordinary duties.

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Planetary Periods.

CHAPTER VII.

SUB-DIVISIONS OF THE PLANETARY HOUR.

WE have seen in the previous chapter the three methods of planetary hours, viz. (a) Equal divisions of the diurnal and nocturnal periods. (b) 24 equal divisions of the day, starting from sunrise, sub-divided into four-minute periods. (c) 24 equal divisions, also sub-divided into four-minute periods, beginning with either 6 a.m. or 6 p.m.

This latter division is a new method, and whether it should start at a.m. or p.m., is a matter of investigation. The p.m. starting time is based on the old Biblical statement, "the *evening* and the morning were the first day"—not the morning and the evening, and this gives us a basis for commencing the starting point in the evening.

But the drawback here is the difficulty of determining whether the planet ruling the first hour, commencing at 6 p.m., should be the ruler of the day, or that of the next. Thus, we have to determine whether the hour following 6 p.m. on Monday should be ruled by the Δ , or by δ ruling the next day. Personally, I should consider that δ should take precedence.

The matter can be put to the test by applying the rules to a number of authentic horoscopes, but this is too long a process here, and there are other matters in connection with this subject of great importance.

I refer chiefly to the four-minute subdivisions of the hour of 60 minutes. Each hour begins with the four-minute period of the planet ruling the hour, and the same planetary order is followed in the subsequent periods as the order of the planetary hours.

In the last issue I gave sub-periods in the hour of the Sun, and it will be observed that the planet ruling the hour, rules the first four minutes, the middle four minutes, and

the last four minutes. This is the same with each hour.

The next hour is ruled by the next planet, and the sub-period beginning the hour is also that of the same planet, so not only do we get a continuous round of planetary hours, but the fifteen sub-periods in each hour are also continuous. There is a scientific principle underlying this process, and one which is an important factor in connection with the numerical value of names, and their agreement with the horoscope. This is a subject which may form the basis of a further series of articles at a later date.

In addition to this, the subdivisions of the signs have a corresponding connection with this four-minute period, and the sign in the meridian, not the ascendant, is taken in connection with this.

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Old Moore's Monthly Outlook.

New Moon.

The new moon of the 16th May takes place in the fifth house, conjoined with Saturn, an omen of death in high places. It also falls on the cusp of the seventh house of the previous quarterly figure, an indication of grave troubles in International affairs, and of disputes with other powers. Persia and Tripoli may cause considerable unrest. It is also indicative of serious seismic troubles in Taurus countries and is especially evil for Ireland. Falling in the fifth house it will adversely affect theatrical matters, cause a decrease in the birth rate and much illness and mortality among children. The position of, Uranus on the cusp of the second house in square to Mercury is bad for the revenue, causing sudden losses and danger of fraud. Railway affairs should greatly benefit. Agricultural matters will suffer, and lack of moisture is to be feared. Discontent in naval circles is shown. The position of Mars and Neptune in the seventh house is particularly evil for foreign affairs, and denotes grave danger of war, but the sextile of the luminaries will prevent actual hostilities. Many deaths will occur among people of position, and Royalty will suffer. A noted actor will be numbered with the great majority. Shipping affairs are under a cloud

and strikes are threatened. Mars ruling the eleventh denotes some great debate on foreign and naval affairs in the Commons, and threatens the Government with a serious difficulty. Jupiter in the twelfth benefits hospitals and institutions.

United States.

At Washington, the beginning of Scorpio rises, and Mercury, Venus, Saturn and the luminaries will be in the seventh house, denoting serious troubles in foreign affairs. Uranus, close to the nadir, is indicative of seismic and mining disasters in the vicinity of the Capitol. The revenue will be good and trade flourishing. Shipping disasters are to be feared. At San Francisco, Mars and Neptune are in the tenth house, denoting scandals among the upper classes. The death rate will be heavy, and many noted people will die.

Canada.

At Montreal, the end of Libra rises, and Venus is in the seventh house. Many marriages of note will occur. The luminaries and Saturn on the eighth cusp denotes death among people of high position. Uranus on the cusp of the fourth is not good for agricultural matters, and explosions are to be feared.

China and Japan.

At Pekin, Gemini rises. Mars and Neptune in the third denote outrages on railways. Serious troubles are threatened in this country. At Tokio, Cancer is on the ascendant. Fraud on the revenue is shown and heavy expenditure in naval matters.

India.

At Delhi, the lunation with Saturn is in the second house, which will depreciate the Indian exchequer. Mars and Neptune are in the fourth, a warning against treachery and sedition.

South Africa.

At Pretoria, the lunation and Saturn are on the nadir, a warning against mining disasters. Many deaths will occur. Treachery is be feared in the country.

Europe.

Uranus rising at Petersburg will cause serious troubles in the country, unrest and strikes. At Constantinople, the lunation with Saturn is close to the nadir, a warning against serious earthquakes in the south-east of Europe. At Berlin, agricultural affairs will suffer, and the weather will be unpropitious for crops. Serious earthquakes are threatened in 24 to 26 E. long., probably in the Grecian Archipelago.

Special Predictions.

This lunation bodes evil for Russia, and all countries under Taurus—Ireland, Persia, etc. Scotland, Holland and Cancer countries will have serious disasters to face. Spain is benefitted. Seismic troubles are threatened in this country, and south-east Europe. Floods are shown in India, about the longitude of Calcutta.

GENTLEMAN, well up in Astrology, would like to correspond with young Lady Student, or who is interested in the same. Apply for all details,—“G. W.,” c/o The Editor of OLD MOORE'S MONTHLY MESSENGER, 5, Pilgrim Street, London, E.C.

Astronomical Phenomena

FOR JUNE, 1912.

Moon's Phases.

Last Quarter,	8th	...	2h. 36m. morn.
New Moon,	15th	...	6h. 24m. morn.
First Quarter,	21st	...	8h. 39m. aft.
Full Moon	29th	...	1h. 34m. aft.

Planetary Positions.

- ☉. The SUN is in Gemini, enters Cancer on 21st at 8.26 p.m.
- ☿. MERCURY is a morning star in Taurus, enters Gemini on the 5th and Cancer on the 19th, ♀ ☿ on 12th, and ☿ ☉ on 17th, an evening star rest of month.
- ♀. VENUS is a morning star in Gemini, enters Cancer on 25th.
- ♂. MARS is an evening star in Leo all the month.
- ♃. JUPITER is an evening star in Sagittarius, a conspicuous object in the south-east after sunset.
- ♄. SATURN is a morning star in Taurus all the month.
- ♅. URANUS is a morning star in Aquarius all the month.
- ♆. NEPTUNE is an evening star in Cancer all the month.
- ♁. The following table gives the Moon's sign position on each day at noon.

Aries	9, 10	Libra	... 22, 23
Taurus	11, 12, 13	Scorpio	... 24, 25
Gemini	... 14, 15	Sagittar.	1, 26, 27, 28
Cancer	... 16, 17	Capricorn	2, 3, 29, 30
Leo	... 18, 19	Aquarius	4, 5, 6,
Virgo	... 20, 21	Pisces	... 7, 8

The Weather.

The weather opens with fine, warm weather, especially 2nd, 3rd and 5th, dull and unsettled about 9th, then changeable. Windy 13th, rain 17th, slight fall in temperature 19th, thundery with heat 20th, rainy 21st. unsettled for some days, then fine end of month.

Editorial Notes.

OWING to pressure on our space we are compelled to hold over several important articles, amongst them a horoscope of the late King of Denmark which will be published in our next.

Directions.

It must not be thought that as Editor of THE MESSENGER I desire to make unnecessary use of space in argument and discussion for the purpose of airing my own views on certain points. Mr Sherburn's article in the April issue required a reply, and now that "Sepharial" has again touched on the subject, (page 158) some further comments are necessary. But "Sepharial" has now shifted the point of the argument, and this is where the confusion has arisen. The initial argument, and the one to which we took exception was: "Directions produce events which are not shown in the horoscope." Now he propounds the statement, (see page 158) that "Directions to the *progressed* places of the planets produce events with which the radical places of the planets are not concerned," and cites a certain case proving this statement. But this in no way affects the original contention. If "Sepharial" will kindly turn to the December 1911 MESSENGER, page 43, he will find this statement: "Now to put Sepharial's contention in a different way, viz., that planets by progression or direction can produce events with which they (the planets) have no radical connection, then we have a plain statement which admits of no contradiction." Therefore it will be seen that we have anticipated this new contention, and have actually admitted it. Still, in spite of this, we must still adhere to the main point, that directions do not produce events other than are shown in the horoscope, and we cannot accept the dictum that a man can die by a violent death when such is not shown in the horoscope. Reference is made to Mr Podmore's

horoscope, but this we have not seen, so cannot voice any opinion thereon. If "Sepharial" will reproduce it in these pages for the benefit of our readers, we shall then have an opportunity of further considering the matter. Further, to show we have an impartial mind on this point, if our valued contributor will produce twenty horoscopes of violent death which were not shown in the horoscopes, then, on full examination of all points, we shall be prepared to admit the truth of the contention. We surely cannot act more fairly than this. Slavish reverence to effete doctrines is not one of my failings astrologically. I have no respect for worn-out methods, but I have decidedly less for new-fangled innovations which are contradictory to the established fundamental laws of our science, and these I intend to combat to the fullest extent.

The Close of a Cycle.

Readers of THE MESSENGER are asking for some explanation of the statement that the Vernal equinox has just passed out of Pisces into Aquarius, and the following data, *pro* and *con*, are given in reference thereto. The precession of the equinoxes cause the Sun to retrograde through each sign of the zodiac in 2,160 years. According to Varaha Mihira the first point of the sign Aries was co-incident with the constellation of the same name in 498 A.D. Adding 2160 to this, we have 2658 A.D. as the time of the passing from Pisces into Aquarius, and shows the Sun in 1912 to have receded 19° 38' 20" from the first point of Aries. Reference to a celestial map shows that the first point of Taurus is now within four degrees of the borders of the constellation of Aries with Pisces. This would show that the Sun has receded from this point about 26 degrees. The author of the "Astronomica Carolina" gives the precession for 1912 as 31° 44' 46". Probably the most correct of these figures is that of the celestial map, which shows the first point of Taurus as now close to the border line of the constellation of Aries and Pisces. Opinions on this point are invited.

The Titanic Disaster.

By "SEPHARIAL."

THE Titans were a race of giants, sons of Heaven and Earth, who were hurled into the abyss for daring to make war against Zeus. In this legend we have a record of the great Atlantean cataclysm. "There were giants in the earth in those days," and they were the joint product of the celestial and the terrestrial forces of their day—sons of Heaven and Earth. Zeus=Jupiter=Deo-pitar, the Father-God. The Titans essayed to measure their powers with those by which Diety is revealed to us, and they came to an untimely end. *Sic transit omnia mundi!*

It will be profitable to consider the indications of this great disaster (*dis-aster*) from an astrological point of view, and then to consider the question of its avoidability.

The Titanic was the largest sea-going vessel ever built by man. It was the embodiment of the skill of the greatest ship-builders in the world, the giant monster of a modern Frankenstein, summative of all that engineering science and whatsoever it could call to its aid could accomplish. It was more, in the Titanic was embodied the pride of the proudest of sea-faring nations—Britannia! Did any say Britannia rules the waves? it were proudly patriotic, but altogether erroneous. The heavens from out the immeasurable depths of space are the silent witnesses of man's consummate folly and arrogance. The same stars that in their courses fought against Sisera fight ever against the man who disregards the laws of the universe. We are fated to the extent that we are ignorant of those laws, and culpable to the degree that we disregard those that we know. The sea, the vessels that are afloat upon it and all their human freight, are as nearly touched and as surely disposed by inter-planetary action and cosmical forces as are the molecules of air and water that constitute the winds and tides. Never a ship was keeled or launched but into it were

compounded the cosmical elements that respond to the great heart-beat of Nature. To see the end from the beginning, this is one-third part of the wisdom of the ages. It is the whole science of Astrology. What then were the portents of disaster in the case of the Titanic? The launching is the point of time in the life of a vessel that corresponds to the birth of a child, the keeling upwards corresponds to the building up of the child in utero. The ancients understood these things and expressed them in the constellatory forms when they made Argos (*Argo Navis*) and Virgo antescious, placing them in proximity, and connecting them with the human matrix. They called this same Virgo, Isis, the mother of humanity.

The Titanic was launched on the 31st May, 1911, at Belfast, at 18 mins. past noon, local time, or 12.42 G.M.T. The leviathan set out for Southampton to take up its first commission on April 2nd, at 9.20 a.m. It left Southampton on its maiden voyage at noon, on April 10th.

If we examine the horoscopes for these times, we shall find a consistent series of astral portents, in perfect agreement with the canons of Astrology, pointing the fact that the vessel was ill-fated and was pursued by the most sinister influences from first to last. Thus:

- (a) At launching, Virgo rising, Mercury its ruler, in conjunction with Saturn, in the 9th House, and in opposition to Jupiter. The Moon in Cancer, applying to the opposition of Uranus.

Judgment—Danger in long voyages (☿ ☿ ♀ in 9th). Moon in Cancer (traditional ruler of the ocean) opposed to Uranus—Catastrophe!

- (b) At the departure from Belfast for Southampton, Cancer rising, the Moon its ruler opposed to the Sun, and square to Neptune in Cancer, Uranus on the cusp of the 9th House.

Judgment—Here again we have the ruler of the horoscope separating from eclipse, and applying to the square aspect of Neptune.

(c) At setting out for New York. Leo rising, the Sun ruler of the horoscope in quadrature to Neptune in the 12th House (hidden dangers).

In every case we see the ruler of the Ascendant of the horoscope is severely and significantly afflicted. Had we the moment of laying down the keel, there is little doubt we should find consistent indications of impending disaster. I would further add, that at the setting out from Belfast, April 2nd, 9.20 a.m., the satellite Lilith was exactly

scope of the brave Commander of the Titanic. I have been allowed to see the proof before going to press. In that horoscope the Ascendant is in the very degree occupied by Lilith on the day of the disaster. The Sun and Moon are in opposition, and the malefic planet Saturn is in the 9th House, that of long voyages, and Neptune in the 8th House (death) in a watery sign. Lilith was on the cusp of the 6th House in 12° Capricorn, showing disaster in the pursuit of the vocation. The same indication was pointed out in the horoscope of three miners who met their death by explosion while engaged in their work, and I have repeatedly observed its catastrophic influence

♄ 19		♂ 9	♂ 8	♂ 7	28	♄ 26	♄ 4
♄ 17	☉ 13 ♀ 5	♀ 29 ♂ 5			♄ 26	♂ 8	5 ♄
							17 ♄
♄ 22							♄ 10
♄ 4		♄ 26		♄	28	♄ 9	♄ 19

rising in Cancer 4°. Eight days later the satellite was in ♄ 28° in opposition to the Moon and quadrature to Mercury, while at the date of the disaster its longitude was ♄ 14°. What part it played in the indications of the catastrophe from this position will presently appear. I would ask the reader to bear this position in mind. Some glimpse of the disaster to the Titanic was given in the forecast for April 1912, where it is said, "About the 13th submersions and deaths at sea occur." The indication was ☉ ☐ ♄ in the 8th House (death) of the Vernal Equinox.

By what strange fatality is it that out of so vast a congress of human life, some should be destroyed and others saved. I say it is by planetary influence operating through minds ignorant of their greater environment and of cosmical laws.

In these pages there appears the horo-

scope of the brave Commander of the Titanic. I have been allowed to see the proof before going to press. In that horoscope the Ascendant is in the very degree occupied by Lilith on the day of the disaster. The Sun and Moon are in opposition, and the malefic planet Saturn is in the 9th House, that of long voyages, and Neptune in the 8th House (death) in a watery sign. Lilith was on the cusp of the 6th House in 12° Capricorn, showing disaster in the pursuit of the vocation. The same indication was pointed out in the horoscope of three miners who met their death by explosion while engaged in their work, and I have repeatedly observed its catastrophic influence

in a variety of horoscopes. The Ephemeris of Lilith was first published by me in April, 1898. Mr. W. T. Stead, the lion of English journalism, was among the most illustrious of the "Titanic" victims. He was born "before breakfast" on the 5th July, 1849. Above is given the horoscope, as given in Mr. Barley's "1001 Nativities."

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Five planets in cardinal signs with Mars in the mid-heaven, testifies to the tireless energy, executive ability, ambition and fearlessness of the great journalist. The dangers besetting his public career are well shown by the elevation of Mars and Uranus in the horoscope. Mr. Stead was all impulse, and his actions were characterised by that "scorn of consequence" which attaches to the enthusiast in all phases of pioneer life. He believed with Mr. Gladstone, that "psychical research is by far the most important work that is being done in the world," but the astrologer may be pardoned in suggesting that Mr. Stead was of all men the least fitted by nature to undertake it. With Saturn in the 9th House, afflicting both the luminaries, he could hardly hope for success in that direction. But the trine of Neptune to Mercury impelled him to it. *Borderland* was a failure, as much as "Julia's Bureau." No word of definite warning came through from "Julia" to save him from his death voyage. Let us presume he was wanted elsewhere, and leave the problem of spirit-guidance exactly where he found it.

The indications of a violent and unnatural death are carefully defined by Ptolemy, who informs us that when both luminaries are afflicted by the same malefic, or when each of the luminaries are separately afflicted by a malefic, the native will die by violence. Here, in the horoscope of Mr. Stead, we find these conditions fulfilled, for both the Sun and Moon are in quadrature to Saturn, and this planet shows by its position that death would take place on a voyage or in a foreign territory. Neptune on the cusp of the 8th House in the watery sign Pisces, gives the final note of intelligence concerning the nature of the end. Compare this horoscope with that of Captain Smith, and it is impossible to escape the suggestion that from like causes we should expect like effects, and that these two fearless souls were brought together at this fatal junction for the fulfilling of a destiny, which, in defect of astrological knowledge, was bound to be theirs. The wise man controls himself, all else the stars compel, or as we have it in the scripture: "The wise man foreseeth the evil and

obscureth himself, the ignorant pass on and are hurt." That Mr. Stead could have been forewarned of his danger there is no shadow of doubt, since he was obviously under malefic configurations. The following directions, measured in the prime vertical were in force:

Sun conjunct Uranus

Moon opposition Uranus

Moon parallel Mars

The large solar eclipse of the 17th April seems to have prefigured the great loss of life among British subjects, and falling so close to the mid-heaven and the place of Uranus in this horoscope, it had special significance as regards Mr. Stead. Taking all the portents into consideration, I am bound to say that no astrologer worthy of the name would have taken passage in the *Titanic*, nor would he have consented to the project of a voyage at this time in the two instances I am able to cite. Solomon, who is regarded by the average man as an inconsequent babbler of effete doctrine, said, "There is a time for every purpose under the heavens." A closer study of this doctrine of elections—as the choice of time for specific purposes is called in Astrology—would lead men to take a conscious part in the conspiracy of well-doing, by the adjustment of action to purpose, and of both to astral or cosmical conditions. Truly we suffer from ourselves and only the truth can set us free. A knowledge of cosmical symbolism and of the facts of planetary inter-action is of that order to which science is inevitably impelled, and which, sooner or later, it will recognise as essential to a true conception of the relations of man to his greater environment. It may be called Arthrocosmology. In those days the world will perceive, in all humility, that God—not Britannia—rules the waves, and that the planets are His agents.

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How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

SECONDARY POINTS.

WE now come to consider some of the secondary points in connection with progressive directing, the two chief of which are:—

1. The diurnal horoscope.
2. The lunar equivalent or monthly horoscope.

These are already well known to students, and their mathematical basis has been explained in the earlier chapters of this work. (See Vol. iv., page 215.)

Following on these we must take into consideration the very important and greatly lost-sight-of theory of the "process." This is a theory which has never been fully explained and I propose to deal with it in a special chapter in the July issue.

3. In addition to this there is a point, which I have termed "the equalisation of influence," concerning the actual period when the Moon forms two aspects to planets which are themselves in aspect, and how to deduce the time when such combination of three planetary influences will be equalised.

4. A further point for consideration is whether the lunar directions which operate on the solar, should be measured to the longitude of the exact aspect of the major direction, or just to the actual longitudes of the two planets at the time the lunar ray meets them. This is partly connected with the preceding point.

5. A fifth point is the measurement of "progressed directions," i.e., those which are formed by the progression of two planets, as to whether they should be measured from the progressed birthday, seeing that they are judged entirely from the progressed horoscope.

I will take each of these separately, and explain and illustrate them.

1. *The Diurnal Horoscope.*—As stated on page 251, Vol. iv., this is merely a figure erected for every day at the birth. It is chiefly instrumental in determining good and

evil days from the planetary positions day by day in such figure, and their configurations with the four angles.

In addition to this it is useful in determining the date at which directions will operate. For example, suppose $\text{D } 8 \text{ } \mathfrak{z}$ be in operation from $8 \text{ } \bigcirc$ and $\pi \text{ } \bigcirc$. The date when the ascendant or meridian of the diurnal horoscope should be one of the two degrees, would show that the effects of the direction would be registered on that date.

2. *The Lunar Equivalent.*—This is a very important adjunct in the matter of directing, especially in connection with purely "progressed directions," those which fall entirely in the progressed horoscope. The method of computation has been explained on page 251 of the last volume, so that this need not be repeated here.

All progressed directions should be referred to the lunar equivalent or monthly horoscope, and the position of the directed planets noted. It will frequently show the exact date on which a direction will operate, and also there can be obtained from the figure when the M.C. and Asc. come to aspects of the progressed planets, what may be termed sub-directions.

For example, suppose that $\bigcirc \text{ } \delta \text{ } \text{P.}$, is the direction operating, its effects are likely to be registered on the day when the meridian or ascendant come to aspects of the conjunction.

Also, events are likely to occur when the angles of the lunar equivalent form aspects with the other progressed planets, and this frequently fills in the many blanks which occur in directing, and is the solution to the oft-repeated query as to events happening independent of directions.

3. *The Equalisation of Influence.*—This point is concerned chiefly with the time and nature of events due to major directions, when acted on by the lunar secondaries.

For instance, in the example horoscope the major direction of $\bigcirc \text{ } \text{P. } \Delta \text{ } \text{D } \text{R.}$, was

exact in 1910. It is not until the summer of 1912, that the Moon forms any benefic direction thereto, and then the trine aspect is two degrees separated, so that the $\text{D} \Delta \text{D}$ R. falls in June, and $\text{D} \Delta \odot \text{P.}$ in August. Apart from the fact that benefits may accrue from both of these lunar arcs, it must not be forgotten that the major effects of $\odot \text{P.} \Delta \text{D}$ R., are now brought into action by these aspects of the Moon. The question is now, when will the full effects be registered? This brings us to a consideration of paragraph 4, which is partly connected with paragraph 3.

There are three distinct and separate points where the combined influence of the three directions is equalised:—

1. The longitude of the progressed Moon which is equi-distant from one side of the actual degree of the direction, as the Sun is on the other side $\text{D P.} 9 \text{ }^\circ$. $\text{D R.} 11.45 \text{ }^\circ$. $\odot \text{P.} 13 \text{ }^\circ$.

2. The point exactly midway between the longitudes of the two planets forming the direction $\text{D R.} 11.45 \text{ }^\circ$. $\text{D P.} 12 \text{ }^\circ$ $\odot \text{P.} 13 \text{ }^\circ$.

3. The point equi-distant in advance of the Sun, which will place the Sun in the midway point between the D R. and D P. $\text{D R.} 11.45 \text{ }^\circ$. $\odot \text{P.} 13 \text{ }^\circ$. $\text{D P.} 15 \text{ }^\circ$.

Personal investigation leads me to the conclusion that the second is the most probable of the three, though I incline to the opinion that the point where the actual major direction is formed, is the actual point of influence.

4. This paragraph refers more particularly to the same debatable point, but it was brought forward more in relation to the direction of the \odot to a progressed planet, because in such a case—the $\odot \text{P.} \delta \text{ }^\circ \text{P.}$, can be taken as a typical instance—the two bodies remain close to the aspect for many years, during which time the Moon's direction may act on them several times.

Now suppose that this conjunction took place in $8 \text{ }^\circ 24', 15''$. The diurnal motion of δ is then at its greatest, say $45'$, so that the \odot only gains about $15'$ per day, or a degree in four days, so that allowing 5° orb for the aspect it shows that the direction began approximately 20° before the actual conjunc-

tion, i.e., $4^\circ 15' 8''$, and remained in force 20° beyond it, i.e., $14^\circ 15' 8''$.

The main question is, seeing that during this period of approximately 40 years, during which the D can come to evil directions of the \odot and δ at least 13 times (omitting parallels), are such evil directions of D to be calculated to the actual places of $\odot \text{P.}$ and $\delta \text{ P.}$, or are they to be measured to $24 \text{ }^\circ 15'$, the point of the actual $\odot \delta \text{ }^\circ \text{P.}$, by direction?

In connection with these same two points, 3 and 4, there may be considered the influence of a radical conjunction, when the Moon is directed thereto. Suppose $\odot 7, 43 \text{ }^\circ$ — $4, 11, 43 \text{ }^\circ$. This denotes a certain influence of extreme good. The full effects of this conjunction should be felt when the D reached $9, 43 \text{ }^\circ$, the midway point, forming and equalising the influence of the two planets. On the other hand, should the effects be registered when the D came to the *degree in which the conjunction was actually formed*? We are often puzzled because directions operate either before they are due or after the aspect is complete. We may have here the probable solution of a knotty point.

5. *Measurement of Progressed Directions.*—This is an important point, and my own observations on the matter lead me to consider that as “progressed directions” (i.e., one planet progressed to aspect another planet progressed), are judged entirely as they are placed in the progressed figure, they should be measured from that same figure.

For example, suppose the direction of $\text{D} \Delta 4 \text{ R.}$, measures to exactly 30 days after birth. its effects would be felt on the thirtieth birthday. Further, should $\text{D} \Delta \text{ }^\circ \text{P.}$, also measure to exactly 30 days after birth, its effects would be registered on the 30th *progressed birthday*, which would be 30 days later.

Next month I propose to deal more fully with the “process” system of directing and its relation to progressive directing.

Will any reader who was born May 28th, 1885, kindly send address to M. C. P., 43, Westgate, Dewsbury, Yorks.

The Horoscope of the Captain of the Titanic.

By "THE OSIRIS OF THE NORTH."

CAPTAIN Smith was born at Hanley, Staffordshire, on January 27th, 1850, and by rectification through the great disaster that caused his death, and the consternation of the world, the hour of birth seems to be at about 5.10 p.m.

I am sure if ever astrology were corroborated in its truth, the *natus* of the Captain of the ill-fated masterpiece of marine architecture conveys it again to the soul of man in a significant and indisputable manner. In the study of this horoscope, let the student of the science remember that it is merely an approximate figure, and has to be considered so; although later investigation may bring it to be very accurate, and from the figure and what it shows, I am of opinion that the hour of birth is very near. The Δ is in Asc. in the second decanate of Ω which is ruled by γ , pointing to the life of travel and change all through the Captain's life, and the Jupiterian decanate, which holds the Lunar orb and rules the 9th house, which is that of voyages, is significant and convincing in this case.

The presence of ψ in the 8th house in \angle to ψ and γ to γ , and the 8 of the \odot and Δ from the 6th and 12th houses point to the death and the manner whereby the native went out into the beyond. ψ rules the sea, and is in $\bar{\lambda}$ to

the Δ which also has to do with the sea, and especially the merchant service; and again, the Δ rules the public, whilst γ in the 7th house indicates that the native would be connected with public travels, and companies and syndicates that catered for such business, γ in $\bar{\omega}$.

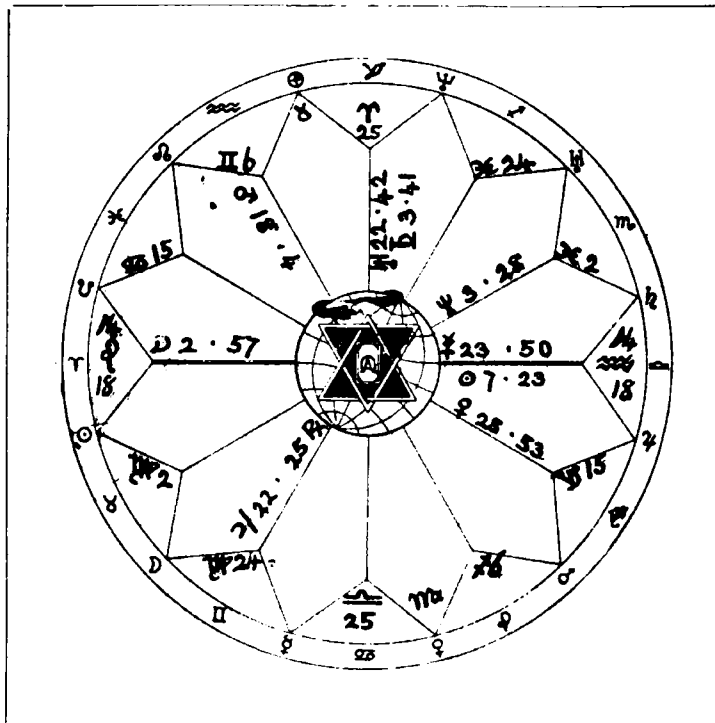
The horoscope makes evident that the native was not an impulsive man, possessed great discretion and care, and was not a

person who would rush headlong into danger and take chances. The occupation of Cardinal, Fixed and Common signs by an equally distributed amount of planets, i.e., 3 Cardinal, 3 Fixed, 3 Common, show he was a man of perfectly equalised temperament, and in company with the Δ γ γ goes to exonerate the old skipper from blame.

The direction of

ψ to the 8 of the Asc. in mundo by oblique descension is exactly 62 degrees, which measures to 62 years, and coming from the 9th house, the house of sea-voyaging, which is occupied by γ , makes manifest the unparalleled catastrophe which has made the world stand aghast, and carried the brave man whose birth-map is under consideration, and also many bright lives, into the great silence.

The planetary positions on the day of the disaster were anything but unfortunate,



except that of $\text{D} \square 4$, the D being in \times , and 4 retrograde in f , the latter sign ruling the 9th house, that of sea journeys This is significant.

I am sure students of the science will benefit much from this map of one who perished and was prominent in the greatest tragedy of the deep. Who can tell what may have caused the disaster, that is, read the *real* cause aright. A great denizen of the polar night was the vehicle to carry out the incident and hurl to doom and destruction the apex of shipbuilding. The innocent and guilty perished alike, and one asks, is this all? To think so, makes life meaningless. But in the light of the doctrine of Karma, the event becomes comprehensible, and at the same time good, just and merciful.

Deep in the deep the perished sleep,
Deep in the deep they lie;
Ah, dire and dread is the doom of the dead
Who know not how to die.
Well for the brave who go to the grave,
Without complaint or cry;
But dire and dread is the doom of the dead,
Who have not learned to die.

[By using the Condensed Ephemeris, Mr. Harvey has falsified the longitudes of the minor planets to some extent. The reader should check the positions by Raphael's Ephemeris, 1850.—Ed.]

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Daily Guide for Business and Pleasure

JUNE, 1912.

1	27	f	50	A quiet day. Attend to ordinary duties.
2	9	h	56	<i>Sunday.</i> A day for contemplation. Avoid travel.
3	21		55	Act discreetly till evening. Then attend to business.
4	3	=	49	Avoid travel and disputes a.m. Deal with females, superiors, p.m.
5	15		40	Deal with superiors and females, 9 to 12 a.m. Avoid disputes.
6	27		34	An unsettled day. Avoid worry and do nothing important
7	9	x	33	An evil day. Act discreetly in all things.
8	21		43	A variable and unsettled day. Do nothing important.
9	4	r	10	<i>Sunday.</i> Travel, change, visit friends and study.
10	16		56	A good day for marriage, pleasure and visiting friends.
11	0	8	8	A variable day, attend to ordinary duties.
12	13		47	An evil day. Avoid disputes, accidents and law. Do not travel.
13	27		53	Avoid females and safeguard health a.m. Travel and change p.m.
14	12	II	25	Travel and visit friends. Sell. Be careful in financial transactions.
15	27		16	An unsettled day. Attend to ordinary duties.
16	12	☿	18	<i>Sunday.</i> A quiet day. Contemplate and study.
17	27		21	Attend to business matters, deal with elders, avoid changes and travel.
18	12	♄	15	A variable day. Attend to ordinary duties only.
19	26		54	Deal with superiors, ask favours, safeguard health. Travel p.m.
20	11	♊	13	An evil day. Act quietly.
21	25		8	Avoid females and superiors. Attend to ordinary duties.
22	8	=	42	Travel, change and seek work, start new undertakings.
23	21		55	<i>Sunday.</i> A day for contemplation and study.
24	4	m	51	A variable day. Do nothing important
25	17		32	An evil day. Avoid accidents, safeguard health.
26	0	f	2	Deal with superiors noon, travel and visit friends p.m.
27	12		21	Push business, start new work, ask favours.
28	24		33	A quiet day. Attend to ordinary duties.
29	6	h	38	Avoid females and superiors, and attend to private matters.
30	18		37	<i>Sunday.</i> An evil day. Make no chance acquaintances.

Birthday Influences during June.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. SATURDAY. (Ruled by Saturn). ♄ in ♏, ☉ 8 ♏. An evil year for financial matters, heavy losses. A child born on this day will have a difficult career and be involved in financial troubles.

2. SUNDAY. (Ruled by Sol). ♄ in ♏, ☉ 8 ♏. Many annoyances and troubles, danger of accidents and disasters. A child born on this day will be impulsive and erratic, and very unlucky.

3. MONDAY. (Ruled by Luna). ♄ in ♏, ☉ 8 ♏. A changeable year, worries, danger of treachery, but gain in business and through elders. A child born on this day will be serious and taciturn, impressionable, steady and successful in business.

4. TUESDAY. (Ruled by Mars). ♄ in ♏, ☉ 8 ♏. Danger of accidents and disasters, benefits through friends and in business. A child born on this day will be erratic and hot tempered, will gain through friends and should remain in employ.

5. WEDNESDAY. (Ruled by Mercury). ♄ in ♏, ☉ 8 ♏. A variable year, benefits in employ and financial gain, but danger of accidents and disputes. A child born on this day will have many ups-and-downs in life, be erratic and hasty, but benefit in employ.

6. THURSDAY. (Ruled by Jupiter). ♄ in ♏, ☉ 8 ♏. Many worries and troubles, indisposition and annoyance through letters. A child born on this day will be despondent, sarcastic irritable and lacking self-reliance.

7. FRIDAY. (Ruled by Venus). ♄ in ♏, ☉ 8 ♏. Social and financial troubles, disappointments and grief. A child born on this day will be extravagant and vain, very unreliable and not at all successful in life.

8. SATURDAY. (Ruled by Saturn). ♄ in ♏, ☉ 8 ♏. An unsettled year, much worry, but gain through elders. A child born on this day will be steady and reliable, but extravagant. Should be fairly successful in life.

9. SUNDAY. (Ruled by Sol). ♄ in ♏, ☉ 8 ♏. An active year, changes, social and financial benefits, new work, but danger of upsets. A child born on this day will be active, original, inventive, popular and of good judgment, but will have many turns in the lane of life.

10. MONDAY. (Ruled by Luna). ♄ in ♏, ☉ 8 ♏. Financial and social gain, benefits in employ and promotion. A child born on this day will be artistic, musical, popular and respected, but should guard against treachery.

11. TUESDAY. (Ruled by Mars). ♄ in ♏, ☉ 8 ♏. Many little worries and annoyances, slight indisposi-

tion and danger of reversals. A child born on this day will have many little ups-and-downs to contend with, be erratic and wayward, and not very successful.

12. WEDNESDAY. (Ruled by Mercury). ♄ in ♏, ☉ 8 ♏. An active year, new work, but danger of accidents, disputes and sudden changes. A child born on this day will be rash and hasty, erratic, artistic and musical, will be venturesome, but not successful in life.

13. THURSDAY. (Ruled by Jupiter). ♄ in ♏, ☉ 8 ♏. An unsettled year, changes, financial and business gain, danger of indisposition and bereavement. A child born on this day will be kind, artistic, popular and clever, will suffer through health and have many drawbacks to fight against.

14. FRIDAY. (Ruled by Venus). ♄ in ♏, ☉ 8 ♏. Important changes and new work, engagement or marriage, but financial losses. A child born on this day will be energetic and venturesome, extravagant, but kind, artistic and socially inclined.

15. SATURDAY. (Ruled by Saturn). ♄ in ♏, ☉ 8 ♏. A good year for business, with changes and benefits. A child born on this day will be intellectual, clever and popular, and fairly successful in life.

16. SUNDAY. (Ruled by Sol). ♄ in ♏, ☉ 8 ♏. A quiet and uneventful year. A child born on this day will have a very quiet life.

17. MONDAY. (Ruled by Luna). ♄ in ♏, ☉ 8 ♏. A good year for business, changes and new work, benefits from elders, but danger of reversals. A child born on this day will be steady and reliable, businesslike and intelligent, somewhat impressionable and erratic, and fairly successful in life.

18. TUESDAY. (Ruled by Mars). ♄ in ♏, ☉ 8 ♏. A changeable year, benefits in work, financial gain and promotion, but danger of accidents and many annoyances. A child born on this day will be artistic, popular, benevolent and respected, will be at times hasty and impetuous, and liable to accidents.

19. WEDNESDAY. (Ruled by Mercury). ♄ in ♏, ☉ 8 ♏. Success in business, social gains, engagement or marriage, danger of bereavement and indisposition. A child born on this day will be kind, artistic, popular and respected, somewhat despondent, and will have many obstacles to contend with in life.

20. THURSDAY. (Ruled by Jupiter). ♄ in ♏, ☉ 8 ♏. An evil year, danger of accidents and financial losses, disputes and law. A child born on this day will be extravagant and rash, hot tempered and not successful in life.

21. FRIDAY. (Ruled by Venus). ♄ in ♏, ☉ 8 ♏. A good year for marriage or engagement, but danger of disappointment and grief, some benefits in business. A child born on this day will

be artistic, but careless and unreliable, will do best in the employ of others.

22. SATURDAY. (Ruled by Saturn). ♀ in ♈, Δ ♀, ♀, ♀, ♀. A successful year with changes, journeys, new work and undertakings, much activity, but some annoyances through letters. A child born on this day will be original, popular, active and energetic, somewhat sarcastic, but generally successful in life.

23. SUNDAY. (Ruled by Sol). ♀ in ♈, □ ♀. A quiet but somewhat unsettled year. A child born on this day will be impressionable, wayward and rather unreliable. Will have a quiet life.

24. MONDAY. (Ruled by Luna). ♀ in ♏, Δ ☉, ♀, □ ♀. A good year for marriage and engagement, social and business success, but unfavourable changes. A child born on this day will be kind, artistic, popular and successful in business, somewhat abrupt and hasty, but generally successful.

25. TUESDAY (Ruled by Mars). ♀ in ♏, Δ ♀, □ ♀, Δ ♀. A variable year, danger of accidents, disputes and much annoyance and worry, some financial benefits and changes. A child born on this day will be clever and popular, very rash and hasty, and generally unreliable, not very lucky in a career.

26. WEDNESDAY. (Ruled by Mercury). ♀ in ♏, ♀, ♀, ♀. A favourable year, social and financial gains, success in business, changes and journeys, but danger of indisposition. A child born on this day will be clever, artistic, original and popular, will do well in business, but will have many obstacles to fight against.

27. THURSDAY. (Ruled by Jupiter). ♀ in ♏, ♀, ♀, Δ ♀. A very successful year, promotion, financial gain and new work. A child born on this day will be popular, benevolent, active and energetic, and should be very successful in life.

28. FRIDAY. (Ruled by Venus). ♀ in ♏, ♀. A quiet year. A child born on this day will be active, but will have a very quiet life.

29. SATURDAY. (Ruled by Saturn). ♀ in ♏, ♀, ♀, ♀. An evil year, disappointments and grief, and loss of position shown. A child born on this day will be careless and untidy, unreliable and generally unfortunate.

30. SUNDAY. (Ruled by Sol). ♀ in ♏, ♀, ♀, ♀. Another evil year, danger of treachery and duplicity, difficulties will cause much annoyance. A child born on this day will be self-deceptive, unreliable, and frequently unable to distinguish between what is real and unreal. Should be careful not to be led away by false friends and evil advice.

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Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married..... Single.....

Male..... Female.....

Name in full.....

Address.....

Palmistry.

By Mons. W. de KERLOR.

AFTER having considered the various types of hands, we will now take the fingers. When examining hands consider well the palm, width, length, shape, size, the texture of the skin, its conditions, quality, dryness, softness or hardness, and then look at the fingers.

You must be thoroughly conversant with different types of fingers also, for the fingers may be broad at the tips, or fleshy, or very sharp, irrespective of the type of hand to which they belong. They may be very fleshy or very hard and knotty, sometimes clumsy, and sometimes they will have cushions, or they may have depressions. When you see a depression at the base of the thumb or at tips of fingers, it will mean that the person has no magnetism, either curative, psychic, or vital—there will be a lack of vital force, and consequently lack of magnetism.

After you have considered the particular texture of the fingers, you have to ascertain their relative length to one another and their proportionate development. Always bear in mind when looking at the hand to notice the normal or abnormal shape of the fingers in relation to the palm; also the straightness or crookedness of the fingers, because this will make a great difference in the reading. As you know a mixed fingered hand will give originality. When the fingers are either crooked, or else broader at the base than at the top, or with hard nails, perhaps irregular in shape and form and more or less brittle, the individual will be a queer person, strange in character and not at all reliable.

Going back to the relative length of the fingers and their relative meaning, let us look at the first finger. In order to denote a normal being, it should not be longer than the third finger, they should be about the same length. The second finger should be about half an inch longer than the first and third fingers, and the fourth finger should

reach the third phalange line of the third finger. If the little finger is too short it will show that there is little power of eloquence in speech, little faculty of expression, and also little confidence in self in governing other people. In fact, such people are born to serve rather than to lead. When the fourth finger is very long, like Gladstone's, who had an extraordinarily long fourth finger—it gives tremendous powers of elocution. You will always find this sign among great orators, and those possessing the knack of appealing to the mentality and sentiments of crowds.

When the third finger is of abnormal length, it will indicate love of gambling, love of pleasure, licentiousness, if the powers of the soul are directed into bad channels. But if the energies of such people are directed into proper channels, useful channels, then they will be exceptionally lucky in the pursuit of art or politics, or in the gaining of fame or honour through official positions. If there is a line (which is the line of the Sun) climbing up this third finger, provided the finger is fairly long, strong and well shaped, there is a good chance of the individual reaching the topmost summit of ambition in any line he chooses to follow, but especially so in politics, at the Court or in governmental positions.

The second finger—which is the finger of Saturn—when very long, denotes love of detail, punctiliousness, with a morbid tendency at times, but great control and power over self. When short it shows lack of reflection, impulsiveness, hastiness, overquickness of jumping at conclusions.

The first finger being the finger of Jupiter, when normally developed, will denote a spirit of justice, of equanimity. The individual will not believe in getting something for himself at the expense of other people. When very long like Napoleon's who had the first finger as long as the second, these people will be so ambitious in their quest for power

that they will by any means bend the wills of others to secure their own ambitions. They can do so to such an extent that they will not be very far from becoming tyrants and autocrats, and perhaps dangerous people in a way, because their love of power will tend to make them pre-eminently selfish, overbearing and detestably cruel. When the first finger is short and hardly reaches the first phalange of the second finger, it denotes a person who has no ambition, who is quite content to take life as it is, and who has no power of self assertion.

Always remember that the first phalange of the fingers is looked upon as denoting the conditions of the material nature; the intellectuality, mental capacity and mental receptivity are shown by the middle phalange, and the upper part will show the degree of innate spiritual tendencies. You will frequently find people with very long first phalanges.

If the first phalange be very thick and long it would show great sensuality, but this may be counterbalanced by the length of the top phalange.

Another thing always to look for, is, whether the fingers are well spaced, for this will show love of doing good to others; if, however, the fingers are too wide apart it will show too great love of spending money, extravagance; also excessive love of independence. Especially so if the fingers have a tendency to bend backwards—it shows a tendency to spend money lavishly.

Remember that short fingers mean more impulsiveness, more activity than long fingers. The latter show more philosophy in the nature.

Always bear in mind, also, when looking at the fingers to take the *tout ensemble*, and not to pay too much attention to the literal meaning of one simple and isolated sign, because though you may find that as a rule short fingers incline people to be more impulsive, there may be other features which counteract this, perhaps the life line, or the head line.

Reports of Meetings



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PROCEEDINGS OF THE COUNCIL.

HELD at White House, Promenade, Blackpool. 13th May, 1912, at 3 p.m. Mr. Trafford in the chair. After the formal business of minutes, correspondence and accounts, the following applicants were admitted to membership and the Seal of the Institute ordered to be affixed to the Certificate of Membership thereby granted: Eustace Williams, Southend-on-Sea; Mary Chapman, Blackpool; Mrs. Davis, Birmingham; James Wallace, Glasgow; Alruna Wallace, Teignmouth. The Seal of the Institute was also ordered to be affixed to the Final Certificates, granted after examination, to the following: Sarah Dahan, Palmist, Glasgow; Miss St. Fox, Palmist, Birmingham. Two applicants for the Honours Jewel were requested to sit again. Final arrangements were made for the Convention week. In the evening the Convention Inaugural Address was delivered by Mrs. Mary Morlee, of Scarborough. Further particulars will be given in next month's issue.

BIRMINGHAM BRANCH.—Meeting 15th June, 3 p.m., at 111, Great Lister Street. Subject: Phrenology.

BLACKPOOL BRANCH.—Summer Recess.

NOTTINGHAM BRANCH.—Every other Thursday, 6 p.m., at 3a, Exchange Walk. Subjects: Psychometry; Numbers.

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Marriage.

SEX AFFINITY.

A GREAT deal of balderdash has been written in the past concerning the subject of sex affinity, but very little of a reliable and practical nature has ever been submitted to the Astrological student upon the subject of the real harmony which should prevail between the horoscope of a male and female for the purpose of marital felicity.

There are several misleading statements put forward by irresponsible writers on this subject, and it is necessary to emphasise this

habitation will most usually be lasting: especially if it be by mutual reception. But its duration will be also much more securely established, provided the Moon in the husband's nativity should correspond or agree with the Sun in the wife's nativity." The contrary is shown when the Sun and Moon are in evil aspects. For as Ptolemy says, "If, however, the relative positions of the luminaries be in signs inconjunct, or in opposition, or in quartile, the cohabitation will be speedily dissolved on slight causes, and the total separation of the parties will ensue."

<i>The Male.</i>					<i>The Female.</i>			
Ascendant	×	...	...	opposite	Ascendant	×	...	...
Moon	12	8	...	conjunction	Sun	8	16	...
Three Planets	†	...	...	opposite	Two Planets	π	...	...
Two Planets between	⋈	and	♎	..	Two Planets between	♊	and	♋
♊	in 12th.	♎	in 6th	..	♋	in 12th.	♊	in 6th
Six Planets	Western half of map			..	Four Planets	Western half of map		
Three Planets	Eastern half of map			..	Five Planets	Eastern half of map		
Ruler of 7th	disposed of by ruler of 1st.			..	Ruler of 7th	disposed of by ruler of 1st		

by exposing some of these errors and misleading teachings.

The first error I wish to deal with, is the oft-repeated phrase that the best harmony between two people of the opposite sex is that the Sun in one horoscope should be in trine with the Sun in the other. As an example, suppose ☉ in ♊ 10 in the male horoscope, in the female horoscope it should be in ♏ or ♋ 10. A very pretty argument, no doubt, but unfortunately one of those particularly mischievous statements, being "a lie which is half the truth." We have only to refer to Ptolemy for a complete corroboration of this fact. "When both natiivities of the husband and wife may exhibit the Sun and Moon configured mutually in concord, either by trine or sextile, the co-

The second erroneous doctrine put forward is, that in the horoscope of married couples, the signs ascendants should be in harmony, in sextile or trine. There is no basis for such an argument. It is an empty, shallow statement. From a point of view of friendship, association, etc., people whose ascendants are in good aspect, work more harmoniously together, but in regard to marriage, the union of two forces, the best and strongest connecting tie is that the ascendant of one should be opposite to the ascendant of the other. An Aries man will have an ideal mate in a Libra woman, the Pisces man in the Virgo woman, but at the same time it will be less powerful should the magneto-electric link of the soli-lunar influence be missing. The same remark

applies here to those who consider that the planetary positions in one horoscope should be harmoniously configured with the planetary positions in the other. This is another pretty argument, but unfortunately, its simplicity is its only charm. The real truth on this point is that the planets in one horoscope should be opposed to the planets in the other, and should be so placed as to fill in the blanks in the other horoscope.

A well defined illustration is given in the table.

The harmony between these two is particularly noticeable and their marital relationship has been one of complete harmony and concord. We may point out here that Queen Victoria's Sun was in square to the Prince Consort's Sun, and according to the erroneous teaching of those who consider the Sun in one horoscope to be in aspect with the Sun in the other, such configuration should have proved inharmonious, but we know that it was not. We also have the instances cited by Mr. A. J. Pearce in *The Future*, Vol. 2, page 58. The late King of Denmark, who became attached to a milliner, and having enobled her and espoused her morganatically, lived very happily with her until his death, the Sun in the one nativity being in the place of the Moon in the other; and of Goethe, who loved and married Christiane Vulpas, who had the configuration.

In the succeeding issues we propose to deal with the various configurations between the horoscopes of husband and wife.

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Astral Medicine.

By DR. DUZ

CHAPTER III. (Continued.)

THE cell or ovum is the primary departure of all beings in nature. The influence of two elements, the positive and the negative, is needed in order that the ovum may constitute a new being. These elements are ruled by the signs occupied by the Sun and the Moon at the impregnation moment of the ovum, but it is obvious that the principal role of the fecundatory is incumbent to the Moon, because the uterine gestation period is of ten lunar months (9 calendar). The Moon each month accomplishes around the earth a whole revolution, so in 10 months she evolves in the heavens $3,600^\circ$, i.e., $10 \times 360^\circ = 3,600$.

These latter equal 273 days, resulting from the relative diurnal motion of the Moon, which is $13^\circ 10' 35''$, practically $13\frac{1}{4}^\circ$. $13\frac{1}{4}^\circ$ into $3,600 = 273$ days.

The reduction of these days in zodiacal degrees results from the following rule of three. 365 days : $360^\circ = 273$ days : X. X. = 270° .

These 270° mark the zodiacal conception point, viz., the zodiacal point at which took place the impregnation of the ovum in the Uterus. So, to discover the solar sign and degree of the conception point, it is necessary to count back on the zodiac 270° , beginning with the birth's solar sign and degree.

As to the Moon's conception point it results from that of the Sun's. In fact, the ephemeris indicates the lunar sign and degree corresponding to this solar point.

An illustration: Mr. X. is born September 16th, 1870, at 4 a.m. civil hour. The astronomical time equivalent to this date is September 15th, plus 16 hours. The Sun's 16 hours approximately respond to $0.66/100$ of a degree, which are to be added to the solar longitude of September 19th. Thus, solar longitude of September 19th, 1870, = $22^\circ 16' \text{ } \cap$ + $0.66/100$ of a degree, for 16 hours = $0^\circ 40'$. Total $22^\circ 56' \text{ } \cap$ or $23^\circ \text{ } \cap$ in round figures.

Now figuring back 270° from this sign and degree on the zodiac, we obtain for the solar conception point $23^\circ \text{ } \dagger$, corresponding to *December 15th, 1869*, *vide* ephemeris.

At this date the Moon was in $13^\circ \text{ } \delta$, thus :

\odot 's conception point $23^\circ \text{ } \dagger$.

D 's conception point $13^\circ \text{ } \delta$.

Referring to the above Manilius secondary division, we have the secondary point \dagger for the Sun, and consulting the zodiacal scheme, we obtain for the $23^\circ \text{ } \dagger$ the decanate L . Summing up :

\odot 's conception point $23^\circ \text{ } \dagger \dots \dots \dots = \dagger$
 Conception secondary point $23^\circ (\text{ } \dagger) = \dagger$
 Decanate $\dots \dots \dots = \text{L}$

and

D 's conception point $13^\circ \text{ } \delta \dots \dots \dots = \delta$
 Conception secondary point $13^\circ (\text{ } \delta) = \text{L}$

Hence, the following formulas :

$$\odot = \dagger + \text{L}$$

$$\text{D} = \delta + \text{L}$$

Psychometry.

By (Mrs.) B. COSTA, F.B.I.M.S.

IN a previous paper I compared a Psychometrist to a wireless telegraph apparatus. Now I wish to go a step further and study what changes take place in the "Medium" in the trance and the normal conditions. To do this it will be necessary to study the various types of mind and their psychic capabilities, therefore, I will divide the mind into two planes, the physical or material plane and the astral or spiritual plane.

It is possible to sub-divide these two planes into seven stages; each stage being made up of elements from the two planes, and becoming finer as we proceed up the scale, i.e., the elements of 1 and 2 are coarser than those of 6 and 7.

The physical mind is composed of elements from the material world, receiving impressions through the five external senses. The astral mind is composed of finer elements than the physical mind, quality and quantity being governed by the stage of evolution the mind has attained. The astral mind receives impressions without the aid of the external senses, and can act independently of the physical mind.

I do not propose to go into details of what these elements are composed of, but will class Man into three grades.

1. The mind that is coarse and undeveloped.
2. The mind in which the elements are finer and more developed.
3. The spiritual mind which in the process of evolution has been refined, most of the coarse matter having been filtered from it.

In grade 1, the undeveloped mind is more physical than astral, and is more susceptible to impressions received through the physical body than through the astral mind; in the trance condition this mind accepts only suggestions that apply to the physical world; those that apply to the higher sphere are rejected because of the coarse elements of which it is composed. In this case the physical mind predominates over the astral mind, or in other words, it is only the violent vibrations of the material world that succeed in making an impression on this mass of dense elements, the delicate vibrations from the astral world make no impressions; this mind is incapable of manifesting psychic phenomena, being held captive to earth.

In grade 2, or the average mind, we find a great improvement on the undeveloped mind; it is susceptible to vibrations of both planes, and psychic phenomena may manifest itself in the trance but not in the normal or waking state for reasons already referred to, i.e., the elements being dense are held captive to its earthly surroundings.

In grade 3 we have a mind that in the many stages of evolution has been refined, and most of the coarse elements filtered from it, therefore, we can claim this as the spiritually developed mind, which though bound to the earth for a time, finds very little pleasure in the things of the earth. The astral mind

separates and slips away from the physical mind into the astral world, mixing with entities that are in sympathy with it, leaving the physical mind to carry on the duties of the body in a mechanical manner. If we accept the above as representing the mind of the average man, it will clear the way for us to study psychic phenomena as it manifests itself in different people.

In sleep, when the consciousness in the physical mind is at rest, the astral mind slips away from the body and roams about in the astral world, receiving impressions from various astral currents, which may manifest themselves to the physical mind in the form of dreams, etc.

Deeds and thoughts that make a deep impression on the mind in waking hours, will no doubt direct the astral mind in its wanderings to entities in the astral world and set up vibrations, and yet be unable to convey to the outer world anything seen during those wanderings, because the elements of the physical mind are too dense to vibrate in unison with the elements from the astral world.

Here we may make a comparison in the physical world; if a note is played on a violin, it will set up vibrations in the surroundings, and if a piano is within the radius of these vibrations, and the A is played, then all the A's in the piano will vibrate in sympathy, becoming fainter and fainter as the density and thickness of the strings increases. The iron frame and wood case gives off no sound, although they feel the vibrations, they are too dense, being composed of elements that are dull and coarse, yet if we strike a blow on the wood case or iron frame, we set all the strings vibrating, though the sounds would not be in harmony with the sounds given off by the wood or iron, as the case may be. In much the same way vibrations from the physical world are inharmonious to the astral world, and *vice versa*. The psychic powers of a person varies according to their culture and environments.

In the first grade, the undeveloped mind, we find no psychic power. In the second, or average mind, we find psychic power in the trance only.

In the trance state the physical mind lies dormant, or in a semi-conscious state. If the trance is self-induced, the astral mind has called to its aid elements from the astral world, whose combined effects have overwhelmed the coarse elements, and dispelled consciousness from the five external senses, leaving the body under the control of the astral mind manifesting a sixth sense. In this state the person has no knowledge of his surroundings, having lost the sense of hearing, seeing, feeling, etc., as far as this physical world is concerned.

When much of the earthly matter has been overcome, and one person gets *en rapport* with another person by any one of the many methods explained in "Thoughts on Psychometry," by Ida Ellis, he manifests a sixth sense, and becomes a medium between the astral and physical world. But in the

trance state the Medium may become the prey of disembodied entities, who may have an evil influence over him, and use him to convey to the outer world their thoughts and ideas from the limited space in which they wander. And yet the Medium is more or less powerless to resist these evil influences when in a trance condition, and in some cases a Medium will make statements or give advice while in a trance, quite incompatible with their personal views when in their conscious waking state.

The following is a common way in which the sixth sense is manifested in the normal condition or conscious waking state. A person possessing this sixth sense may be walking through a crowded thoroughfare and yet only semi-conscious of his surroundings, when he receives an impression that he is wanted at some particular place, or that he is going to meet an acquaintance, or that something has happened at a place some miles away, and acting thereon, finds that the impressions are correct. To people who possess this gift, and through ignorance of its utility, allow it to remain undeveloped, these impressions seem very strange. The physical mind receives the impressions from the astral mind, but not being educated to understand them, it may cause great uneasiness and sometimes fear, because if such persons, whom we will call Mediums, speak of such impressions to their friends, who are ignorant of such phenomena, they are told it is the sign of some mental disorder.

When this sixth sense is developed, it gives great pleasure to its possessor, giving him an insight into things on a higher plane of life, and many things that are occult or hidden to ordinary mortals appear plain and clear to him. When *en rapport* with another person he seems to inhabit that person, looking into the past and the present, and the astral entities that surround them are seen and felt to be working for good or evil, as the case may be. The Medium who does not lose all physical consciousness, is not so much the prey of disembodied entities as is the case with those in the trance condition.

The astral mind in the normal state slips away from, and back to, the physical mind without interrupting or suspending any of the physical senses. If this power is exercised for a good and useful purpose, it is a source of great pleasure to the Medium and a benefit to mankind, but if for evil, then the consequences are too dreadful to contemplate, because instead of refining the elements which the mind is composed of, it is gathering together coarse elements until the whole mind becomes dense, and then only the violent vibrations from the lower stages will make any impressions. There are some Mediums who exercise this sense at the expense of other things that are equally as important in the great scheme of life, with the result that there is danger of mental and physical breakdown. There are cases on record of Mediums who, when they found that impressions did not come to them as quickly and easily as hitherto, or they felt a mental or physical strain from excessive use of their powers, have taken drugs, with the idea of increasing their vitality and giving stimulus to their mind, but this has proved a great mistake and should be avoided, because reliable impressions will become less frequent, and at times of such a terrifying nature, that more drugs

will probably be taken, thinking it would steady their shattered nerves, but alas, the Medium will weaken and be less able to resist the evil influences trying to work their downfall.

Mediums who are very nervous and sensitive and become addicted to drug-taking soon become nothing but physical wrecks, others who are more robust and less sensitive drift lower and lower, until the power leaves them altogether, and there are cases on record of Mediums who, through excesses in this direction, have become insane. Therefore, I advise those who have, or are developing the sixth sense, to use it with reason, and always for the good, keeping both body and mind pure. It is obvious to my mind that this power is given to man that he may assist his fellow creatures in the great scheme of evolution, and to act as a Medium to direct the way from this physical world to a higher sphere in the hereafter.

The Influences of the Signs of the Zodiac.

SAGITTARIUS.

Countries.—Arabia Felix, near Cape Finisterre, Dalmatia, Hungary, Istria, Moravia, Slavonia, Spain, Tuscany, Australia, Provence in France, Madagascar.

Towns.—Avignon, Buda, Cologne, Narbonne, Rotenburg, Sheffield, Nottingham, Stuttgart, Sunderland, Taranto, Toledo, W. Bromwich, Bradford.

Local Places.—Stables, chapels, receptacles for cattle, hills and high lands, rising places, fireplaces in upper rooms.

Colour.—Purple.

Time.—In angles, weeks; in succedents, months; in cadents, years.

Direction.—S. by S.W.

Occupations.—Teachers, ministers, lawyers, photographers, designers, inspectors, equestrians, horsedealers, sportsmen, advance agents, soldiers, astronomers, literary people.

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On Numbers.

By "NACHIEL."

IN VIEW of the Titanic disaster, my attention has been called to the following list of shipping disasters, from June 23rd, 1893, to February 21st, 1907.

	Lives Lost.
H.M.S. Victoria, sunk after collision with H.M.S. Camperdown, June 22, 1893	359
Elbe, sunk off Lowestoft, January 30, 1895	334
Reina Regente, Spanish cruiser, wrecked off Cape Trafalgar, March 10, 1895	400
Colinia, wrecked off coast of Mexico, May 27, 1895	108
Drummond Castle, wrecked off Ushant, June 16, 1896	247
Salier, wrecked off north coast of Spain, December 7, 1896	289
Aden, wrecked off Socotra, June 9, 1897	92
La Bourgogne, sunk after collision in Atlantic, July 4, 1898	546
Mohegan, wrecked on Manacles, October 14, 1898	107
Stella, wrecked off Casquets, March 30, 1899	105
City of Rio de Janeiro, wrecked off San Francisco, February 22, 1901	122
Cobra, torpedo boat destroyer, sunk in a gale on the Outer Dowsing Shoal, Lincolnshire, 1901	67
Aslan, Turkish transport, wrecked in Red Sea, April 1, 1901	180
Governmorta, lost in cyclone, Bay of Bengal, May 6, 1902	739
General Slocum, burned, Long Island Sound, June 15, 1904	1,020
Norge, emigrant ship, wrecked on Rockall Reef, June 28, 1904	637
Mikasa, Admiral Togo's flagship, sunk by explosion in her magazine, September 10, 1905	599
Hilda, wrecked at St. Malo, November 19, 1905	128
Berlin, Great Eastern Harwich boat, driven by a violent gale on to the pier at the Hook of Holland and totally lost, February 21, 1907	141

Now I find that Reina Regente (4), Victoria (7), Drummond Castle (1), Hilda (7), City of Rio Janeiro (3), General Slocum (1), are the only vessels bearing fortunate name numbers, while Elbe (6), Colonia (6), Salier (8), Aden (6), Stella (6), Governmorta (8), Asian (8), Norge (5), Berlin (6), are in this unfortunate list.—La Bourgogne (9), Mohegan (9), Mikasa (9), Cobra (9), are classified as doubtful.

As doubtful numbers are generally considered to have more or less malefic aspects, the summary is 6 good, and the evil $9 + 4$ doubtful = 13, or more than half as many as the fortunate numbers.

The old Rabbinical philosophy agreed that a change of name (*inter alia*) was necessary to avert an evil destiny, and when ships bearing the "ic" termination bear such a record of disaster as Oceanic, Suenic, Brittanic, Olympic and lastly Titanic, it really seems a subject worthy of serious consideration.

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Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—At birth my Sun was square Uranus. At 22, when the Sun came to the sextile by direction, I gained an instant appointment over the heads of over two hundred waiting candidates, founded three Societies and had marked success in many directions. A male, born 13th January, 1881, at 3.30 a.m., had Sun in no aspect to Mars, but the direction of this planet to conjunction Sun has recently produced bereavement. So that it appears the aspects by direction to the *radical* positions can produce events contrary to the influence the said promissors exerted at the radix. Unless we consider the potential of a radix, we are most likely to draw false conclusions from merely superficial inspection of it. The potential is not in the constitution of the root itself, but in the specialized vital energy at the back of it. Whether we like it or not, there is no getting over the fact that simultaneous birth and identity of horoscopes does not guarantee an equality of fortune. The persona or "mask" is the mere coloured glass through which the individual soul manifests. The intelligence behind the personality is everything in the matter of potential. That is why ill-looking and poorly equipped persons are often to be found in the foremost positions of life. It is not heredity, and not the Wheel of Fortune (as the horoscope is popularly called), that determines the degree of success a man will achieve, but the man behind the Wheel. Your astrology has to compass this fact before you will be able to discriminate between good, bad and indifferent in the matter of horoscopes. The horoscope of birth is not everything, nor are the aspects the root causes of the course of events. Saturn may trine the Sun at birth, but its transit of the Sun will do you hurt unless you have learned how to propitiate Saturn, and this is a part of astrology on which the ancients were more reasonably insistent than we. Many of them lived well over a century in full enjoyment of their faculties. They had negotiated the influence of potent anaretas. How?

Yours faithfully,
SEPHARIAL.

164, Aldersgate St., E.C.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—I fail to see why you should politely forbid the use of Numbers in relation to Sport in your valuable paper, naturally one must draw a line somewhere, but I think a little practical proof is better than all the theory in the world. Now with regard to names by themselves (having occult powers) being superstition, this is indeed a revelation and I fail to see where you can apply the word superstition. I thought I had made it clear to readers of

OLD MOORE'S MONTHLY MESSENGER that Numbers and superstition were indeed far apart, anyway my practical method of applying the science is. I have given many examples of names by themselves, also in conjunction with the much discussed Kabalistic Solar positions, and I think my efforts so far have met with the earnest appreciation of those who have been broad minded enough to go into the subject. By Numbers alone I have given many life readings as good as most Astrological or Phrenological methods. As a final word, I think the proof of the pudding is in the eating, whether it be hasty pudding or any other confection, but it requires a keen appetite and good digestive organs.

Yours faithfully,
NUMBARY.

Planetary Hours.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—A few months ago in accordance with a gentle hint from the Editor, I discontinued a series of articles on Planetary Hours, which I was then contributing to this magazine. At the same time the Editor intimated to the readers of the MESSENGER that he was about to publish some information of great interest on the subject; to use his own words. "Some valuable information on this subject has just come into our possession and we are investigating the same."

I have carefully read his articles on "Planetary Periods," which have been running in the last few issues, but fail to see where the novelty comes in; in fact, instead of throwing any new light on the subject, they appear to be only a re-hash of what has already been written thereon.

No satisfactory reason has yet been given as to why the seven days of our *present calendar week* should have their *present* planetary rulerships, when, during the ages, such a variety of calendars have been used.

With regard to the question of radical and directional effects, the Editor states that as the oak tree is the development of the acorn, so are directions and their effects the development of the horoscope. But so are the directions of *progressed* planets to other *progressed* planets, referred to by me, a development of the horoscope in the way that a son is the development of his father, and in the same way they are independent or *not shown in the horoscope* even as the son acts independent of the father.

Yours truly,
C. SHERBURN.

[Mr. Sherburn is decidedly personal in his letter and is not justified in making comments which misrepresent my intentions. Further letters of this nature will be refused insertion. I shall revert to this subject in my next month's notes.—ED.]

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A Forecast of the World's Fate and Fortune.

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JULY, 1912.

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Old Moore's Monthly Outlook.

New Moon.

The lunation of the 15th June takes place just before half past six in the morning, the luminaries being on the cusp of the twelfth, conjoined with Mercury and Venus. Neptune is rising, Mars on the cusp of the second in trine with Jupiter in the fifth, Uranus in the seventh and Saturn in the eleventh. The position of the luminaries with Venus and Mercury on the ascendant of London augurs well for the trade of the metropolis, and hospitals should greatly benefit from this position. Neptune rising points to grave trouble, through the actions of the Socialistic agitators. Mars on the cusp of the second in trine with Jupiter will benefit the revenue, but expenditure will rule high. Railways and the post office will have a busy time. The weather will be mainly favourable for agriculture and harvest. Jupiter in the fifth greatly benefits theatres and music halls, and new ventures therein will meet with some success. Uranus in the seventh is not favourable for foreign relations, and dispute with Russia seems imminent. Shipping and colonial affairs should be more successful. The trine of Mars and Jupiter rulers of the tenth is favourable for the King and Government. The position of Saturn in the eleventh is

evil for the Commons, and denotes much unpleasantness therein. Irish affairs will deaden the parliamentary atmosphere.

United States.

At Washington, the lunation takes place in the third house showing great activity in railway and postal affairs. Saturn in the second will deplete the exchequer. Mars in the fifth denotes a fire in a theatre or place of amusement. Dissension will occur in the Senate. At San Francisco, Saturn is close to the nadir, a warning against seismic disturbances in the vicinity of the city. Uranus is rising and Mars exactly setting, a warning against riots and fires. It is an evil lunation for the city generally.

China and Japan.

At Pekin, Neptune is culminating, denoting treachery in high places, and grave troubles to the rulers. Mars is also in the tenth, a further warning against war and tumults. At Tokio, Mars is not far from the cusp of the tenth, denoting fires and volcanic troubles. Saturn in the seventh points to danger of war. Jupiter in the second will benefit the revenue. The Mikado should safeguard his health and person.

India.

At Delhi, the luminaries with Mercury and Venus are on the meridian denoting much activity, increase of trade, ceremonials and public assemblies. The new capital of the Empire will benefit greatly from this lunation.

Canada.

At Montreal, the end of Aries rises, and Taurus is intercepted in the ascendant. Saturn is close to the cusp of the second house, which is bad for the revenues of the Dominion. Uranus on the cusp of the eleventh denotes disputes and dissensions in the Canadian Parliament. Accidents occur in pleasure parties, or among children.

Europe.

At Petersburg, Saturn is in the fourth denoting much privation among the peasant population. Uranus in the ruling sign of the country still causes unrest and agitation. At Berlin, Mars is rising, and Uranus on the cusp of the seventh. A warlike tendency is denoted, and danger of a dispute with France and Russia. Saturn in the eleventh will disturb the Reichstag.

Special Predictions.

Ireland will still suffer from Saturn in Taurus, as well as other countries under that sign. London and the United States will have an active time. France, Italy and places under Leo, will suffer from fires, riots and disturbances. Spain benefits from Jupiter in Sagittarius. Saturn culminates in 56 E. long. in Persia, where serious troubles to the rulers will occur. Neptune culminates in China, Mars culminates in longitude 134 E. in Japan, and Uranus is on the nadir in 126 E. in Korea, where earthquakes and volcanic disasters are threatened. In the opposite points 56 W., and 65 W., Mars will be on the nadir, and Uranus culminating respectively. The former threatens Montevideo, and the latter Venezuela.

Astronomical Phenomena

FOR JULY, 1912.

Moon's Phases.

Last Quarter,	7th	...	4h. 47m. aft.
New Moon,	14th	...	1h. 13m. aft.
First Quarter,	21st	...	5h. 18m. morn.
Full Moon	29th	...	4h. 28m. morn.

Planetary Positions.

- ☉. The SUN is in Cancer, enters Leo on 23rd, at 6.14 a.m.
- ☿. MERCURY is an evening star in Cancer, enters Leo on the 4th and Virgo on the 26th, well situated for observation to the N. of W. during the middle of the month.
- ♀. VENUS is in Cancer, enters Leo on the 19th, in superior ☿ ☉ on 6th, not visible for observation during month.
- ♂. MARS is still an evening star, but not well placed for observation in Leo, until 17th, when it enters Virgo.
- ♃. JUPITER is an evening star in Sagittarius, a brilliant object in the S.E. heavens after sunset.
- ♄. SATURN is a morning star in Taurus, enters Gemini on 7th.
- ♅. URANUS is in Aquarius, now well placed for observation, 8 ☉ on 24th.
- ♆. NEPTUNE is in Cancer, ☿ ☉ on 16th.
- ♁. The following table gives the Moon's sign position at noon on each day of the month.

Aries	6, 7, 8	Libra	...	19, 20
Taurus	9, 10	Scorpio	21, 22, 23	
Gemini	...	Sagittarius	24, 25	
Cancer	...	Capricorn	26, 27, 28	
Leo	...	Aquar.	1, 2, 3, 29, 30	
Virgo	...	Pisces	4, 5, 31	

The Weather.

A somewhat unsettled month seems shown owing to the succession of solar aspects, though the weather will be warm. Fine about 6th, lower temperature 7th, stormy 10th, then fine for a few days. Variable during middle of month. Stormy 20th, many changes during last ten days with storms 27th, fine to 29th, colder last two days with rain.

Editorial Notes.

Directions.

I have dealt with this subject in a separate article, under the heading of "Debatable Points," as it is too important a matter to condense in my monthly notes.

Planetary Hours.

With Mr. Sherburn's letter in the last issue I must speak somewhat plainly. I am never in the least offended at adverse criticism, so long as it is fair and courteous, but when I am accused of censoring articles, and my intentions are misrepresented in the manner they have been, I think it quite time to defend myself. Firstly, therefore, let my readers fully understand that at no time have I hinted to Mr. Sherburn to discontinue his articles. As "Sepharial," who has interested himself in the matter, writes, "To be censorious in regard to innovations is a most certain method of stifling any inclination one may have to communicate new observations," and on this point it is a distinct untruth to say that I have attempted to suppress any of my critic's notes on Planetary Hours. Secondly, if Mr. Sherburn will read the introduction to the articles in the October, 1911, issue, he must have seen that it was our express intention of dealing with *all* the known methods of planetary hours, both by ancient and modern authors, before bringing forward any new theories, which as a matter of fact we never *actually* promised to do. He has, therefore, no justification for accusing us of making a re-hash of other people's writings.

A perfectly satisfactory reason exists for the present week, and its septenary planetary rulership. It is one which has existed from the earliest, and has an astrological basis.

The supposition that as the son is the development of the father, so is the progressed horoscope the same development of the radical, is both absurd and illogical. The man is the development of the child, the oak is the development of the acorn, and the

progressed horoscope is the same development of the radical. From Mr. Sherburn's idea we should have the reverse, as a clever and capable son could develop from an illiterate father, which implies grapes developing from thistles. But as we have said before, mere opinions without facts are useless.

Numbers and Sport.

Our contributor, "Numerary," seems to have misread our notes, for not a single word was stated on page 123, April issue, about forbidding the use in these pages of Numbers in relation to sport. We simply stated that we "strongly deprecate the growing tendency of using occult laws and powers for the purpose of predicting boat races and football matches." A perfectly plain statement which admits of one interpretation only. I have very grave reasons for saying what I did, and I shall give them fully in my next month's notes.

The Horoscope of Captain Smith.

Several correspondents have called my attention to serious errors in the horoscope of Captain Smith in the last issue. We had already made a note on this point at the end of the article. We are quite aware that by using the Condensed Ephemeris it is not always possible to get the planetary longitudes correct within 2' or 3', but when we find errors such as 15' and 45' as are found in the longitudes of Venus and Mercury, it shows gross carelessness in calculation. Moreover, as the Moon's longitude is calculated correctly for 5.10 p.m. it shows this to be Greenwich time, and makes an error of eight minutes of Sidereal time in the R.A.M.C., falsifying all the cusps by about two degrees. The most astounding error is that of the supposed direction of Uranus to the opposition of the Ascendant, which is stated to measure 62 degrees. Here are the elements, and readers can check my figures. R.A. of Uranus, in $24^{\circ} 41' \gamma$ with $0^{\circ} 34'$ S. Lat. = $21^{\circ} 10'$. Mer. dist. of γ (R.A.M.C.

$21^{\circ} 55' = 0^{\circ} 45'$. Semi-arc of ♄. (Decl. $8^{\circ} 18' N.$) $101^{\circ} 10'$.

∴ Semi-arc of ♄, $101^{\circ} 10'$ — M.D. $0^{\circ} 45' = 100^{\circ} 25'$, the arc of direction Asc. 8 ♄ mundo direct. For verification of this see problem lvii. and lxxiii., pp. 247 and 256, Simmonite's Arcana. It is also stated that ♄ is in the 9th, whereas it is on the cusp of

the 10th. Perhaps Mr. Harvey will explain these errors? As the article only arrived just in time for the last issue it was unfortunately sent to the printer's before I had the opportunity of checking the figures. We regret having to comment on this matter, but errors such as these seriously detract from an otherwise creditable reading.

Planetary Periods.

AN ANCIENT METHOD.

IN Vol. III of THE MESSENGER, page 236, our contributor Dr. Duz brings forward a method of planetary hours according to the ancients. We will now proceed to analyse this.

He says "The sunset takes place according to the ancient computation, which is yet used in the East, at 12 hours." In order to find the noon or midnight in ancient hours, we deduct the time of sunset (modern time) from the 12 hours.

Now to find the time of sunset we deduct the interval from modern sunrise to noon, from the ancient noon, and this gives the ancient computation of sunrise time.

An example of this is given on page 237, Vol. III. Now we examine this theory in the light of the horoscope of the late King Edward VII., 10.37 a.m., 9th Nov. 1841. Tuesday; sunrise 7.9, sunset 4.18.

Now, 12h. 0m. ancient sunset less 4h. 18m. equal 7h. 42m. at which time the sun reaches the meridian at noon, and the opposed meridian at midnight. The sun rises at 7h. 9m., which is 4h. 51m. before noon, and this deducted from 7h. 42m. gives 2h. 51m. for the ancient computation of sunrise time.

Hence we have :—

2.51	...	♂	...	♂
3.51	...	☉	...	♂
4.51	...	♀	...	♂
5.51	...	☿	...	☉
6.51	...	♂	...	♀
7.51	...	♂	...	☿

8.51	...	♂	...	♂
9.51	...	♂	...	♂
10.51	...	☉	...	♂
11.51	...	♀	...	♂
0.51	...	☿	...	☉
1.51	...	♂	...	♀

The nativity being 10.37 a.m., or 1h. 23m. before noon, modern time, substituting to our noon, the ancient hours of noon, 7h. 42m. and subtracting the 1h. 23m., we obtain 6h. 19m., the planetary hour of ♄ as given in the above table. The sub-period is also that of ☿. This is computed on the basis of 24 equal hours. We will now examine it on the basis of diurnal and nocturnal hours.

The day commences as above, at 2.51. The diurnal period is 9h. 9m. we should therefore have 2.51 ♂ 5.54 ♀, so that the birth would occur in the hour of the moon.

Now in examination of this method we find that it yields exactly the same results as the ordinary method of 24 equal periods of 60 minutes, as will be seen.

Sunrise	7.9	...	...	♂
	8.9	...	...	☉
	9.9	...	...	♀
	10.9	...	...	♂
	11.9	...	...	♂

Birth 10.37—10.9 ♀ = 28, which is again ♄

The reason is that the hours are made to begin at a time which is as many hours earlier than true sunrise as the ancient hour of noon is from the ancient sunset. On the face of it, there is no difference; it is merely modern times transposed into ancient times.

Debatable Points.

Directions.

A further letter has been received from "Sepharial" on this matter, and as we have already taken up considerable space, and are anxious to bring the discussion to a satisfactory determination, we append the letter below, and our reply.

"To the Editor.

"Dear Sir,

"In regard to my own position about directional influences, I think it has been quite clearly proved from numerous cases cited in these pages that effects not clearly defined in the Radix may proceed from these Directions and yet of course they must be in terms of the radix, since they are developed from it. My statement was to the effect that, although *potential* in the radix, the events are not specifically *shown* in it, and, therefore, 'events may be developed by direction which are not specifically shown in the horoscope of birth.' I had presumed experience to have been universal in this matter and was really surprised when it was controverted. I should be glad to see it disproved. If Saturn denotes privation, then his position in the fifth would show loss of children, unfortunate speculations, loss of patrimony, etc. But if the Sun were 30 deg. from the opposition and applying, the Radical indication would not be realised until about 30 years of age; but at the same time Saturn would be in the fourth by progress and the Sun opposition 12 P. would cause events quite other than those indicated by 12 in fifth. That is all I have said so far and I do not think any practical astrologer will say otherwise.

"The position to which I am opposed is that which says that 'an effect cannot happen by direction unless it is promised in the radix.' I understand this to mean that the promissors must produce events in terms of their radical positions. Then what becomes of the progressed horoscope?

"Yours, etc.,

"SEPHARIAL."

Now that "Sepharial" has stated his case in the above precise manner, it is necessary for me to at once say that to a great extent I am in perfect harmony with his views. His illustration of 12 in the fifth house, and by progression of the horoscope coming into the fourth, is not disputed; in fact, as we stated last month, we accept fully that a planet by the progression of the horoscope can affect other houses than that in which it was placed at birth. Therefore on this

point we need not argue further. At the same time I am not prepared to admit that the position of a planet in the progressed house, will absolutely nullify the radical promises of that house.

Where I am compelled, by weight of evidence, to differ from my learned friend is in his statement that "Directions can produce events not shown in the horoscope," and it matters not whether they be in the radical figure or the progressed.

"Sepharial" speaks of the "numerous cases cited in these pages" as proving his contention. What about the numerous cases I have cited, which completely disprove his statement? *Why are these ignored?* Let us examine a few of these cases. Take the two given in the last issue, p. 180. "Sepharial" writes: "At my birth Sun was square Uranus. At 22, when the Sun came to the sextile by direction," etc., etc., important benefits and successes occurred. I will take an example from my own horoscope. At birth I have ☉ □ ♄—6 deg. separated. At 24, ☉ came to * ♄ by direction. What happened? ABSOLUTELY NOTHING. Why this difference? Simply this! In "Sepharial's" horoscope ♄ is angular, and in close * ☾ and therefore a *promissor of very powerful type*. Moreover, when ☉ * ♄ R. was due, the direction of ☉ △ ☾ R. was nearly exact. Further than that, at 22, the following lunar directions fell out. ☾ * ☉ P., ☾ ☿ ♄ R., ☾ * ☾ R. *acting on the two solar aspects*. Hence it will be seen that these directions were not causing events contrary to the radix, but were *actually bringing into the life the radical effects of ☾ * ♄*. In the case from my horoscope the very reverse is found. Saturn is debilitated by sign and house, in no aspect to the Moon and therefore powerless as a promissor, so that the ☉ * ♄ by direction produced nothing. Take the second case. "A male has ☉ in no aspect to ☿, yet the direction of ☿ ☿ ☉ R. produced bereavement." Take a case

from my own horoscope. I have ☉ in no aspect to ♀. When ♀ came to ☿ ☉ R. what happened? *Absolutely nothing.* Again why this difference? In the horoscope cited by "Sephariel," the ☿ is in close ☿ ☿, and the latter therefore becomes a powerful promittor. In my horoscope ♀ has no aspect to the ☿, and is therefore a non-promittor. Here are some more cases. A lady has ☉ ☐ ♄ 1½ deg. separated. At 30, Sun came to ♄ ♄. Nothing beneficial occurred. She has also ☿ in no aspect to the Moon. In September last she had ☿ ☿ ☿ R. and during the very week the aspect was complete ☿ transitted the place of the direction: yet nothing happened.

Take a few examples of transits. As just mentioned, I have ☉ ☐ ♄, but ♄ over my ☉ at end of 1897 and early 1898, and again in June and September of the same year brought me no evil. I have ☉ ☿ ♄, yet ♄ over my ☉, three times in 1900 and again in January, 1912, brought me no benefits. On November, 27, 1897. ☿ ☿ ♄ fell on ♀ R., and 4 deg. from ☉ R., yet a week afterwards I obtained a public appointment over the heads of nearly 100 others. These are only a few examples; I can produce scores. I think "Sephariel" must therefore admit that in the face of such pointed examples as these, I have a logical and reasonable ground for disputing his contentions.

With regard to the last paragraph of the letter, this is the crux of the matter, and our contention, which has been fully stated, is that the progression of the horoscope is the unfoldment or development of the radical indications. No one can be a greater supporter of the progressed horoscope than myself, or more aware of its vital importance in directing, but to give it a power of overriding the radical indications, and causing effects to appear contrary to such radix, is to practically nullify the power of the horoscope of birth. It is not necessary that the promittors should produce events in terms of their radical positions. Suppose ♀ is ruler of the fifth House, and afflicted, indicating loss of progeny, it does *not* follow that ♀ R. must be afflicted by direction to produce such an event. The Moon passing through

the fifth House, either R. or P., and meeting an evil aspect of any planet, or a planet progressing into the fifth and meeting an evil aspect of the Moon, can produce the event, but such event is in accord with the radical indications.

I could write to some considerable length on this subject, but as space is valuable and the matter is to be dealt with in the articles on Directing in the next issue, I propose to leave the subject for later discussion should occasion require.

The Influences of the Signs of the Zodiac.

CAPRICORN.

Countries.—India, Chorassan, Circan, Maraccan, Punjab, Afghanistan, Thrace, Macedonia, Morea, Illyria, Albania, Bosnia, Bulgaria, Greece, Hesse, S.W. Saxony, Styria, Romandiola, Mecklenburg, Mexico, Lithuania, Orkney Isles.

Towns.—Oxford, Port Said, Prato, Brandeburg, Tortona, Constanz, Brussels, Fayeence, Provence, Keighley.

Local Places.—Cow-house, sheep-pens, tool and lumber sheds, fields, fallow or barren fields, thorny, bushy places, dunghills, dark corners near the ground and low houses.

Colour.—Dark green.

Time.—In angles, days; in succedents, weeks; in cadents, months.

Direction.—South.

Occupations.—Agriculture, farming, mining, scientific researchers, building contractors, upholsterers, and all occupations connected with general and practical work connected with the earth.

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E. H. BAILEY,

YEW TREE COTTAGE, ASHFORD, MIDDLESEX.

Things of Interest.

By "SEPHARIAL."

A MODERN MIRACLE.

A MIRACLE is not supernatural, it is merely super-normal and therefore wonderful. We cannot speak of the supernatural since there are no natural limits defined by science. Nature does not cease to exist where we cease to perceive her. The limitations are ours, not those of nature's powers.

A modern case of a miracle took place at 204, Milkwood Road, Herne Hill, on Sunday, 18th February, 1912, where Miss Dorothy Kerin, who for some years had been bedridden, suffering from advanced tuberculosis, kidney disease, and latterly from blindness and loss of speech, with a temperature sometimes rising to 105°, was suddenly and completely cured by an angelical visitation.

The following particulars were furnished by a member of the family:—

A strange fact in the recovery is that for a few days immediately before it Miss Kerin appeared to become rapidly worse than ever she had been in the preceding five years of her illness. A few days before she had lost both hearing and sight. We did not think she could live through the day. My husband and I, her mother, who married a second time some ten years ago, and is now Mrs. Ainley, and some other friends and relations were gathered around her bed about 8 p.m. on Sunday, expecting it to be her deathbed. She suddenly gave a great sigh, and we thought she was gone. But with a wonderful smile, which none of us can ever forget, she stretched out her arms and held them out for a few moments. Then she lay still for a while. Presently her lips moved, she stretched out her arms again, and then drew her hands over her eyes, always smiling in that wonderful, unearthly way. Her terrible weakness, due to tuberculosis and diabetes, had made her almost a skeleton.

"And then we saw a miracle performed before our eyes. She looked at us, her eyes at first squinting and then becoming quite natural in expression. Her mother asked her, 'Dolly, do you know me?' and she replied, 'Of course I do, mummy.' We were all amazed. She sat up and cried, 'I am to get up.' She seemed to be under some mysterious influence. 'You can't get up, my darling,' said her mother. But when we brought her a wrapper she swung her legs from the bed and walked about. She was much calmer than we were. 'The angel told me to,' she said. One man present was a professed atheist. He fell on his knees and sobbed aloud." Miss Dorothy Kerin, interviewed in her mother's presence, said:

"It seemed like a great golden flame above me, with two hands stretched out, warm hands, while a voice came, 'Dorothy, your sufferings are over; get up, you can walk.' And then I could see, and walk, and am well. I am sure it is a miracle."

Dr. Ash, who took the case in hand after Miss Kerin's wonderful recovery, certifies from experiment the entire absence of all disease germs. It is a complete case of organic metabolism—a modern miracle.

For the benefit of students I append the horoscope of Miss Kerin's birth: London, 28th November, 1890, at 8.20 a.m.

It will be observed that the Sun opposed by Neptune from the sixth House in the sign Gemini, perfectly describes the insidious disease of the lungs from which Miss Kerin suffered. But also it is obvious that the Sun in sextile to Jupiter and the position of Venus close to the ascendant rendered her amenable to a cure. The point I have to press home is that the spiritual agencies made use of a concatenation of benefic astral influences which admitted of such agency being effectual. Conceivably the higher Intelligences would co-operate with the Divine Will as already established and expressed in cosmical laws, and not otherwise, since a cure depends as much upon the receptivity of the patient to benefic treatment as upon the curative power of the agent. And this fact is established by the ordinary canons of astrology, for whereas Miss Kerin had continued to go backward in health for five years, although under very skilful treatment, there came a time when, being beyond all mortal aid and momentarily expected to die, she suddenly recovered.

Observe that in February, 1912, she had attained the age of 21 years and 3 months nearly. Reference to the Ephemeris, 21 days after birth shows Venus in close conjunction with the Sun at her birth, and in direct opposition to Neptune, the source of the morbid disease. But also it shows the Sun in opposition to the place of the Moon in the Radix, so that normally the organic change would have been verging to a serious crisis.

The Moon, however, had then progressed to the seventh degree of Aries, where it forms the trine aspect of Sun R., just beyond the trine of Venus P., and applying to the sextile of Jupiter R. But further, Jupiter on the 18th February was exactly on the Ascendant of the horoscope in $\uparrow 13^\circ$, and the new Moon of that day fell in trine aspect to the \downarrow R. Hence both Venus and Jupiter were actively employed in the contributory causes of recovery and it needed but the "efficacious word" to be sounded that should re-awaken the dormant springs of life, as when the Master cried: "Ephratha!" to eyes that were blind and "Lazarus, come forth!" to him that was dead.

statement is made. The astronomers will tell you that Hipparchus discovered the precessions of the equinoxes by reference to the observations of Timocharis as compared with his own. Ptolemy afterwards made independent observations and confirmed the fact of precession, but reduced the amount of it. If we trace the history of a single star, say Spica Virginis, we have the fact of precession brought home to us. The following authorities may be cited:

Timocharis B.C.	293	...	Spica observed in	π	22°	20'
Hipparchus	145	...	"	"	24	20
Menelaus A.D.	99	...	"	"	26	15
Ptolemy	139	...	"	"	26	30
Copernicus	1515	...	"	"	17°	14
Do.	1525	...	"	"	17	21
(Tablet)	1820	...	"	"	21	20

μ 27	μ 8	\approx 13°	μ 6	Ω	\odot 21
6° \odot 7'	29° μ 24'	16° μ 25'			27° μ 20'
δ 12' 20'					13 π
\uparrow 13°	7' 4 54'				5° μ 23'
\uparrow 15.26	16 δ 3				
γ 21	\approx \times 6	γ 13	8 8		8 27

THE PRECESSION OF THE EQUINOXES.

A point of fundamental importance to astrologers the world over has been raised from time to time to somewhat unsatisfactory effect. It finds expression again in the editorial notes of last month. How long ago was it that the signs and the constellations bearing the same names coincided? Varaha Mihira, an Indian astronomer of the fifth century, noted the coincidence of the Solstice with the first point of Katakam (Cancer) and adds that "according to former Shastras (sacred writings)" to which he had access, "the Solstice was formerly in the middle of Aslesha (Leo)." Here he is referring to observations which must have been made some 3,240 years before his time. It must be remembered that Mihira had no such delicate transit instruments as we now possess, and his first point of Katakam may have been only an approximation. Moreover, we are not absolutely certain of the exact date of the writing of the Brihat Jataka wherein the

Thus, although its precession is very clearly shown by a series of actual observations extending over a period of more than 2,000 years, yet the annual amount of precession cannot be satisfactorily deduced owing to the relative change of the factors causing it.

Modern calculation appears to show that the annual precession for the various centuries of our era has been:

1st century	... 49'' 860	11th century	... 50 090
2nd	... 49 883	12th	... 50 113
3rd	... 49 906	13th	... 50 136
4th	... 49 929	14th	... 50 159
5th	... 49 952	15th	... 50 172
6th	... 49 975	16th	... 50 195
7th	... 49 998	17th	... 50 218
8th	... 50 021	18th	... 50 241
9th	... 50 044	19th	... 50 264
10th	... 50 067		

The nautical almanac gives the constant of precession as $50'' 2453 + 0'' 0002225t$ where t are years from 1850. By adding the above figures together and multiplying by 100 we have from the beginning of the fifth century = A.D. 400, to the end of the 19th = A.D. 1900, the sum of $20^\circ 52' 44'' 5$

and from A.D. 300 to 1900, $22^{\circ} 15' 57''.4$. According to the Hindu calendar the Sun entered *Mesham* (Aries) being at the first point of their zodiac between *Revati* and *Aswini*, on the 12th April, A.D. 1900, at 30 ghatikas 50 vi-ghatikas after Sunrise at Ujjain. I find the Sun's centre rising to be then at 6h. 14m. 44s. a.m., to which I add 30 gh. 50 vigh. = 12h. 20m, and obtain 6h. 34m. 44s. p.m. local time, being G.M.T. 1h. 31m. 28s. p.m. of the same date. The Sun's longitude from the Equinox is then found to be $22^{\circ} 11' 4''$, which yields the year 306 A.D. as the point in time when the Equinox coincided with the first point of the constellation Aries.

Our difficulty, however, is that the length of the solar year is over-estimated by the Hindu astronomers, being 3m. 20.4 secs. in excess of the true. This has accumulated for centuries and in 14 centuries amounts to 3 days 5h. 56m., during which the Sun moves $3^{\circ} 12' 2''$, so that if we take this amount from $22^{\circ} 11' 4''$, the Sun's distance from the Equinox at the epoch (1900) and divide the remainder by $50''.1$, the average precession for the past 14 centuries, we shall obtain 1364 years before 1900 = A.D. 536 as the year in which the zodiacs coincided, i.e., when the constellation Aries coincided with the sign Aries, Mesham 0° = Aries 0° .

Formerly I had set Mihira's observations at A.D. 498, but this calculation seems quite conclusive and, subject to correction, I may now state the epoch to be A.D. 536 and the average precession = $50''.1$ per year.

To be of use to the student one must at time bore the general reader. I hope to survive the obloquy that this article will call down on me.

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Daily Guide for Business and Pleasure

JULY, 1912.

1	0 \approx 31	Travel, change, visit friends, seek employment.
2	12 23	Ask favours, seek work, travel, avoid fraud.
3	24 14	An evil day, act discreetly in all things.
4	6 \times 8	A quiet day. A good day for selling.
5	18 7	Ask favours, visit friends, but avoid misunderstandings.
6	0 ∇ 16	Court, marry, change, travel and seek work.
7	12 39	<i>Sunday.</i> Study and contemplate.
8	25 23	Travel and change, but avoid fraud.
9	8 8 31	Act discreetly, and avoid disputes and accidents.
10	22 6	Travel, change, ask favours, seek work, but avoid disputes.
11	6 Π 12	A contradictory day. Attend to correspondence and duties.
12	20 45	A quiet day. Travel in the evening.
13	5 ∞ 43	Act discreetly in all things on this day.
14	20 55	<i>Sunday.</i> A day for contemplation and study
15	6 \cup 13	Court, marry, seek work, ask favours, but avoid travel, changes.
16	21 23	A doubtful day, avoid fraud and deception.
17	6 ∇ 17	Avoid accidents, disputes, law and speculation.
18	20 48	Travel and change, ask favours, but avoid quarrels
19	4 \approx 52	Travel, visit friends, seek work and push business.
20	18 30	Act discreetly in dealings with the opposite sex.
21	1 \cup 43	<i>Sunday.</i> Act quietly and avoid disputes.
22	14 34	A contradictory day. Attend to ordinary duties.
23	27 8	Act discreetly until 3 p.m. Ask favours before 8 p.m.
24	9 \dagger 28	Court, marry, ask favours, but avoid accidents.
25	21 37	Deal with elders, but act discreetly in all things.
26	3 ∞ 40	Travel, change, but be discreet in money matters.
27	15 37	A quiet day. Do nothing important.
28	27 31	<i>Sunday.</i> Keep quiet.
29	9 \approx 24	A contradictory day. Do nothing definite.
30	21 16	An evil day. Safeguard health and avoid disputes.
31	3 \times 9	Another evil day. Act discreetly in all things.

The Horoscope of the late King of Denmark.

THE late King Frederick the Eighth of Denmark, whose sudden and tragic death took place on May 14th, was born on the 3rd June, 1843, at 10.15 p.m. The horoscope, which we append, was originally published in Zadkiel's almanack for 1909. The map is not a very striking one, for the malefics are rising, the Sun is opposed to Mars, and the Moon opposed to Neptune and Jupiter. Saturn is dignified in the ascendant, but is in sesquiquadrate with the Sun. Mercury is in exact square to Uranus. The Moon is the hyleg in this horoscope, and its affliction by Neptune from fixed signs shows the heart trouble from which he died. The rising position of Saturn gives a steady and reserved disposition, independence, tact, prudence and good management. The individuality is

of an intellectual type, interested in education, literary and scientific matters. The personality is kind and genial, high-minded and honourable, fond of art and music. The mental qualities are good, the mind active, with ability to grasp many subjects and take a wide view of things.

The late King was married at the age of 23. At this time Venus had reached the radical place of the Sun, and the Moon was in the seventh House in sextile to both.

The Meridian was close to the sextile of the radical Moon by converse direction. At the death of his father and accession to the throne the following influences were operating: Asc. conjunction Venus, direct. Sun sextile Mars. M.C. square Sun converse, trine Venus, con., Mars parallel Sun R.

For the sudden and tragic death we have the following directions: Asc. square Moon

R., square Neptune R. Venus opposition Moon, converse Neptune opposition Moon converse. The heart disease was shown from the Moon in Leo, and the ascendant being directed to the square of that orb, and the same aspect with Neptune accounts for the sudden death.

As the latitude of the birthplace was not stated in Zadkiel's almanac we cannot compute all

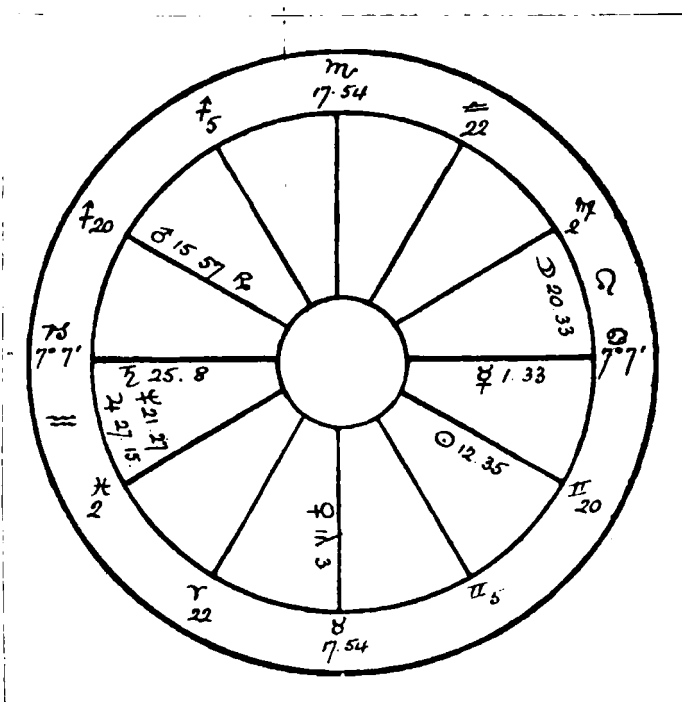
the directions for the above events, but those mentioned will be found operating near the time of the events.

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An Astrological System of Planetary Hours.

By C. SHERBURN.

NOW can planetary hours be anything else but astrological? I hear a reader ask. Alas, that I should have to admit it, but the system acknowledged by nearly the whole of the astrological community is anything but an astrological one, in fact, it is totally artificial.

This seems a bold statement to make, and no doubt some readers will say that it is surely at least a semi-astrological system in that it has its divisions of time each of which is given a planetary ruler. But there can be no such thing as a semi-astrological system. To be astrological a system must necessarily be a natural one. Astrology is only a name given to the study of the root principles of that law of laws, nature. Therefore, if the term semi-astrological were used, it would imply semi-natural,

or, using the word nature in its widest sense, a semi-law—half a law—which is impossible; so I think I am justified in saying that the planetary hours in vogue at the present day are: (1) non-astrological. (2) unnatural. (3) artificial.

A few months ago I contributed an article to this magazine on this same subject, in which I set forth an attempt to get at a true and natural system. I received several letters from various students and readers of THE

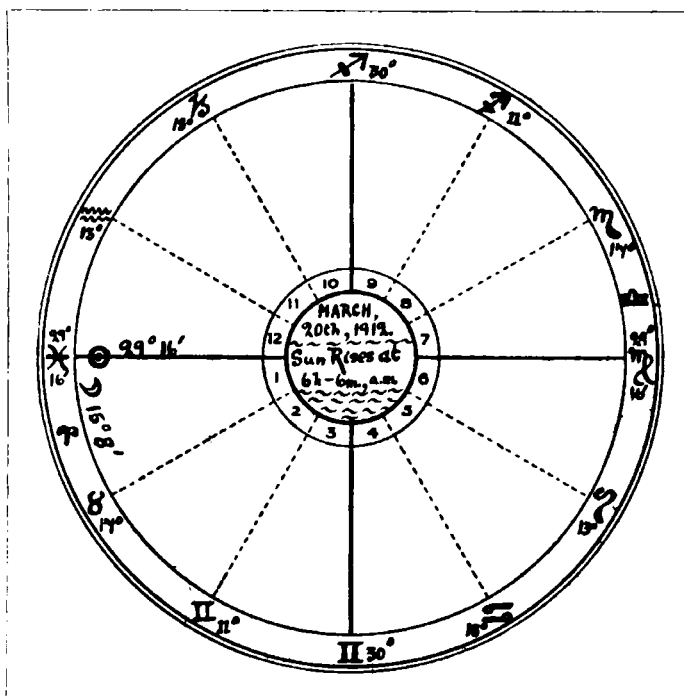
MESSENGER, stating that they had long been searching for truth in this branch of the astral science. As, however, no one would venture to discover a better system than that set forth by me, and knowing that the latter had mathematical inaccuracies although it was on a natural basis, I went still further into the matter and am now able to put forward the discovery of what I claim to be a perfectly *natural astrological* system of

planetary time division and rulership.

The artificial method at present in use begins its first hour at sunrise, and then, without taking either the Sun or Moon's diurnal revolution into account, it proceeds to apportion a planet to each division of time (or hour) in rotation. It also only has the planets as rulers of the hours, leaving out the signs of the zodiac alto-

gether. Then this masterpiece of artificial time rulership crowns all by taking its seven-day periods from a year which has no natural basis at all.

Let us look for a moment at the position of the Sun on March 20th, 1912. The "giver of life" rose on this day at six minutes past six in the morning, and the 20th March in the artificial calendar falling on a Wednesday, the day would, according to the above system, be ruled by Mercury, so that the



first hour would also come under the rule of the "messenger of the gods." But the Sun is rising in the sign Pisces, which is ruled by Jupiter, so here we have Mercury ruling the first hour from Sunrise, when the major luminary, upon which all time and movement in the solar system depends, is throwing its solar ray through the Jove-coloured glass of Pisces.

I give a chart of the zodiacal house positions and the places of the Sun and Moon at sunrise on March 20th, 1912, at 6h. 6m., a.m., on the previous page.

My system is a very simple one and does not take much more trouble than the artificial one.

The signs of the zodiac remain fixed as they were at sunrise, but the Sun, of course, moves (or appears to move) on through the houses on its diurnal path which it completes in 24 hours approximately. Thus it passes through each of the 12 houses in two hours, and whatever part of the zodiac lies in the house through which the Sun is passing, that part rules the time which the Sun is then describing in the heavens. Turning to our map, the first three minutes or so after sunrise are ruled by Pisces and the rest of the two hours by the last seventeen degrees of Aquarius, as these are between the cusps of the first and 12th houses.

About half an hour later the Moon (in $15^{\circ} 8'$) rises and the solar figure given below becomes void, the figure at moonrise coming into force.

From the above it will be seen that the system is based not only on the diurnal motions of the luminaries, but upon their position as regards each other. Thus, at the full Moon they will both "cause" certain signs to rule for an equal time, while when the Moon is not far from the Sun, one or the other (according to whether the Moon be separating or going to the conjunction) will only have gone a little way from the ascendant before the signs on the cusps become interchangeable.

I think, with the help of the chart, most readers will be able to easily understand the rules.

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Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married..... Single.....

Male..... Female.....

Name in full.....

Address.....

How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

THE "PROCESS" SYSTEM.

AS promised in the last issue, I am now giving an explanation of what is known as the "Process." It is closely connected with the system of progressive directing, and taken in conjunction therewith will prove a valuable asset in the determination of the exact time of events.

There are three steps in the calculation of the process.

1. The addition of one degree—or more correctly speaking 3m. 56.66s. per year, to the R.A.M.C. This is exactly the same as the calculation of the progressed horoscope.

2. The addition of 30 degrees to the radical longitude of the Ascendant. This at the end of twelve years will bring the longitude back to its radical position.

3. The addition of 30 degrees to the longitude of the progressed Ascendant. This at the end of twelve years will equal the longitude of the progressed ascendant at this date.

When this theory received an explanation in the *Astrologer's Magazine* some nineteen years ago, it was suggested by Sepharial, that in regard to the second and the third step, the 30 degrees should be added to the longitude of the Meridian, and the ascendant corresponding thereto taken. This seems the more rational procedure, but experience alone can decide the point. Personally, I think that instead of 30 degrees, two hours should be added to the Meridian for each year.

We give a few illustrations on this point.

The late Queen Victoria died on January 22nd, 1901. At her death the Moon by direction was conjunction Sun R., Moon R., Asc. R., and semisquare Mars R., the Moon's longitude being in Gemini, $2^{\circ} 35'$. The longitude of the Progressed Ascendant was $12^{\circ} 38'$ of Leo, and the process for the date of death was 290. This added to the longitude of the progressed Asc., gives Gemini $2^{\circ} 38'$ exactly on the progressed Moon.

Taken by the way suggested by Sepharial, adding the process to the Meridian, and taking the ascendant corresponding, we should get Gemini $20^{\circ} 4'$ opposition Uranus P. By allowing two hours per year to the Meridian in the way suggested by me, would yield Gemini. $15^{\circ} 25'$ *exactly conjunction Mars P.*

The process from the radical ascendant by the orthodox method was Pisces $22^{\circ} 19'$ square Uranus, and applying conjunction Saturn. By taking it from the Meridian, 15° Capricorn is rising, nearly in square with Mars R. By adding two hours for each year, the ascendant comes out at Capricorn 19° just past the square of Mars.

Take an example from King Edward VII.'s horoscope. Accession 22nd January, 1901. By the orthodox method the process for the radical ascendant gives $\pm 1^{\circ} 16'$ conjunction Mercury R. By Sepharial's method it comes out as $7^{\circ} \pm$. By my suggestion it will work out as $5^{\circ} \pm$.

The processes from the progressed ascendant for the same three methods will be as follows. (1) Orthodox method yields Aquarius $26^{\circ} 25'$ (2) Sepharial's suggestion brings Aquarius 1° sextile Mercury. (3) By my suggestion the ascendant comes to 1° more, Aquarius 2° sextile to the radical Mercury.

Apparently there is little to choose between these methods, and only investigation can decide it. Personally I consider the process should be added to the Meridian, and the ascendant derived from that instead of adding the process to the ascendant, although the latter is in accord with Ptolemy.

Now, as a practical lesson in the computation of the process, I will take the example horoscope previously used, and calculate the process for the 15th November, 1909 (see Progressed Horoscope, page 143, Vol. IV.). The first step has already been done in the calculation of the figure for the progressed horoscope on the page just mentioned.

The birth figure is given on page 67, Vol. II. The age on the date named is 14 days less than 33 complete years. In 33 years the ascendant has progressed twice round the Zodiac, and nine times 30° as well, equal to 270° . Fourteen days less gives $1^\circ 10'$ making the process $269^\circ 50'$.

Now, by the orthodox method, the ascendant will have progressed to $14^\circ 17'$ †, and a figure with that ascendant should be erected from the table of houses, and the radical places of the planets inserted therein. Taking the progressed horoscope, the ascendant will have progressed to $22^\circ 27'$ ≈ just past the square of Mars P. The progressed positions of the planets should be inserted in this figure.

Now, if we work from the method suggested by Sepharial, we should add the process to the Meridian, and with that processed Meridian erect a figure, placing the radical places in the first map, and the progressed planetary places in the processed map. In the first case the ascendant would come to Scorpio 29° , and in the second to Sagittarius 20° .

If my suggestion is adopted the process for the age required would be 17h. 59m. 4s., which added to the R.A.M.C. (17h. 35m. 13s.) would give Scorpio 29° as the processed ascendant. Adding this to the progressed Meridian will give Sagittarius 24° . It is therefore seen that in the last two methods the results differ only slightly, but I prefer the third method, as the addition is on the same lines as the increase of the Meridian for the progressed horoscope, in time, instead of in degrees.

There is a method of direction, known as "profections," where all the planets, Meridian and Ascendant, progress uniformly at the rate of 30 degrees per year, but this is entirely a separate scheme, and must be left until a later date.

In the next issue I shall deal with the *modus operandi* of directions, and explain the apparent anomaly of the failure of some directions to act in one horoscope where similar ones act in another. The discussion which has taken place in these pages rests on this anomaly, and I hope to be able to solve the problem.

Marriage.

THE interesting article of the influence of the planets Uranus and Neptune with regard to marriage, which appeared in the April number of THE MESSENGER, opened an avenue for discussion, which, up to the present, has not been taken advantage of. However, a few remarks on the influence of the planet Neptune on marriage taken from my own experience and the experiences of my relatives and friends, may prove interesting to readers. In my opinion, when the planet Neptune is in the seventh House at birth, it exercises a most baneful influence over marriage, and not only marriage, but other seventh House matters, such as law, partnerships, and open enemies. This occurs even when Neptune is well aspected by other planets. While the influence of Neptune in the seventh House is inimical to marriage and produces constant conflicts and nearly always separations and divorces, yet it is good for attachment between the sexes, which are not sanctioned by the Law or the Church. I will first take my own case as an illustration. I have the planet Neptune in the seventh House at birth, in close conjunction with the Moon, in the sign Aries. At the age of 28 when the Moon by progression came to her radical place, I married. The train of circumstances that led up to the marriage I will not relate, but they were very romantic and out of the common, which showed how strongly the Neptunian influence was to the fore. My wife was 17 years older than myself, and was very erratic and eccentric, and, it is needless to say, that the marriage was not for love on either side. My wife was a very ambitious woman, and, not being able to gratify her ambitions by her own efforts, sought to do so through me. Her desire was that I should enter the Church and, as she had a comfortable income, there was no obstacle in the way. However, the more deeply I studied theology, as presented by the Church, the less I agreed with it, and on my disagreeing with certain canonical laws. I was told by the principal (a well-known canon in the Church of England) that, unless I agreed with those tenets, it would be better for me not to enter the ministry. I immediately gave up all thoughts of becoming a clergyman, and this had such an effect on my wife that it caused a separation between us. This, unfortunately, unhinged her mind and caused her to be placed in an asylum. She recovered, but has had two relapses since, and, at the time of writing, is still under care.

One of my sisters, who has Neptune in the seventh House, married her cousin at the age of 24. They parted at the altar, and she did not see him for some years. He went to South Africa and she remained in England. After 16 years silence, he wrote to her from Johannesburg and asked her to go out there and live with him, which she did, although her relatives were much against it. She has had a lot of trouble through him since she went out to him, thus showing that the influence of Neptune is still at work in her horoscope. Another sister, having both

Venus and Neptune in the seventh House, evilly aspected by the Moon, has been engaged about a dozen times, but is still unmarried. Twice she was on the point of getting married and the home had been provided, but in both cases death intervened. This year the progressed Sun has come to the conjunction of the Radical Venus in the seventh House, and, unless the influence of Neptune prevents, she will be married this Autumn.

A lady friend of mine, with Neptune in the seventh House in square to the Sun, married a man to save her brother from disgrace. She never saw him or held any communication with him after the ceremony. She cohabited with another man and lived very happily with him until his death. Then her legal husband died the year after, and she married again to a man who spent all her money and most cruelly ill-treated her. She has left him, and is now again living with another man and is most happy. I may say that she is only now 30 years of age, and all these events have taken place during the last ten years.

The influence of Neptune in the seventh House is so evil that, to my judgment, marriage is inadvisable unless the native has some Karma to work off, or special experiences desired along these lines.

ARIES.

Reports of Meetings



FOUNDED 1891

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Hon. General Secretary: MR. ALBERT ELLIS,
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14th MAY, 1912. Council Meeting. Correspondence from Messrs. Tassel, Glen-Fox, and Dall. Test questions for Magnetic Healing and Phrenology examinations were opposed. Conversation followed.

15th MAY, 1912. Council Meeting. Correspondence from Messrs. Ball, Jennings, Trafford, Davis, Dixon, and Glen-Fox. A discussion referring to some "Honours" papers resulted in the examiners being requested to draft model answers to the questions.

16th MAY, 1912. Council Meeting. Correspondence from Messrs. Ball, Costa, Joyce, Mindo, Leo, and Glen-Fox. Mr. Mindo and Mr. Price were appointed examiners for the Magnetic Group. The average system of awarding examination marks was

approved, the Council reserving to itself the right to deal with cases where a deficiency of five marks occurs.

17th MAY, 1912. Council Meeting. Correspondence from Messrs. Williams, O'Callaghan, Lovell, Lester, Davis, and Wallace.

Resolved that future applicants for Awards failing to pass, be required to pay a fee of five shillings for each successive entry.

18th MAY, 1912. Annual Meeting. Mrs. Morley, Vice-President (Scarboro'), presided. After the reading of correspondence, minutes, Secretary's report and balance-sheets, which were approved, the Vice-President presented Certificates to Miss St. Fox and Mrs. Chapman. Branch reports were read by delegates from Birmingham, Blackpool, and Nottingham. The General Secretary reported on the Incorporation Scheme, and over £30 was collected and promised to meet the expenses of same, and Mrs. Postel, of London, generously offered to guarantee £100 to meet the expenses of the next appeal against a Fellow's conviction for practicing the Occult Acts. The election of officers and examiners then took place, as per list sent to each member. The Hon. Solicitors were re-appointed. New rules were referred to the Council with power to act. Resolved that Fellows only be eligible for nomination for the Council. The next Convention will be held in London.

8th JUNE, 1912. Council Meeting held at Eustace Miles Buildings, Chandos Street, London. President in the Chair. A large amount of correspondence was dealt with. Mrs. Tassel was appointed examiner in Palmistry in place of Mrs. Glen-Fox, resigned. A London Branch was formed, Mr. Postel, President, Mr. Melini, Secretary. In cases of prosecutions the Trustees and the Secretary were appointed, with power to act in cases of emergency. After the next Convention applicants for the Final Examination must produce their Intermediate Certificates.

The Seal of the Institute was ordered to be affixed to the following certificates. Intermediate: Laura Hird, Palmist, Nottingham, Alice Blackburn, Palmist, Leeds. Final: Hetty Wragg, Palmist, Wigan, Lydia Senya, Palmist, Wolverhampton, A. Q. B. Stow, Psychometrist, Nottingham Honours Awards were granted to Lydia Senya. The President then presented the awards to Miss Hird, Madam Senya, and Mrs. Stow.

Mr. F. R. Ellis, Hon. Solicitor, was present, and discussed the questions of Incorporation and Appeals. The Text Book selected for the Preliminary and Intermediate Examinations in Astrology is "Raphael's Key to Astrology."

BRANCHES:—

BIRMINGHAM.—Secretary, Hy. Joyce, 111, Great Lister Street.

BLACKPOOL.—J. W. Turton, 3, Charnley Grove.

LONDON.—M. Melini, 34, Chapel Street, Edgware Road.

NOTTINGHAM.—M. Lester, 3a, Exchange Walk.

NOTICE.

The Year Book of the Institute will be sent gratis and post free to persons interested in the Occult Arts.

The Rule of the Heavens.

By AZROS.

AFTER the world's mourning and sympathy over another tragedy of the great deep, and the sense of human littleness in spite of our 20th century science, men seek to throw the blame on someone. Yet an enormous number of people are ever crossing the ocean under conditions of apparent safety and comfort that have never existed before, and which an ancient Phœnician would have regarded as the work of the gods.

The loss of the Titanic is being attributed to the craze for speed, neglect of warnings and other causes, although we know that far inferior ships, less equipped, freighted with precious lives, have come through greater perils and dangers innumerable, and arrived safe home in port.

Humanity, of course, does well to make its house as secure as possible, to enlist every improvement and device to that end; and yet after all, are we not bound to say with the old Hebrew Philosopher, "Time and chance happeneth to them all. For man also knoweth not his time; as the fishes that are taken in an evil net and as the birds that are caught in the snare, even so are the sons of men snared in an evil time when it falleth suddenly upon them."—*Eccles.*

As students of stellar influences, we suggest another explanation of the disaster, which even if it is not in harmony with the thought of this age, would have all the support of the learning and wisdom of the ancient world.

The very word disaster, serves as a text—derived—as Webster's New International Dictionary tells us, from the Latin, Dis, and Aster, a star. "An unpropitious or baleful aspect of a planet or star." The Titanic was launched at a time when the influences of the heavens were unfavourable. Although the Sun shone brightly on May 31st, 1911, when the great vessel glided on the sea, and the newspapers referred to the auspicious circumstances, yet the planetary symbols of human affairs were not in harmony with success.

Three thousand years ago in ancient Egypt or Babylonia, another day would have been chosen for an important event.

At noon on that day the treacherous planet Neptune, was in conjunction with both the Moon and Venus in the watery sign Cancer.

The planet ruling the ascendant—Mercury—representing the ship, was afflicted by the ominous and fatal Saturn. The malefic Mars was also in the sign of the ocean and in opposition to the ascendant. No less than five planets were in watery signs, and most of these afflicting each other.

On April 10th, the day that the Titanic left Southampton on her one fatal voyage, the Moon was also heavily afflicted by Uranus. Astrologers are aware of similarly unfortunate times in the annals of shipping when calamity has resulted.

The ironclads H.M.S. Victoria and Seaford, were both launched in unlucky moments and disaster

overtook them. Who can otherwise explain the persistent ill-luck that pursues many a stout barque?

The launch of a steamer named the Daphne, some years ago on the Clyde was attended with loss of life. Refloated and ultimately re-named the Rose, she sank in Portrush Harbour, and afterwards ran ashore. Her history is obscure for a time, but her name was eventually changed for a third time to the Ianthe, and after danger of going down in deep water she finally ended her career by running on a rock. Our forefathers knew well that planetary influences were fraught with immense power for good and evil.

An absolutely indisputable case which the most sceptical person can investigate is that of the laying of the foundation stone of Greenwich Observatory. Flamsteed, the first Astronomer Royal of England, believed that mundane affairs were largely governed by the stars. The foundation stone of the Observatory was therefore laid at a moment which Flamsteed had carefully calculated. This figure of the heavens is still preserved in the 18th vol. of his M.S.S. The date was August 10th, 1675, at 3.14 p.m.

The benetic Jupiter was rising at that moment, powerful in his own sign Sagittarius, and also free from the ill aspects of Mars and Saturn. The Observatory has become of world-wide fame and stability. Providence has watched over its fortunes in a singular way.

On February 15th, 1894, the anarchist Bourdin would have destroyed the building with a bomb, but before he could execute his purpose, the missile exploded, killing him instantly.

I affirm my own conviction, as well as that of countless students in all ages who have for years patiently sifted these facts of the rule of the heavenly bodies, that innumerable lives may be saved and untold calamities be avoided by laying our human plans in accordance with the stellar rhythm of the universe.

Let us put aside prejudice and combine the knowledge of the past with the science of to-day, and we shall achieve marvels of which man has yet but dreamed.

We have received the last quarterly issue of *The Quest*, edited by G. R. S. Mead, and published by J. M. Watkins, London, W.C. It is a most excellent number. There are splendid articles by Edmund S. Gardner, A. R. Horwood, Professor J. Javakhshvite and many others, but the one that impresses us most is "The Sight of the Soul," an essay on Christian Mysticism, by H. Stanley Redgrove. It is excellent.

If you want to know anything about yourself or your Future, write me confidentially to-day, and also state date, nearest time known and place of your birth. Sign your full name. Enclose 1/- P.O. only.

PROF. AZROS,

Chatham Place, Mansfield Road, NOTTINGHAM.

Afridaries.

SOME very important information has just come into our possession on the subject of what are known as Afridaries, a method of prognostication of ancient authorship.

The word Afridary is taken from the Greek, and refers to certain periods of time, or number of years, when the planets are more potent, and their respective forces and powers more in evidence.

A table will be published in the next number showing the years in which each planet more particularly governs the life.

The basis of this method of prognostication is that each planet rules for certain years of life in the order of the planetary hours, the Sun commencing in a *diurnal* nativity and the Moon in a *Nocturnal* nativity, according to the following number of years. Sun 10, Venus 8, Mercury 13, Moon 9, Saturn 11, Jupiter 12, Mars 7, Dragon Head 3, Dragon's Tail 2, totalling 75 years.

In a diurnal nativity the Sun will rule the first ten years, and is followed by the other planets in the order given above. In a nocturnal nativity the Moon rules the first nine years, and then the other planets rule the years following in the same order, as given above.

Each period ruled by the planets is then sub-divided into seven parts. The period of the Sun would be divided into seven parts of 1 year 156½ days, each of these sub-periods being ruled by the planets in exactly the same order as shown above. In the period of the Sun, the Sun rules the first sub-period, Venus the next, Mercury the next, then the Moon, then Saturn, then Jupiter and, finally, Mars.

According to the ancients, the sub-periods in each of the periods of the planets are as follows, equal to one-seventh of their full period:

Period.	Sub-period.
Sun	1 y. 156½ days.
Venus	1 y. 52 days.
Mercury	1 y. 313 days.
Moon	1 y. 104 days.

Saturn	1 y. 206¾ days.
Jupiter	1 y. 260 days.
Mars	1 y. 0 days.

Personally I do not agree with this subdivision, as I consider it should be based on the proportion each planet's period makes to the major period.

Thus, in the period of the Sun, the following should be the sub-periods.

Planet.	Period.	Sub-period.
		Y. M. D.
☉	10 ...	1 5 4
♀	8 ...	1 1 21
♂	13 ...	1 10 9
☾	9 ...	1 3 13
♄	11 ...	1 6 26
♅	12 ...	1 8 19
♂	7 ...	1 0 0
	70	10 0 0

Each planet's sub-period is the same proportion of the period in which it falls as its years are to the complete 70 years.

Thus the sub-period of Mars is one year in the period of the Sun, equal to one-tenth of the Sun's period.

The period of Mars is seven years, equal to one-tenth of the seventy years.

This system of prediction is evidently based on the scriptural statement that the years of a man are threescore and ten.

We will discuss this subject in the next issues of the MESSENGER.

WE have received the June issue of *Theosophy in Scotland*, whose motto is "there is no religion higher than truth." It is an excellent magazine, full of interest. One article, "The Scope of Theosophy," by D. W. Nicolson, strikes us as one of the best we have read on the subject. The price is 2d. per month, and we can well recommend it to our readers.

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Birthday Influences during July.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **MONDAY.** (Ruled by Luna). ♀ in ♌, ♄ ♌. Δ ♏. A successful year, business gains, improvement of position, but danger of sudden changes. A child born on this day will be clever, steady, intelligent and reliable, inclined to be original and intuitive, and sociable and kindhearted.

2. **TUESDAY.** (Ruled by Mars). ♀ in ♌, * ♏. Social and financial gain, promotion, benefits from superiors, but some annoyances and changes. A child born on this day will be clever, popular, intuitive and kindhearted, will rise in life, but have many little annoyances to contend against.

3. **WEDNESDAY.** (Ruled by Mercury). ♀ in ♌, ☐ ♏, ♄ ♏. Danger of accident and bereavement, many worries and troubles, and grave annoyances all through the year. A child born on this day will be hasty, rash, hot tempered, often involved in serious troubles and very unfortunate in life.

4. **THURSDAY.** (Ruled by Jupiter). ♀ in ♏, ☐ ♏. A variable year with financial losses and danger of law. A child born on this day will be studious and thoughtful, but extravagant and careless in money matters.

5. **FRIDAY.** (Ruled by Venus). ♀ in ♏, Δ ☐, ♀ ♏. An unsettled year, worries and upsets, but marriage or engagement to the fair sex. Financial and social benefits. A child born on this day will be artistic, kind and popular, have some erratic and irritable tendencies, should marry well.

6. **SATURDAY.** (Ruled by Saturn). ♀ in ♏, * ♏, ♏ Δ ♏. A successful year, marriage or engagement, travel and changes, benefits from elders. A child born on this day will be kind and artistic, steady and trustworthy, original and intelligent, and should rise in life and marry well.

7. **SUNDAY.** (Ruled by Sol). ♀ in ♏, ☐ ☐, ♀ Δ ♏. An unsettled year, danger of indisposition, bereavement and grief, some benefits from friends. A child born on this day will be popular, but weak willed, delicate, careless and untidy, and will not be very lucky in a career.

8. **MONDAY.** (Ruled by Luna). ♀ in ♏, ☐ ♏, Δ ♏. An active year with changes, but danger of treachery. A child born on this day will be energetic, enterprising, but careless in money matters, should guard against fraud.

9. **TUESDAY.** (Ruled by Mars). ♀ in ♏, ☐ ♏, ☐ ♏. An evil year, indisposition, danger of accidents, worry, quarrels and law. A child born on this day will be hasty and rash, of a quarrelsome nature, and often involved in serious troubles.

10. **WEDNESDAY.** (Ruled by Mercury). ♀ in ♏, * ☐, ♀ ♏, ☐ ♏. A successful year, promotion and improvement in affairs, social and financial gains, changes and benefits, but danger of accidents

and annoyances. A child born on this day will be clever, popular, kind and generous, inclined to be hasty and rash, and somewhat erratic, will be generally fortunate, but have many things to contend against.

11. **THURSDAY.** (Ruled by Jupiter). ♀ in ♏, Δ ♏, ♄ ♏, ♄ ♏, * ♏. A changeable year, indisposition and bereavement, travel and changes, financial troubles, but much activity and new work. A child born on this day will be intuitive, clever and intelligent, extravagant in money matters, and have many troubles to fight against in life.

12. **FRIDAY.** (Ruled by Venus). ♀ in ♏, * ♏. A changeable year, quiet, but activity and fresh undertakings. A child born on this day will be active and energetic, but will have a rather quiet life.

13. **SATURDAY.** (Ruled by Saturn). ♀ in ♏, ☐ ☐. Financial losses and many little worries are shown. A child born on this day will be sharp and sarcastic, extravagant and careless in money matters.

14. **SUNDAY.** (Ruled by Sol). ♀ in ♏, ☐ ☐, ♀ ♏. A evil year for the fair sex, danger of intrigues and treachery. A child born on this day will have a curious career, be musical or artistic, but should guard against treachery and being led away from the moral path.

15. **MONDAY.** (Ruled by Luna). ♀ in ♏, ♄ ♏, * ♏, Δ ♏. A successful year, social and financial gains, travel and changes, popularity, but some danger of slight reversals. A child born on this day will be erratic, but trustworthy, clever, popular and kindhearted, should rise in life and be successful.

16. **TUESDAY.** (Ruled by Mars). ♀ in ♏, ♄ ♏. A variable and unsettled year, some changes and benefits, but danger of treachery. Many little ups-and-downs. A child born on this day will be clever, kindhearted, intelligent, but ubiquitous and impressionable, should be fairly successful in life.

17. **WEDNESDAY.** (Ruled by Mercury). ♀ in ♏, ☐ ♏, ☐ ♏, ♄ ♏. An evil year, danger of accidents, indisposition and bereavement, many troubles and trials. A child born on this day will be rash and hot-tempered, revengeful, extravagant and very unsuccessful, often involved in serious troubles.

18. **THURSDAY.** (Ruled by Jupiter). ♀ in ♏, * ☐, ♀ ♏. A successful year, improvement in position, prospects of a sea voyage, but danger of quarrels. A child born on this day will be popular and respected, impressionable, but rather quarrelsome indisposition.

19. **FRIDAY.** (Ruled by Venus). ♀ in ♏, Δ ♏, ♏—* ♏, ♀. A successful year, changes, promotion, travel and many little benefits and gains. A child born on this day will be kind and affectionate, steady and trustworthy, intuitive, but impressionable.

20. **SATURDAY.** (Ruled by Saturn). ♀ in ♏, ☐ ♏, * ♏. A variable year, unfavourable for the fair sex, hidden dangers shown, but financial gains and changes. A child born on this day will be clever and

popular, but should be careful in dealings with the other sex, and keep to the strict moral path.

21. SUNDAY. (Ruled by Sol). ♀ in ♈, ☐ ☉, ☿ ♀—♂. An evil year, reversals, indisposition and danger of accidents, many annoyances and upsets. A child born on this day will be hasty and rash, impetuous, hating control, should be careful in love affairs and be on guard against treachery.

22. MONDAY. (Ruled by Luna). ♀ in ♈. A variable year, indisposition, reversals, but benefits in employ and financial gain. A child born on this day will be erratic and wayward, but popular and kind-hearted, and should be generally successful.

23. TUESDAY (Ruled by Mars). ♀ in ♈, ☐ ☉, ☿—♂, ☿ ♀, ☐ ☿. An unsettled year, travel and changes, annoyances and worry, benefits in employ, but danger of indisposition. A child born on this day will be clever and intelligent, but sarcastic and irritable, popular and successful in employ, will have many difficulties to contend with.

24. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ☐ ☿, ☐ ☿, ☐ ☿. A variable year, good for marriage or engagement, but danger of reversals, accidents, benefits financially and socially are shown. A child born on this day will be popular, kind, artistic, though rash and headstrong, will have many powerful enemies and much to fight against.

25. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ☐ ☿, ☐ ☿. A successful year for business, but many little annoyances. A child born on this day will be steady, reliable, trustworthy and very conscientious, will have many little difficulties to contend against.

26. FRIDAY. (Ruled by Venus). ♀ in ♈, ☐ ☿, ☐ ☿. A contrary year, new work, undertakings and changes, danger of disputes and litigation. A child born on this day will be clever, active, enterprising, somewhat quarrelsome and very extravagant.

27. SATURDAY. (Ruled by Saturn). ♀ in ♈. A quiet year with many little worries. A child born on this day will be anxious, unsettled and generally unfortunate, will have a quiet life.

28. SUNDAY. (Ruled by Sol). ♀ in ♈, ☐ ☿, ☐ ☿, ☐ ☿. An evil year, danger of accidents and treachery, annoyances and worry, some benefits from elders. A child born on this day will be steady and reliable, but hasty, impetuous, impressionable and weakwilled.

29. MONDAY. (Ruled by Luna). ♀ in ♈, ☐ ☿, ☐ ☿. A successful year for business and money, but indisposition and grief are shown and danger of reversals. A child born on this day will be popular, kind and successful financially, should be guarded in dealing with superiors and the opposite sex. Generally successful in life.

30. TUESDAY. (Ruled by Mars). ♀ in ♈, ☐ ☿, ☐ ☿. An evil year, danger of indisposition and bereavement, some benefits from friends and social gains. A child born on this day will be diffident, despondent and weakwilled, will gain in employ and through friends, but will not be successful in life.

31. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ☐ ☿, ☐ ☿. An unfavourable anniversary, indisposition, worries and annoyances, financial troubles and upsets. A child born on this day will be erratic, sarcastic and irritable, extravagant and despondent, and generally unsuccessful in life.

Astral Medicine.

By DR. DUZ

CHAPTER IV.

AIRS, WATERS AND LIENS.

"Oh happy he that can the knowledge gain,
"To know th' eternal God made nought in vain."—CULPEPER

We owe to the genius of Hippocrates for having authoritatively dealt with this subject, which constitutes the stepping-stone of the biological science. In fact, without airs, no organic exchanges, without waters, no new cells, and without liens, no life.

It is through the action of cosmic influences on the airs, waters and liens that these latter operate upon beings and things. So that it would be easy to judge of them according to their astral signatures.

Indeed, each town, each country, and each being and thing are ruled by the radical influence of a zodiacal sign characterising them.

Are not the vegetables of one region or zone different from those of another region or zone? Are they not acquiring more or less virtues, according to their habitat?

The climate, the exposition, the winds, the soil on which they depend, are liable to the medium which is modelled by the ruling zodiacal sign. Again, says Culpeper, "near the sea many people live, and Seraphion (Artemisia Maritima) grows near them and, therefore, is more fitting for their bodies, because nourished by the same air, and this I had from Doctor Reason Lastly, it is known to all that know anything in the course of nature, that the liver delights in sweet things, if so, it abhors bitter; then if your liver be weak it is none of the wisest things to plague it with an enemy."

Night air and moonlight air are noxious, and they are especially so for producing malaria and miasmatic ailments, and that is because through night's vegetal exhalations and diverse emanations the day's heat has not absorbed its air by the prevalence of carbonic acid, and that the chemical action of the Moon's rays, becomes deleterious (and the frosty days of May come out of the misty days of March).

On the other hand, all in creation, from the smallest sand of the ocean to the tree of our forests, is endowed of caloric, electricity, radio-activity, etc. Yet these forces are hidden. Nevertheless, as soon as on the earth's surface, or in its complexion there takes place: a *friction*, winds, tempests, etc., are the result; a *decomposition*, moisture and fermentation are produced; a *trituration*, atomical and molecular separation or crushing is the result; a *katalysis*, the osmosis is produced from, for giving way to a *chemical dynamism*.

And it is through these phenomena that the Stars bring their contingency of action upon the airs, waters and liens. Consequently, upon man coming out of the earth: *Pulvis es et in pulverem reverteris*.

Besides, the world has issued from the chaos through the condensation of waters, and the new cell borrows its constitutive elements from the waters.

In April and November when the Sun's action upon our planet is lesser, the death-rate augments, and between intervals of these months they diminish.

The continuous and catarrhal fevers grow worst toward Sunset, and the inflammatory and bilious fevers toward the Sunrise.

Fluxions, pains, tumours, follow also a solar periodicity. They increase in proportion to the Sun's declination toward the west.

In a normal year, the acute diseases oftener show themselves, or become more severe at the vernal and autumnal equinoxes (21st of March and 23rd of September), and they diminish in intensity, or are going away at the Solstices (22nd of June and 22nd of December).

Moreover, the Sun is the sole vital agent of the earth, and, therefore, of our organism. It destroys the morbid germs, hence the vitalising action of the day (electric). The Moon, on the contrary, keeps them up and favours, hence the deleterious action of the night (magnetic).

Notwithstanding, these, as well as the astro-meteorological considerations, as to their relation from causes to effects apply so far as man has not interfered with nature's works, such as clearing of woods, opening of an isthmus, etc., etc.

Besides the culture, especially the intensive one of the soil, modifies its qualities and proprieties, and a same plant differs in virtue according to its cultivated or wild estate, as it differs also in virtues when it is transplanted in any other soil but its own. The same is as true for animals. The efforts made to acclimatise at the Cape of Good Hope the Angora she-goat produced almost negative results. The she-goat was pleased with the climate, but its wool was modified. This proves that we must be extremely cautious in uttering a final and absolute judgment, because things good in certain conditions, may be mischievous in some others.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—With reference to the "Close of a Cycle" in your Editorial Notes for June, the principal contention in these calculations is, fixing the date of the sign of the Zodiac, and determining whether the year was calculated from an equinox, or a solstice, or a date between either of these.

In Chinese astronomy the retrograde national zodiac begins in Aquarius (♒) and some authors make the year begin with the solstice, whilst others make it begin with the autumnal equinox and the winter solstice—about the 1st of November, which reckoning is said to be still maintained in the Shinto ritual of Japan.

In India and Babylonia the Sun is said to have been in Aries (♈) at the autumnal equinox, from about 14,700 to 12,500 B.C. In all the Semitic countries the year beginning when the Sun was in Aries (♈) was observed at the autumnal equinox, and still survives amongst the Jews, who commence their New Year's Day in the evening of the 1st of Tisri (September) with the blowing of Rams' horns. Modern astronomical reckoning is held to date from about 4,550 B.C., when the Sun entered Taurus

(♉) and commenced the year at the Vernal equinox. The late Commissioner of Chutia Nagpur, India (J. F. Hewitt, Esq.), the author of "Primitive Traditional History," places the Sun in Gemini (♊) at the Vernal equinox from about 6,700 to 4,550 B.C. This gives a period of 2,150 years in going back through one sign of the zodiac, which is caused by the precession of the equinoxes. Calculating from 6,700 B.C. to 1912 A.D. we get $6700 + 1912 = \text{total of } 8612 \text{ years}$. The period allotted to each sign during this process is 2,150 years, and calculating back through the four signs of Gemini (♊), Taurus (♉), Aries (♈) and Pisces (♐), we get $2150 \times 4 = \text{total of } 8,600 \text{ years}$. From the former total of 8,612 years we deduct 8,600 years, which gives a remainder of 12 years, and these 12 years go back into the sign Aquarius (♒). So that, if from 1912 A.D. we deduct these 12 years, we arrive at the date of 1900 A.D., as the year when the Sun entered Aquarius, at the Vernal equinox. The date 4550 B.C., the time at which the Sun entered Taurus (♉) at the Vernal equinox, according to modern astronomy, if calculated on the lines above given produce exactly the same result, viz., 1900 A.D., as the date when the Sun entered Aquarius at the Vernal equinox.

The author of "Ancient Calendars and Constellations," the Hon. Emmeline M. Plunkett, calculates the Sun entered Aquarius (♒) at the Vernal equinox 1893 A.D.

The former author appears to make his calculation from an Indian latitude, and the latter author appears to make her calculation from the site of the Temple of Amen-Ra, at Abou Simbel, in Egypt.

Yours faithfully, R. Y. MAYELL.

[The above remarks are very interesting, but it is doubtful whether the authorities named can be relied upon. It is a positive fact that the ☉ has not yet receded 30° from the first point of Aries, as can be proved by any celestial map.—ED.]

DEAR SIR,—I read the article on pp. 204-206, Vol IV. at the time it was published, as also some subsequent criticisms it evoked, but was surprised to note that the subject was dropped (without apparent reason) and has not been re-opened. May I venture to suggest that it be re-opened in the interests of your readers. I was born on 7th December, 1876, at 6.45 a.m., in London, a figure of the heavens for that date will disclose my object in writing. In the interests of your readers (provided of course my identity remains a secret) I will verify any facts to this date in connection with that horoscope. I have had an extremely eventful life. If your exponent has the courage of his convictions—let him dare.

Yours, ENQUIRER.

[Our correspondent refers to the "Delineation of a horoscope by an ancient method," and to the criticisms by Sepharial thereon. The subject was dropped at the time on account of other discussions then taking place, but as we have had numerous letters on the subject we propose to deal further with the matter in our next volume. The author of the delineation in question has the courage of his convictions, and is fully prepared to deal with the horoscope in question.—ED.]

OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 11. Vol. V.]

AUGUST, 1912.

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Old Moore's Monthly Outlook.

New Moon.

The lunation of the 14th July takes place just after one in the afternoon, the luminaries being conjoined with Neptune and Venus in the ninth house. Mercury and Mars are in the tenth, Saturn in the eighth, Jupiter in the second and Uranus on the cusp of the fourth. The position of the luminaries, with Venus and Neptune in the ninth, is evil for shipping affairs, and it appears that the present labour troubles affecting the docks and shipping will be further augmented by the socialistic agitation due to the pernicious Neptune influence. Religious scandals are also shown. Much want and privation will come to light. Jupiter in the second is favourable for the revenue, receipts being well above the average, though the near approach of the opposition of Saturn will be detrimental to Government stocks and all gilt-edged securities. Railway stock will also suffer. The position of Uranus on the cusp of the fourth denotes unsettled weather, with probably heat and electrical discharges. Disturbances are threatened in 6 E. long., probably in Ireland. Theatre and music halls will be prosperous. Naval affairs will be prominent at this time, as Mars, ruler of the sixth is elevated in the tenth. This planet is also ruler of the seventh,

and in close square to Saturn, and disputes with others powers are threatened, and some danger of war. Saturn in the eighth denotes much mortality among aged people, and some literary or scientific celebrity will pass to the Great Beyond. Mercury and Mars, both in the tenth, will cause grave troubles to the Government, and many serious complications are likely to ensue. A busy time is foreshadowed for the Commons. Scandals in workhouses and institutions are likely to come to light. The lunation falls on the place of Neptune in the last quarterly figure, an indication of many deaths from drowning.

United States.

At Washington, the end of Taurus culminates, this being the place of Saturn at the last quarterly figure. The President will have a very serious task to face, and death will strike some notable people. Mars just above the ascendant will cause many riotous scenes and disorder among the people. Accidents on warships are denoted. Unruly scenes in the Senate are also denoted. Saturn is in the midheaven of this figure, which will cause grave troubles to the States. At San Francisco the lunation with Venus and Neptune will be rising, denoting much want, privation and immorality in the city.

Uranus in the seventh will cause marriage scandals.

China and Japan.

The conjunction of the luminaries with Venus and Neptune in the ruling sign of China will cause grave disturbances, much privation and disorder. The culmination of Jupiter will benefit the Government, but Mars setting denotes serious danger of war, and a dispute with Japan seems probable. At Tokio, Aries rises, the lunation being in the fifth house. Complications with other powers are shown. Accidents on warships are indicated.

India.

At Delhi, the lunation with Venus and Mercury falls in the seventh house. Treachery is to be feared from neighbouring countries and intrigue shown. Scandals are to be feared in connection with the marriage laws, and some notable divorce case seems likely. Mars on the cusp of the eighth house threatens many sudden deaths.

Australia.

At Melbourne, the affliction of the luminaries denotes the spread of socialistic doctrines especially relating to land. Saturn in the third, opposing Jupiter in the ninth, is indicative of railway troubles and accidents. Cruelty to children will occur, and there is an indication of a fire at a theatre or place of amusement. Saturn now entering the ruling sign of Melbourne is indicative of a depressing period for that city.

South Africa.

At Capetown, Sagittarius rises, the lunation being in the eighth house, denoting many deaths from drowning and poison. Uranus in the third, points to railway accidents. Mars culminating points to danger of racial troubles, and deaths of important people and military men. At Pretoria, Mars and Mercury are in the ninth,

denoting religious disturbances. Saturn in the sixth is evil for the general health of the Commonwealth.

Canada.

At Montreal, Saturn is close to the meridian, a warning of depression and trouble to the country. Jupiter in the fourth will benefit agricultural matters. Fires are threatened in some of the cities in the eastern divisions.

Europe.

At Petersburg, the position of Mars and Mercury in the ninth house threatens religious trouble. At Constantinople similar troubles threaten, and disturbances among the people. At Berlin, the near culmination of Mars threatens warlike tendencies, and disputes in high circles.

Special Predictions.

London, Belgium, the United States and all places under Gemini will now feel the evil effects of Saturn in that sign. Rioting and bloodshed are denoted in 21 E. long. Disturbances will occur in Hungary. Fires are threatened in places ruled by Leo. Paris will be disturbed during this lunation as Mars will now be entering Virgo.

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E. H. BAILEY,

YEW TREE COTTAGE, ASHFORD, MIDDLESEX.

Astronomical Phenomena

FOR AUGUST, 1912.

Daily Guide for Business and Pleasure

AUGUST, 1912.

Moon's Phases.

Last Quarter,	6th	...	4h. 18m. morn.
New Moon,	12th	...	7h. 58m. aft.
First Quarter,	19th	...	4h. 57m. aft.
Full Moon	27th	...	7h. 59m. aft.

Planetary Positions.

- ☉. The Sun is in Leo, enters Virgo on 23rd, at 1h. 2m. aft.
- ☿. MERCURY is an evening star in Virgo at beginning of month, retrogrades into Leo on 21st, inferior ☿ ☉ on 22nd, ☿ ♀ on 16th.
- ♀. VENUS is an evening star in Leo, enters Virgo on 12th.
- ♂. MARS is an evening star in Virgo, getting too near the western horizon for observation.
- ♃. JUPITER is an evening star in Sagittarius all the month.
- ♄. SATURN is a morning star in Gemini all the month.
- ♅. URANUS is in Aquarius all the month.
- ♆. NEPTUNE is in Cancer all the month.
- D. The following table gives the Moon's sign position at noon on each day of the month.

Aries	3, 4, 30, 31	Libra	...	16, 17	
Taurus	...	5, 6	Scorpio	...	18, 19
Gemini	...	7, 8, 9	Sagittarius	...	20, 21
Cancer	...	10, 11	Capricorn	...	22, 23, 24
Leo	...	12, 13	Aquarius	...	25, 26
Virgo	...	14, 15	Pisces	...	1, 2, 27, 28, 29

The Weather.

The commencement of August appears to be fine and warm, changeable 10th, thunder 18th, then unsettled for some days; rain and fall in temperature to 27th, stormy 28th and 29th, then fine end of month.

1	15	✕	6	An evil day. Avoid accidents, disputes and travel.
2	27	9		Travel. change and deal with elders.
3	9	Υ	21	Deal with superiors, ask favours, push business
4	21	46		Sunday. Visit friends, avoid quarrels.
5	4	8	29	Avoid changes a.m. Court, marry and travel p.m.
6	17	34		An evil day for all purposes. Do nothing important.
7	1	Π	4	Travel and change a.m. Avoid financial matters p.m.
8	15	1		Avoid accidents and disputes a.m. Ask favours mid-day.
9	29	26		Visit friends, deal with elders.
10	14	☿	15	Travel and change before 3 in the afternoon.
11	29	23		Sunday. A day for quiet contemplation.
12	14	♂	38	A doubtful day, do nothing important.
13	29	52		A variable day. Act discreetly in all things.
14	14	♂	52	An evil day. Avoid travel, changes and accidents, especially at night.
15	29	32		Travel, change and deal with elders.
16	13	♂	48	An evil day, guard against accidents and disputes.
17	27	30		Ask favours, visit friends, deal with correspondence, avoid changes.
18	10	♂	48	Sunday. Visit friends a.m. Safe-guard health p.m.
19	23	42		Travel and change before 3 p.m. Act discreetly after this.
20	6	♂	16	A variable and unsettled day. Do nothing important.
21	18	33		Avoid accidents and disputes.
22	0	♂	39	Travel, change, seek work and push business. Good day for new work.
23	12	37		Visit friends and deal with the other sex.
24	24	31		An unsettled day. Do nothing important.
25	6	♂	23	Sunday. Deal with elders and ask favours.
26	18	15		A doubtful day. Attend to ordinary duties.
27	0	✕	10	An evil day for health, business and general affairs.
28	12	10		A quiet day. Ask favours in the morning.
29	24	15		Avoid accidents and disputes. Travel at night.
30	6	Υ	28	A variable day. Attend amusements p.m.
31	18	50		A contradictory day. Deal with correspondence at night.

Editorial Notes.

The Occult and Sport.

It has always been one of the most important points in my astrological career to make a firm and determined stand against the use, or rather misuse, of the occult for the purposes of self, for the gratification of animal and sensual pleasures, or for the degrading purpose of winning money by betting and gambling. One has only to read the daily papers to note the numerous crimes, the consequent suffering and misery, brought about by this national and besetting vice of betting and gambling. Even the little street paper boys lay their pennies on horses, apart from those who throw away pounds, aye, and hundreds of pounds, in this pastime.

Although in the April issue, I put it in a mild form by saying that I deprecated the growing tendency of using occult laws and powers for these purposes, I should, had I the power so to do, absolutely forbid the use of these pages for such a subject.

My reasons are two-fold. Firstly, I consider this misuse of the higher laws to be a prostitution of intellect, and secondly, it is a wilful misdirection of energy. A doctor who attends a patient, prescribes what he (the doctor) judges is best; he does not give what the patient wants. In the same way, the astrologer stands in the same relation to his client as the doctor does to his patient. I have heard it said by an astrologer, "Oh, but the people ask for this." I have had a client write, "The only interest I have in the science is for the purpose of racing." This being the case, is it morally right to pander to the lower tastes of such people? The doctor who wilfully, or even ignorantly, kills the body by a misuse of his knowledge, is less a murderer than he who, possessing a knowledge of the higher occult laws, wilfully or even ignorantly places within the reach of others the power of the killing their own spiritual growth. Surely there is something

more honourable and noble in life than wasting the precious moments of time in calculating what horse will win such a race, or what football team will win such a match, for the mere purpose of betting or winning a prize. Such a proceeding is a prostitution of intellect, and cannot be too strongly condemned.

Again, does all this misuse of the occult for purely material gain help on the soul: does it give any inner knowledge by which the upright path to spiritual light and regeneration may be reached; or does it not rather hinder the spiritual progress, restrict and drag downwards the soul, and blind the eyes to the real purpose of this life.

But methinks I hear the answer, "Oh, but look at the money I can make by betting, look at the comfort and pleasures I can have, see how I can look better than my neighbours." To this I have two things to say, first in the words of Christ: "What shall it profit a man if he shall gain the whole world, and lose his own soul." Second, in the words of one of the masters of occultism: "The motive must be pure. The dread guardians of the elemental world refuse their aid to the soul that seeks its own gain."

The argument has been put forward that if the results of horse races and football matches can be determined by occult laws, then such laws should be made known. One might just as well argue that because of the wonderful scientific inventions known to the world, that the burglar is justified in making use of them for negotiating the hardest safe, or the anarchist is only making a legitimate use of certain chemicals in manufacturing bombs to blow up his country's King. Everything has its proper use and purpose, and man is not justified in making an improper use thereof. So it is with our subject. The occult laws of Nature were intended for man's spiritual progress and development, and not for sordid gain and material success.

And now for my second reason—a mis-

direction of energy. It is using knowledge and mental powers for useless purposes, when there are other and more valuable fields to explore. As an astrologer, I know, perhaps, more than Numerary may even guess, the marvellous connection there exists between numbers, names and horoscopes, and the remarkable laws which can be brought to light, if all this energy, wasted in unprofitable pursuits, were turned into another channel. It has already been shown in these pages that names are not chance things, are not, vulgarly speaking, "flukes," but are governed by certain occult laws, and that the numerical value of names has a distinct connection with the planetary positions in horoscopes.

In many cases I have myself determined approximate horoscopes from the numerical value of names, without even looking at an Ephemeris. Here, then, is a field for Numerary, ripe for the harvest, if he will but turn his energies thereto. The results will be to his credit and honour, and will help to further spread the truth of Astrology through the world. Surely this will be a nobler work than dragging the occult through the mire of material things. More might be said on this subject, but I trust that this short discourse will prove of some real value in awakening the minds of my readers and preventing the further spread of this wretched misuse of the occult.

Predictions to Mr. W. T. Stead.

By W. de KERLOR.

THE following is an Extract of the Lecture given by Mons. W. de Kerlor on his "Psychic Recollections and Experiences" with the late W. T. Stead.

"Mr. W. T. Stead called on Saturday, 10th September, 1911, about 4 p.m., for an interview at my consulting rooms, 1, Piccadilly Place, W. On this occasion he was accompanied by a lady friend. This was the first time I had ever had the opportunity of meeting this wonderful man. He sat down, and without any preamble whatever, stretched his hands across my table in his own deliberate way, saying: 'Now, please read my hands—what have you got to say?'

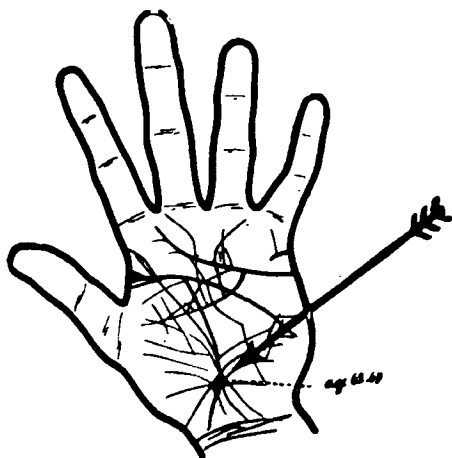
"I will always remember that fatal moment, as from my pre-conceived notions about the magnitude of W. T. Stead's personality, I expected to see in his hands lines of a totally different character from those I was scrutinising. The lines were very mixed and broken up in the middle of the palm, and where the Fate Line ends there was a sudden swerve from under the Mount of Saturn into the space between the first and second fingers, as if the career of the man were coming to a sudden stop, leaving his

work unfinished. To my mind the hand spelt Failure, and an abrupt ending to his career. Then as I looked closely and minutely down the Life Line, I was struck, almost horrified, to see that several semi-circular lines, two triangles, and a transversal island were forming at the bottom of the Life Line at the period 32-63. This was a most appalling configuration of signs—in fact a danger signal. From these two indications—that from the Fate Line and Life Line—a terrible presentiment came to me that his life was going to be cut off in a most abrupt and tragic manner. It is then I told him that he would in all probability die tragically, violently and suddenly. That if he were to come out safely through this period of evil indications, it would be almost a miracle.

"When hearing this, to his great dislike and disbelief, he said: 'Oh! psychics can never tell me anything from my hands, because I received a wound in my right hand which has disfigured it.' To this remark I replied that it did not make the slightest alteration in the course of the lines in the hand, since the wound was inflicted on the upper portion of the palm. A debate ensued upon this, which still accentuated my inner

presentiments about his tragic ending. This I again repeated to him very emphatically.

"Four days later, on the 20th September, 1911, Mr. Stead came again for a second interview, this time in the company of his daughter and the other lady friend. My



W. T. Stead's Tragic Hand

*Please Note the triangles formed
at the end of the 'Line of Life'
They were signs which enabled Me to predict a
violent, sudden and tragic death at 63. W. de Kerlor.
During an interview on September 15th 1911*

descriptions to him were still gloomy, as I could not see anything but troubles, dangers, and other difficulties. In fact, I gave him, in reply to his question regarding travelling, a picture, in the form of a symbolic vision, of a huge black ship, the back portion of which—called stern—I could see only. The stern of this ship was covered with wreaths of immortelles, and judging from the darkness and gloom of the picture, it meant coming danger.

"The results from this interview made him write to his lady secretary, who was then away in Cornwall, that he had had an interview with Mr. de Kerlor, who had made to him 'lugubrious prophecies of death, disaster, and Heaven knows what.' It is only a few days ago that his secretary commented upon how sadly fatal and true these prophecies had come."

But the most interesting part of the lecture upon these "Psychic Recollections" bears

upon experiences which I have had since with W. T. Stead in Julia's Bureau.

"Before an audience of 12 ladies and gentlemen, who formed a spiritualistic circle at the bureau, on the 18th inst., Mr. W. T. Stead appeared in a materialised form and spoke very emphatically, clearly and audibly to everyone present, reminding me that all my prophecies of death, drowning, dead bodies, and troubles, etc., had come perfectly true. His spirit voice spoke still more emphatically to the rest of the audience about these gloomy prophecies, and he told them how sorry he was not to have paid more attention to the predictions, which he did not at all like at the time. A memorandum of this occurrence on the evening of the 17th June was drawn up and signed by the 12 members present, in testimony to the accuracy and authenticity of all the above statements."

The following is an unsolicited attestation which the readers of THE MESSENGER will appreciate :

"Cambridge House, Wimbledon, S.W.
10th June, 1912.

Dear Monsieur de Kerlor,

I came across a letter yesterday, written to me last September, when I was away in Cornwall, in which Mr. Stead tells me he had been to you for a sitting, and received 'lugubrious prophecies of coming troubles, death, and Heaven knows what.' How sadly true has come your forecast.

I remember also so well what you said to me about the vision of the black ship you saw, after your lecture at the Psychic Club last February. With kind regards, and best wishes.

Yours sincerely,
(signed) EDITH K. HARPER.
Hon. Sec. Julia's Bureau."

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Name

Address

Practical Astrology.

By "SEPHARIAL."

SOMETHING has been said in reference to the use of "occult laws and powers" for the purposes of predicting the results of boat races and football matches. I may be anticipating the intentions of the Editor of this journal and also may be wrong in my estimate of his views in the matter, but I feel that some logical conclusion at least should be arrived at in the matter, and so, at the risk of running counter to all that may hereafter be said on the subject by others, I take this opportunity of expressing my own views. I do this the more readily because I have myself been responsible for some amount of instruction in this direction and not the least among my many clients are those who have an interest in the rise and fall of stocks and shares, in speculative transactions of all sorts and in sporting results.

My first position is that no law can be called occult which is the result of empirical research and test. When a principle comes to be popularly recognised, as that of planetary influence in mundane events, it ceases *de facto* to be occult. The "occult" powers involved are those which any person instructed in simple arithmetic can exercise without in any way drawing upon the use of psychic powers or faculties of a supernatural kind.

I should not consider it in any way derogatory to the best interests of a man to demonstrate the action of a universal law in matters of so-called chance. There was a time when men speculated on the occurrence of eclipses and regarded them as irregular phenomena specially engineered by the gods for the purpose of admonishing mankind and convicting him of sin against the law. His sin consisted chiefly in his ignorance of the laws of the universe and his consequent lack of intelligence in regard to his own relations to that universe and the part he was playing in it. But to-day we not only understand the laws controlling the phenomena of eclipses,

but can calculate for hundreds of years in advance when and where an eclipse will take place, what degree of obscuration will be witnessed and just how long it will last. Similarly with the tides. Men must have speculated for ages about the ebb and flow of the tides without arriving at the fact that it was regulated by the Moon and Sun, and that the Moon's diurnal elongation was the factor that controlled the variation from one day to another.

Now all this ranked as occult knowledge among the Egyptian Priests, and yet we find it to-day in every penny almanac. We call that occult which is obscurely understood or understood not at all by the people at large. If then there is anything derogatory in the application of special knowledge to the exigencies of daily life and to results which are only speculative because they are not generally known to be regulated by cosmic laws, then the fault can only lie in the end to which the knowledge is applied and not in the means of its application.

In other words, we are asked to cry out against speculation in all its forms. This looks to me like screwing down the safety-valve and waiting for the inevitable explosion. Speculation has been, and I think will always be, at the root of a great deal of human enterprise. *Spes-Hope!* and there you have the root of the thing. Scientific research has a fascination which largely consists in the speculative element involved. When I sit down to calculate at what time and in what locality the solar eclipses of 1914 will occur, it is with feelings akin to those of the most hazardous speculator that I finally turn to the Nautical Almanac for that year to see if my evening has been wasted or not. Who, that has studied astrology, does not know the thrill experienced when it is found by calculation that a direction exactly such as that anticipated works out in perfect accord with the time of an event. A man who is dead to the fascination of experimental science, is

either a numbskull, a mummy or a gargoyle. That he is not a man is certain—though I call him one out of compliment to the fact that he has a bodily resemblance to humans.

This is speculation of the right sort, and is both stimulating and instructive. And to do it justice it has to be considered quite apart from the pecuniary advantages which may attach to it. Speculative science of to-day is the commercial science of to-morrow.

Now, I hold that speculation ceases where knowledge begins. We only speculate upon what we do not know. Yet it must be acknowledged that it is this very element of doubt that gives to speculation its ordinary meaning and certainly most of its attraction. When Nala the son of Virasena staked the whole of his kingdom on the hazard of a die, he was exercising in his kingly way that spirit of speculation which characterises the smallest punter on the street or the greatest of financial magnates intent on engineering a coup. To suppose that speculation is confined to gamblers, however, is quite wrong. The grocer who buys tinned meat in the hope (*spes*) that he will sell it at a profit before it goes bad is speculating. The man who puts labour and money into the soil and sows his crop is speculating with the elements. Wherever a man invests capital or labour in a concern without knowing the laws which inevitably govern the result of that investment he is an out-and-out speculator. King Solomon arrived at the conclusion that there are "times and seasons" for every purpose under the heavens. If he knew these times and seasons or laws governing them, then speculation was an impossibility to him. He could see the end from the beginning. The man with the sporting instinct would probably prefer to remain in ignorance and take his chance. The element of uncertainty can only exist where knowledge of results is lacking, and it is undoubtedly this uncertainty which gives speculation its hold upon the average mind. It has been said by a famous Judge that if turf speculation was prohibited people would speculate on the flies on the window-pane. Uncertainty as to results gives spice to existence in the

estimation of most people, and there is little doubt that it lies at the root of all optimism and most of the world's enterprise.

In saying this I am purposely dissociating speculation from the financial gain or loss attaching to it. As to that, Socrates has given us a hint which favours determinism as against speculative optimism. He says: Nature equalises things by giving to the rich man money and the wise man brains. If the wise man cannot make himself of value to the rich man it is time for him to go out of business. It is the wisdom that has a market value which gains recognition.

I want now to straighten out the vexed question as to radical and directional indications in the horoscope. It appears that my statement, which was perfectly plain in the first instance, was misinterpreted by the Editor and one or two of my readers and a position that I had not taken up was consequently discussed. My statement was that "events may be developed by direction which are not specifically shown in the horoscope." The Editor now says: "No one can be a greater supporter of the Progressed Horoscope than myself, or more aware of its vital importance in directing, but to give it a power of over-riding the radical indications, and causing effects to appear *contrary* to such radix, is to practically nullify the power of the horoscope of birth."

With this conclusion I am fully in accord, and I have italicised the one word upon which possible misunderstanding may arise. The effects I claimed for directional positions in the progressed horoscope are not contrary to but supplementary to those developed from the directions to radical positions. Thus when a significator is directed to a radical position it will produce events in agreement with the radical portent of the promittor, and a significator directed to a progressed position will produce events in agreement with the temporary portent of that promittor. Thus it happens that a man may have good and bad fortunes in regard to the same thing, but the radical positions will eventually assert themselves. This is what

is meant by the statement that an accidental good cannot overcome a radical evil and *vice versa*. It does not infer that an accidental good cannot be within a man's experience. By accidental is, of course, meant that which is not radical.

We must, therefore, regard effects produced from the progressed horoscope as having no permanent significance, but merely as temporary effects tending towards the destiny indicated by the horoscope of birth. That these may be satisfactory and gratifying in their nature at the time of their happening, is witnessed by the fact that most men marry under good influences, generally involving the planet Venus, despite the fact that there are radical indications of eventual discord and strife. Similarly when Saturn holds the 10th house of the horoscope of birth and is not sustained by the good aspects of the luminaries or benefics, then a fall from position is surely indicated. But that position has first to be attained. A man cannot lose what he has not got, and this position of Saturn certainly does not prevent him from getting. Napoleon III. attained the throne of France by a *coup d'etat*, but he lost it under the influence of Saturn, and the last state of that man was worse than the first. This is not an isolated instance.

So far as I am concerned the discussion of this point is at an end. It has been useful in eliciting a good deal of information that must prove of service to the student, but it is not one that need be laboured unduly, especially as it was originated by a misconception of my views in the matter. So far as the practical astrologer is concerned, however, it helps to explain why effects indicated by the radical horoscope sometimes appear at variance with effects experienced. The fact is that the subject has not lived long enough for the full import of the radix to be realised. It will all happen in due course.

One point, however, on which discrimination is needed is that which concerns a promittor in good aspect to one significator and evil aspect in another. Thus, at my birth Uranus was in good aspect to the Moon and in evil aspect to the Sun. When the Sun came to the sextile of Uranus, it

produced beneficial effects in terms of the nature of Uranus. When it came to the semi-square of Uranus it again operated to produce ill effects by an accident to the hand, which produced blood-poisoning and nearly killed me. But the Moon directed to the conjunction with the same planets, produced nothing but evil. Also the Moon was trine to the Ascendant, but this did not prevent the Moon opposition Ascendant from adding its quota of evil effects to the experiences of the time. It is obvious, therefore, that the planets by direction do not operate in terms of their radical positions, but in terms of the aspects they form at the time of direction, and these in the long run will be found to conspire to the realisation of the radical portents.

Will G. W. please send us his new address? We have received several communications for him and are anxious that he should have them.—ED.

We have received a copy of the first issue of *The International Psychic Gazette*, the official organ of the International Club for Psychical Research. Included in its contents are articles by many of the leading writers on the science it represents, and these, together with a portrait gallery and other features, go to make up a very interesting number. We heartily wish the journal all the success it deserves.

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Planetary Periods.

A MODERN INNOVATION.

MR. Sherburn's interesting article, dealing with an Astrological system of planetary hours, in the last issue, must form the matter of our next chapter on this important subject. Unfortunately, the article in question is seriously affected by the illogical attitude of the author and by the numerous mistakes and errors of fact.

With the first three paragraphs on page 191 there is really little to criticise. The arguments against the orthodox system of planetary hours are suppositions, the objections imaginary, and the attitude of building a man of straw and then proceeding to demolish it, both illogical and puerile. When we come, however, to the fourth paragraph, we can only express our profound astonishment that any writer, possessing even the commonest knowledge of the orthodox method of planetary hour division, should have made the glaring errors of fact as appear therein. I will quote in full Mr. Sherburn's statements.

1.—“The artificial method at present in use begins its first hour at sunrise, and then, without taking either the Sun or Moon's diurnal revolution into account, it proceeds to apportion a planet to each division of time (or hour) in rotation.”

Apparently Mr. Sherburn is entirely ignorant of the basis of planetary hours or he would not wittingly have made such an error as this. The orthodox system of planetary hours—diurnal and nocturnal—is based wholly and entirely on the Sun's diurnal revolution, the period from sunrise to sunset, being divided in twelve parts, and similarly the time from sunset to the next sunrise.

2.—“It has only the planets as rulers of the hours, leaving out the signs of the zodiac altogether.”

One would be naturally disposed to argue here that if the method of time division is

“planetary,” what have the signs of the zodiac got to do with it. On the other hand it is a recognised law that the *planet* ruling the hour, *together with the sign of the zodiac on the mid-heaven at such hour*, are to be taken together in determining the matter for which the hour is chosen. In this Mr. Sherburn betrays a lamentable ignorance of the laws of planetary hours.

3.—“Then this masterpiece of artificial time rulership crowns all by taking its seven-day periods from a year which has no natural basis at all.”

I wonder what we shall be told next! So the year, which is based on the period of the Earth's revolution round the Sun, is to be designated as unnatural—not having a natural basis. Is it surprising that the scientific world sneers at Astrology in the face of such absurdities as these?

In the illustration of the planetary hour at sunrise on March 20th, 1912, the arguments are entirely faulty. The sign position of the Sun at sunrise, or even at any hour of the day, has nothing to do with the subject. The Sun remains in each sign approximately 30 days, and the planet ruling the first hour of the day not being the same as that ruling the sign in which the Sun is placed, is no argument against its right to rule the day. Mr. Sherburn again shows himself to be entirely at sea as regards his subject. Now, as regards Mr. Sherburn's supposed astrological system, it is at once shown to be purely artificial. The mere fact that the signs of the zodiac remain fixed and the Sun apparently moving on through the houses, demolishes the natural basis of his theory. Further than that, the Sun will not take a uniform period of two hours to pass through each of the houses, in some cases it will take considerably longer and in others much less. Moreover, if the part of of the zodiac lying in the house through which the Sun is passing rules the time, how can it be a “planetary hour.”

Mr. Sherburn makes another glaring error when he states that the first three minutes or so after sunrise are ruled by Pisces and the rest of the two hours by Aquarius. There are 29° of \times and 17° of \approx between the cusps of the first and twelfth houses— 46° in all. Therefore, 29° of \times must equal 1h. 16m., and 17° of \approx , 44m. Where the 3 minutes come in is a Chinese puzzle. The entire theory is also proved to

be not only artificial but mathematically impossible. On the assumption that the Sun passes through each house in two hours, it would on June 21st reach the cusp of the seventh house at 3.45 p.m., or 4h. 33m. before it is actually there, and on December 21st it would reach the same place at 8.5 p.m., 4h. 14m. after it had passed the cusp. This at once shows the theory to be both unnatural and artificial.

How to Calculate and Judge Directions.

PART II.—JUDGMENT. By E. H. BAILEY.

THE MODUS OPERANDI OF DIRECTIONS.

THE most important, and indeed, the most difficult part in connection with the judgment of directions, is deciding which directions will act, and those which will remain quiescent. This point has been very forcibly brought to the notice of my readers by the discussion in these pages, where examples of directions have been given as operating strongly in one horoscope, and where similar ones in another horoscope have entirely failed to produce the slightest influence. There is, of course, a perfectly logical and scientific reason for this apparent anomaly, and the repeated statement as to the unsatisfactory state of directions can be traced directly to such anomaly. In putting forward this solution, I can honestly claim originality for it, as it is the result of personal investigation and practical experience.

First of all let us have a proper understanding of the two words, "Significators" and "Promittors." The Ascendant, Meridian, Sun and Moon and the significators in all horoscopes, and the planets are promittors, and the former move or progress to aspects of the latter. The planets may become significators when they are directed to aspects of the four natural significators, these latter then becoming promittors.

To determine which directions will have power in a horoscope, whether in the radical figure, or progressed, the following three

general rules can be laid down, admitting, of course, of logical exceptions due to the particular constitution of each horoscope.

1. Benefic directions formed between significators and promittors, which are in benefic aspect at birth, or malefic directions between those in malefic aspect at birth, are especially powerful, the direction being *in accord* with the radical vibration.

2. Benefic directions formed between significators and promittors, which are in evil aspect at birth, or malefic directions formed between those in benefic aspect at birth are very weak and inoperative, the directions being *contrary* to the radical vibration.

3. Directions, either good or evil, formed between significators and promittors where no similar radical aspect exists between the two, are doubtful, a great deal depending upon the constitution of the horoscope, as a vibration is set up by the directions which has no counterpart in the radical figure.

These rules can apply to *all* horoscopes where the promittor has no other aspect to the other significators but the one mentioned.

We will now go a step further. A planet becomes a promittor for good when it is in benefic aspect to any of the four significators, and all benefic directions formed by any of the four significators will produce powerful benefic effects; all malefic directions of the four significators will be non-productive.

A planet becomes a promittor for evil when it is in evil aspect to any of four significators, and all malefic directions by any of the four significators will be productive of powerful malefic effects; all benefic directions will be non-productive.

Let us take the example of the Sun in square to Saturn at birth. All evil directions of the four significators to Saturn will produce evil results; benefic directions will be non-productive.

Should a planet be in good aspect to one significator and in evil aspect to another, it will produce good events under good directions, but evil events under evil directions, according to the radical indications.

A typical illustration of this condition was given by Sepharial, in the June issue. He states, "I have the Sun in square to Uranus, but when Sun sextile Uranus operated certain benefic results came about." On examination of the horoscope, we find Uranus angular, opposition Ascendant, square Sun, *but sextile Moon*. When Sun formed sextile of Uranus, it was also trine Moon, and therefore was forcing into action the indications of Moon sextile Uranus at birth. Ascendant opposition Uranus produced evil, because Uranus afflicted the ascendant at birth. So in the same way, Sun semi-square Uranus will produce evil.

The point I want to bring home here is this. I hold to the doctrine that whatever is indicated or promised by a certain aspect at birth, is brought into play by directions to that aspect of a similar nature. Now the indications of Moon sextile Uranus can only be brought into operation by similar directions from one of the four significators. When the Sun forms the aspect of one planet, it is in close aspect with the other, and during the time it is passing these directions, the effects of the radical aspect is forced into action, and this independent of what aspects exist at birth between the significator forming the directions. This is one of the exceptions to the general rule previously mentioned.

As a further illustration, suppose the Sun in square to Jupiter at birth, the latter having no aspect to the other significators. The Sun in trine with Jupiter by direction

would be non-productive. But suppose at the same time Jupiter was in sextile to the Moon, when the Sun formed the trine of Jupiter, it would be in sextile to the Moon, hence the radical influence of Moon sextile Jupiter would be brought into power. Everything depends on the particular constitution of each horoscope.

A planet may also become a promittor when angular, and especially when placed within 10 degrees of the cusps of one of the angles. A particular power always attaches to a planet angularly placed, and is greater when such planet is nearer to the actual cusp of the angle.

In judging the power of directions, due regard must be taken of the essential and accidental dignities and debilities of the planets, and particularly of their constitutional and mundane positions. A planet in its own house will be more powerful when a promittor, and when in exaltation will be equally as efficient. A benefic planet being a promittor, but debilitated, that is, in its fall or detriment—will produce very little good, and when evilly aspected will be productive of heavy affliction. For example, Jupiter in Virgo or Gemini will have small power, unless free from affliction, and well placed mundanely, and if afflicted will produce evil results under malefic directions. In the same way a malefic planet debilitated can produce no good under benefic directions, but when evilly aspected become a heavy affliction.

The position of the planets in the constitutional signs has a power in regulating the force of directions. Cardinal signs produce important events, sudden, and soon over. Fixed signs produce events long in duration, with effects more lasting, and which leave a permanent effect behind them. Common signs denote more ephemeral events, passing occurrences, matters of less moment and not lasting.

The mundane position of the promittors must be considered. A planet angular is very powerful, especially when close to the angle. A promittor in a succedent house acts similarly to one in a fixed sign. A promittor in a cadent house is very weak.

and if debilitated or afflicted is powerless for good, and very serious when afflicted.

In concluding this chapter, I wish to make a few comments on the statement that events may happen by direction for which there is no indication in the horoscope. *I hold most emphatically to the contrary.* Directions from the horoscope, either radical or progressed will produce only what the horoscope indicates; they cannot produce events contrary to, or not indicated in, such horoscope. At the same time it is *not* denied that events *do* happen which are not shown in the horoscope, but it is *not* by directions from that figure that they are indicated. Many events in life come directly through the epoch, and by directions from that figure. Apparently it is forgotten that the epoch is equally as important as the horoscope, and that it can be treated in exactly the same way as regards directing.

Moreover, there is a certain relationship between the progression of the planets in one figure and those in the other. Two typical illustrations of this point can be given. At the marriage of the late King Edward, the Moon from the epoch was in conjunction with Venus in the horoscope. At the time of my own marriage, for which there was no exact direction from the horoscope, Venus in the epoch had progressed to the conjunction of the Moon in the horoscope. Numerous similar cases could be produced, especially in the case of the deaths of infants. I have seen cases where the horoscope has not in the slightest degree shown early death, or given any directions to account for it, but in the epoch both have been pointedly shown.

It is necessary for me to say that no directions can be properly judged unless both horoscope and epoch are taken together. Some day I hope to write a series of articles on this subject, for there is a great deal yet to be learned on the relation of the epoch and horoscope with each other, and on the subject of these articles.

In the next issue, the last of the present volume, I shall conclude these present series by showing the sevenfold arrangement of directions, and a few other points connected therewith.

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M. says: "I have consulted two bogus professors, but I will always consult you, as you are reliable."

R. L. says: "Everything has come true."

C. H. says: "You are marvellous, and must be a magician."

A. M. says: "You are a wonderfully clever man."

E. H. says: "Wonderfully correct prophecies."

Mrs. B.: "Wonderful man. My scepticism has vanished."

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Month..... Date..... Year.....

Time..... (always say if time is a.m. or p.m.)

Place of Birth.....

Married..... Single.....

Male..... Female.....

Name in full

Address

Alfridaries.

THE one main objection against the system of prognostication, as set forth on page 197 of the last issue of THE MESSENGER, is, that all people would have the same influences operating at the same period of life, an objection which, to my mind, is fatal to the truth of the system. It stands to reason that persons born during the day are not all unfortunate at the same age, or fortunate at another, and this must prove that the method, as originally given, is either without a natural basis, or that the prime factor, or "point of departure," due to the longitude of the required luminary, has been ignored or lost sight of. The method, as regards periods and sub-periods, has a very close resemblance to the method of prognostication employed in India, known as the "Dasa-bukthi Phala," so ably demonstrated by Sepharial in his New Manual of Astrology, and apparently has descended, or originated from that ancient method.

Personally, I think the great objection raised can be done away with, and the method brought to a greater degree of scientific perfection by employing the 28 mansions of the Moon, the septenary division of each quadrant of the ecliptic into parts of $12\frac{6}{7}^\circ$, and allotting to each division a planetary ruler, exactly in the same manner as the Hindu method of prognostication—that being a division of each trine of the zodiac into 9 parts of $13^\circ 20'$. Applying this suggestion we shall obtain the following:

Division		Ruler		Period
♈ 0	to ♈ $12\frac{6}{7}$	...	☉ ...	10
♈ $12\frac{6}{7}$	to ♈ $25\frac{2}{7}$	...	♄ ...	9
♈ $25\frac{6}{7}$	to ♈ $8\frac{4}{7}$	...	♂ ...	7
♈ $8\frac{4}{7}$	to ♈ $21\frac{3}{7}$	...	♀ ...	13
♈ $21\frac{3}{7}$	to ♈ $4\frac{2}{7}$	...	♃ ...	12
♈ $4\frac{2}{7}$	to ♈ $17\frac{1}{7}$	...	♀ ...	8
♈ $17\frac{1}{7}$	to ♈ 0	...	♂ ...	11

The method of adapting this table for the purposes of prognostication would be the same as the Hindu, the position of the required luminary—☉ for diurnal birth, and ♄ for

nocturnal—showing the period first in operation. For example, if the ☉ were placed in ♈ 0° in a diurnal horoscope, the full period of the Sun would come first, and then the periods of the other planets in the order named above. Again, in a nocturnal horoscope, suppose the Moon were placed in ♈ 11.30 . This would be in the period of ♄ and we should proceed as follows:

♄ long. ♈ 11.30 —commencement of ♄'s period $8\frac{4}{7} \therefore 12\frac{6}{7} \times 13$ years.

* * $11\frac{1}{2} - 8\frac{4}{7} = 2\frac{3}{7} \therefore 12\frac{6}{7} \times 13 = \frac{333}{7}$
 $2\frac{3}{7}$ years, or 2 years, 11 months, 16 days.

The Moon's position would therefore show that 2 years, 11 months, 16 days of ♄ period to be passed over, leaving 10 years, 0 months, 14 days before it should be completed. Therefore, the periods of life would be as follows:

	y.	m.	d.
♄ ending at	10	0	14
♃	22	0	14
♀	30	0	14
♂	41	0	14

and so on. The sub-periods would be in the order of the planetary hours. Thus in ♃ period ♃ ♂ ☉ ♀ ♄ ♅.

It is interesting to note that the periods are ruled by the planets in the order of the days of the week, and the sub-periods in the order of the planetary hours. Perhaps we shall be told it is an unnatural arrangement.

As the next issue of THE MESSENGER will be the last of the present volume, and space will be required for the completion of our serial articles, I shall leave this subject until a later date. Moreover, a series of articles on the question of Directing by planetary periods is in preparation for the next volume, and the whole matter can be dealt with then better than by separate articles.

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By Dr. M. DUZ.

Was it really so?

Now let us examine the astral map of Miss K.—

Conception's formula: $\odot = \times + \Pi. \text{D} = \gamma + \Omega.$

On the contrary, the lunar conception signs, 8 + 9, betray a predisposition to a primary disease, 8, affecting the heart, 9, still not by *lesion*, but functionally.

$$\uparrow \begin{array}{c} \mathcal{U} \\ | \\ \mathcal{K} \end{array} = \mathcal{O} \Pi \begin{array}{c} \mathcal{O} \\ | \\ m\mathcal{U} \end{array} \quad \dots \quad \text{by nativity.}$$
$$\kappa \begin{array}{c} \mathcal{U} \\ | \\ \uparrow \end{array} = \varnothing \quad \Pi \begin{array}{c} \varnothing \\ | \\ m \end{array} \quad \dots \quad \text{by conception.}$$

We know \mathcal{U} has influence on the pulmonary parenchyma, but its action is sub-acute, infectious, and not degenerative as it is with \mathcal{H} 's. Further, \mathcal{U} in the physiological standard betokens an ancestral dyscrasic taint inherited by the native, and the conception's \mathcal{X} confirms it.

Now, her zodiacal revolution is as follows.—

13, 1 †, ♃, ♆, ♀, ♄, ♀, ♀, ♀, ♀, ♀, ♀
14, 2 ♃
15, 3 ♆
16, 4 ♀
17, 5 ♄
18, 6 ♀
19, 7 ♀
20, 8 ♀
21, 9 ♀
22, 10 ♀
11 ♀
12 ♀

Hypotenuse

It is to be noted that an organic lesion is never the primary departure of a disease, be it acute or chronic. An organic system or organ becomes at first functionally sick (incubation), and afterwards it gives way to the lesion. And I repeat again, the organism requires time for the production and development of the lesion, and it has also need of time for healing it.

* These points are explained in my "Practical Treatise of Astral Medicine and Therapeutics," which will soon be published by Messrs. W. FOULSHAM & Co.

So no miracle or ecstasy can immediately get rid of a lesion; but time can do it. Only a functional disease may promptly be cured.

It would be superfluous to dwell upon the help a physician can find in astral knowledge, especially in complicated cases.

A word before concluding. Sepharial, in his analysis of Miss K.'s directions, says, "Both ♀ and ♂ were actively employed in the contributory causes of recovery." I think that especially in health matters the stars form and notice, but do not contri-

bute in any way. He who is born deaf and dumb, the stars cannot help, and so on with physiological and pathological matters.

Thus, any one of us reflects the "mirror" of his ancestral kaleidoscopic mixture of stars, and cannot but repercuss it, and it is with the individual as it is, for instance, with the water and wine which, once mixed together, no human power can separate. So therapeutically, nature must be helped, but not coerced. I conclude:

Amicus Plato, sed magis amica veritas.

Birthday Influences during August.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. THURSDAY. (Ruled by Jupiter). ♃ in ♈, ♀ ♂. An evil year, danger of accidents and illness, some beneficial changes. A child born on this day will be rash, hasty and impetuous, clever and intelligent, but often involved in serious troubles.

2. FRIDAY. (Ruled by Venus). ♃ in ♈, ♀ ♄ ♀, ♀ ♄, ♀. A favourable year, changes, promotion and benefits in employ, some little worries. A child born on this day will be clever, steady, original and intuitive, somewhat impressionable and fairly fortunate.

3. SATURDAY. (Ruled by Saturn). ♃ in ♈, ♀ ♄. A successful year, financial and social gains, promotion and many successes. A child born on this day will be popular, benevolent, successful in employ and should rise to a good position in life.

4. SUNDAY. (Ruled by Sol). ♃ in ♈, ♀ ♄, ♀ ♄. A variable year, numerous annoyances and worries, some danger of accidents and disputes, also of law, but benefits through friends and the opposite sex. A child born on this day will be clever, kind, affectionate, but rash and hasty, very changeable, and will suffer many annoyances and hindrances in life.

5. MONDAY. (Ruled by Luna). ♃ in ♈, ♀ ♄, ♀ ♄. A favourable year, some danger of slight reversals, but beneficial changes, engagement or marriage, and much pleasure. A child born on this day will be erratic and changeable, but clever, intelligent, popular and artistic; should be generally successful in life.

6. TUESDAY. (Ruled by Mars). ♃ in ♈, ♀ ♄, ♀ ♄. An evil year, danger of indisposition and bereavement, many worries and losses. A child born on this day will be active and energetic, should always remain in employ and be discreet in all his actions; should safeguard health and avoid the opposite sex.

7. WEDNESDAY. (Ruled by Mercury). ♃ in ♈, ♀ ♄, ♀ ♄, ♀ ♄, ♀ ♄. A variable year,

changes and journeys, danger of indisposition and financial losses. A child born on this day will be impressionable, inventive and original, despondent and discontented, sarcastic and irritable, and will be generally unfortunate in life.

8. THURSDAY. (Ruled by Jupiter). ♃ in ♈, ♀ ♄, ♀ ♄. A changeable year, danger of accidents and disputes, but benefits in employ. A child born on this day will be rash and hasty, often involved in disputes, but will benefit in employ.

9. FRIDAY. (Ruled by Venus). ♃ in ♈, ♀ ♄, ♀ ♄. A favourable year for courtship or marriage, social and business gains. A child born on this day will be popular, kind, affectionate, steady and reliable, and generally successful.

10. SATURDAY. (Ruled by Saturn). ♃ in ♈, ♀ ♄. An active but variable year, changes, but many little annoyances. A child born on this day will be active and energetic, but will have many little ups and downs in life.

11. SUNDAY. (Ruled by Sol). ♃ in ♈, ♀ ♄, ♀ ♄, ♀ ♄. A changeable year, sudden reversals, but benefits financially and through employers. A child born on this day will be impressionable, erratic, wayward, but kind and benevolent, steady and reliable, and not very successful in life.

12. MONDAY. (Ruled by Luna). ♃ in ♈, ♀ ♄, ♀ ♄. A year of changes, ups and downs and indisposition. A child born on this day will be variable, erratic, subject to many mutations of fortune and somewhat despondent.

13. TUESDAY. (Ruled by Mars). ♃ in ♈, ♀ ♄, ♀ ♄, ♀ ♄. An evil year, danger of disappointments, indisposition, legal trouble and financial worries. A child born on this day will be artistic, kind and popular, often in low water and in trouble through errors of judgment, and dogmatic tendencies.

14. WEDNESDAY. (Ruled by Mercury). ♃ in ♈, ♀ ♄, ♀ ♄. A year of disputes with danger of accidents and litigation. A child born on this day will be hasty, rash and impetuous, often involved in serious troubles through his quarrelsome nature.

15. THURSDAY. (Ruled by Jupiter). ♃ in ♈, ♀ ♄, ♀ ♄, ♀ ♄. Travel, changes, benefits in

in employ, financial gains, but grief and disappointment are shown on this anniversary. A child born on this day will be original, intuitive, steady and reliable, but should be careful in dealing with the other sex.

16. FRIDAY. (Ruled by Venus). ♀ in ♌, par ♂ ♀. A variable year, danger of accidents, quarrels and annoyances. A child born on this day will be rash and hasty, impetuous in speech and often involved in serious troubles thereby; not very successful in life.

17. SATURDAY. (Ruled by Saturn). ♀ in ♌, * ♂ ♀, □ ♀ ♀. A changeable year, benefits in employ, social gains, but danger of reversals. Some beneficial changes. A child born on this day will be popular, kind, artistic, clever and intelligent, somewhat erratic and wayward, and fairly successful in life.

18. SUNDAY. (Ruled by Sol). ♀ in ♌, * ♀. A changeable year, benefits from friends, but danger of indisposition. A child born on this day will be kind, affectionate and artistic, but despondent and weak willed; will have many drawbacks in life.

19. MONDAY. (Ruled by Luna). ♀ in ♌, □ ♂, Δ ♀, * ♂. Another variable year, new work and undertakings, changes, but danger of indisposition and many worries. A child born on this day will be erratic and wayward, active and energetic, should always remain in employ and avoid popularity.

20. TUESDAY (Ruled by Mars). ♀ in ♌, * ♀, ♂ ♀, □ ♀ ♀. An evil year, danger of grave annoyances, indisposition, bereavement and financial troubles. A child born on this day will be original, sharp and sarcastic, despondent and discontented, and should avoid the opposite sex; very unfortunate in life.

21. WEDNESDAY. (Ruled by Mercury). ♀ in ♌, □ ♂. An evil year, danger of accidents and disputes. A child born on this day will be hasty, rash and impetuous, and often in serious trouble.

22. THURSDAY. (Ruled by Jupiter). ♀ in ♌, Δ ♂ ♀. An active year for business, changes, promotion and success. A child born on this day will be clever, popular, enterprising and generally successful in business or commercial affairs.

23. FRIDAY. (Ruled by Venus). ♀ in ♌, Δ ♀. A variable year, social gains, new friends, but many little worries. A child born on this day will be artistic and musical, kind and affectionate, but will have many little ups and downs to fight against.

24. SATURDAY. (Ruled by Saturn). ♀ in ♌, ♂ ♀, Δ ♂. An unsettled year, changes and new work, but reversals, ups and downs, and many annoyances. A child born on this day will be active and energetic, impressionable and erratic, and not very successful in life.

25. SUNDAY. (Ruled by Sol). ♀ in ♌, Δ ♀, * ♀. A successful year, financial gains, benefits from elders and promotion. A child born on this day will be benevolent, steady and reliable, fond of the sea and would probably make a good sailor.

26. MONDAY. (Ruled by Luna). ♀ in ♌. An unsettled and worrying year, danger of reversals and

indisposition. A child born on this day will be erratic and changeable, despondent and generally unsuccessful in life.

27. TUESDAY. (Ruled by Mars). ♀ in ♌, ♂ ♀, □ ♀. An evil anniversary, indisposition, bereavement and severe losses, much worry, great troubles, and adversity. A child born on this day will be clever and intelligent, but weak willed, sarcastic, despondent, and will have many great trials and obstacles to face.

28. WEDNESDAY. (Ruled by Mercury). ♀ in ♌, □ ♀. A variable year, changes and business gains, many little worries and annoyances. A child born on this day will be clever and intelligent, popular, but will have many little ups and downs in life.

29. THURSDAY. (Ruled by Jupiter). ♀ in ♌, Δ ♀, * ♀, ♂ ♀, ♂ ♀. An evil anniversary, danger of disappointments and grief, trouble in love affairs and danger of accidents. A child born on this day will be hasty, rash, careless and untidy, often involved in troubles through the opposite sex and generally unfortunate in life.

30. FRIDAY. (Ruled by Venus). ♀ in ♌, * ♀, Δ ♀. Financial losses are shown, danger of accidents, but social gains and benefits from elders. A child born on this day will be extravagant and hasty, but steady, reliable and trustworthy, kind and affectionate, though not very successful in life.

31. SATURDAY. (Ruled by Saturn). ♀ in ♌, Δ ♀. A variable year with some benefits in employ. A child born on this day will be popular and successful in employ, but will have many little difficulties to fight against.

The Influences of the Signs of the Zodiac.

AQUARIUS.

Countries.—Arabia, Russia, Prussia, Sweden, Circassia, Tartary, Lithuania, Westphalia, Wallachia, Piedmont, Abyssinia.

Towns.—Brighton, Bremen, Ingoldstadt, Salzburg, Trent, Hamburg, Salisbury.

Local Places.—Quarries of stone, mines of metal, hilly, uneven grounds, vineyards, sources of springs and conduits, roofs and eaves of houses, windows, and places for machinery.

Colour.—Pale Green.

Time.—In angles, months; in succeedents, years; in cadents, unknown.

Direction.—S.E. by S.

Occupations.—Artists, designers and musicians, electricians, telegraphists, motor drivers, railway employees; writers, reformers, humanitarians, astrologers, metaphysicians.

The Last of Sardiopolis.

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

(Continued from page 158).

ON the mountain of Dara, east of Sardiopolis, in the first hour before the dawn, stood Amos awaiting the coming of day. And the heavens and the air were heavy with heat; and all around weighed much upon the spirit of the scribe. Afar the thunder murmured low upon the earth; and in the west the hill of fire shone red in the black clouds of the windless sky of the night. And Amos sighed under the weight of foreboding that lay upon his soul, looking towards the east to mark if break of day were at hand. Below the height of Dara, over the distant wilderness, loomed dimly the first light of morn, sickly and ominous; garbing the towers and high places of the city with a cold and ghastly hue. And Amos looked down upon Sardiopolis, breathing a prayer for the priest who was about to pass into death. Up unto his ear, distantly from below, came the greetings of the sentinels of the city proclaiming the approach of dawn. And again the scribe called upon God to succour Magnia in the ordeal of death. And deeper the stillness crept over the earth, filling him with dread and horror; and he knew within himself that some dreadful happening was about to come to pass. No creature bespoke the break of day, no bird awakened the sky, no sound was heard—the earth was as if dead. And palsied and trembling the watcher looked down upon Sardiopolis, that like a thing of shadow lay ghostlike in the dead grey of dawn. Then, like the rending of a garment, the hill of fire burst from below unto its highest height, the earth rose and fell in fierce writhings and throbings, like unto a mantle that flieth in the wind, the city rose and fell; and then sank in a great gulf of blackness and fire. Amid mighty thunders the sea boiled, lashing and leaping into the sky, and then ran over and beyond the city out unto the wilderness, rising and falling like a monster of might. Great vapours went up unto the vast of heaven, and lightnings streamed from the blackness above, making all things as bright as noonday and plain and horrible—one tremendous ruin and desolation. The wrath of God had fallen upon the earth, and Amos feared the time had come for the heavens and the earth to pass away. Like one who is drunken with wine the rock of Dara shook and swayed, and Amos was cast down upon his face, bleeding and smitten with pain. Then became all still, the thunder was silent; and the earth beamed resplendently in the morning sun. And the scribe arose, and through his eyes bedimmed with blood, beheld a mighty, moving sea filled with corpses and the fruit of desolation, where once the city of Sardiopolis had marked the land. And he fell down and gave thanksgiving unto God for vouchsafing unto him deliverance from death.

Amos arose and mourned for Magnia saying, "Now is the godly no more, now hath the sweetest and holiest of men passed away. Alas, I am alone, filled to overflowing with life, an old man and weary; alone in the midst of the desolation of the earth." And the scribe in his sorrow looked unto the west upon the waters that moved above the lost city, then looked he unto the north without intent: distraught with the depth and darkness of his woe. And behold, as he gazed upon the sea that had buried the wilderness in the north his wistless eyes looked upon one who sped with might through the tide. For a space he viewed with fixed eye, and then with joy became uplifted so that he clapped his hands, and ran towards the edge of the waters, crying, "It is he: God hath delivered his servant. Behold, it is Magnia! Thanks unto the most High. God be praised for ever!" And he walked hastily to and fro like one bereft of reason under the power of his rapture. And he who came through the sea walked from the waters unto the dry land, saying, "Amos, I am here in the flesh with thee as promised yesternight. God hath sustained and borne me up unto safety in the hour of destruction. Let us sing a song of praise unto the Lord for the might of His succour: for the preservance and love he hath extended unto us." Thereat Amos became still, and stood with Magnia looking to the west, and sang, "Mighty of the mighty, God of gods, holy of holies, to Thee honour and homage. We praise Thee, we worship Thee: we render unto Thee thanksgiving for the mercy that Thou hast vouchsafed unto us. Thou hast sustained us in the tempest of fire and flood: Thou hast uplifted us from the abyss of desolation, death and woe. Thou hast looked upon us with commiseration and with kindness. Thou hast preserved and guided us, even as the beasts of the wilderness and the creatures of the air to their kind; even as the parent to his children. Glory be to Thee! Honour to Thee! We, Thy children praise Thee and saluteth Thee, Lord of heaven and earth, King of life and death: God of righteousness and holiness." Then said Magnia, "Let us pray." And they fell upon their knees and prayed in the splendour of the new day: filling the earth and sky with the brightness of life and beauty.

For nine days on the hill of Dara dwelt the scribe and priest. And it came to pass on the eve of the eighth day, as Magnia slept, Helia came again in the spirit unto him saying, "Servant of the Lord of the sanctuary, hearken. In the course of a day and a night the deep shall bring a ship unto thee that hath survived the fury of sea and fire, caused by the will of the most High to bring the scheme of all things unto ripeness. And thou shalt take the ship and sail towards the east. And in due time upon a fair earth thou shalt be set down. Then shall come Amicia, daughter of Idælus and Altritia, preserved unto this

purpose, and with her shalt thou lay the foundations of the new race. Take not the scribe with thee, as he is not of our race. In the south shall he find a habitation to die, for his days are near to an end. In a year shall he be gathered to the dust. Farewell, my son, the light and strength of God be with thee. I will no more come to thee; my task is done. When we meet again it shall be in the courts of the Lord." And Magnia awoke, crying, "Helia, my father and guide in the ways of the Lord, leave me not." Then knew Magnia he had received a message from on high. And he knelt and gave thanks in the cold dawn of day. Then he arose and awoke Amos, and told him of the vision.

Behold, on the ninth day as the sun rose a small ship was cast upon the shore by the sea, and Magnia made it fast and prepared it to sail. Then called he Amos and said, "Farewell, mine Amos. Think of me and pray for the new race. In my prayers I shall remember thee. In my thoughts thou shalt ever remain sweetly. I would have taken thee with me, but it is the will of Him who sendeth me forth, that I go alone. Kneel that I may bless thee." And Amos knelt and Magnia put his blessing upon him. "Farewell," then quoth he. "Farewell," answered Amos and wept bitterly. And Magnia comforted the old man in his grief during the day with consoling speech and recollections of the past of the scribe, of his wisdom and wonderful deeds of government.

(To be continued).

Marriage.

AS this is the concluding article of this present series there are a few points I wish to bring forward. It is surprising the great amount of interest which this subject has called forth, especially among my male friends, and the numerous letters I have received show that the subject has opened up much thought and consideration.

First of all, let me briefly deal with the several connections between the two horoscopes. That of the Sun and Moon has already been dealt with. Venus in one horoscope on the Sun or Moon in the other produces a great affection, the couple living a kind of "honeymoon" life, but it is a question whether it is enduring or strong enough to withstand a period of great distress or trouble. Jupiter on the Sun or Moon is another strong tie, producing a sort of reverence or admiration for one another.

It causes a sort of hero-worship. Saturn in one horoscope on the Sun or Moon in the other is not good, the latter being depressed and overpowered by the Saturnine influence. Mars similarly placed is not good, for although it may produce a kind of magnetic attachment, it soon dissolves at the slightest provocation. But, after all, there is no attachment so strong and enduring as that of the female's Sun on the male's Moon. In prosperity it is just the same perfect unity, the same "hand-in-hand" attachment, and even in the midst of trouble, in the "darkest hour before the dawn," it is the same trust and constant affection.

There is one point which has been brought home to me by the letters I have received, following the publication of my remarks on Neptune, and while it shows the commendable desire to profit by astrological advice and knowledge, it shows that there exists a desire on the part of some to try and "cheat their fate."

Now, the question which I put forward is this. Suppose the marriage indications are evil, can they be avoided, altered, or evaded. There can be no answer to this question unless one takes into consideration the laws of re-incarnation and Karma. If the marriage indications are evil, it is because of actions in a past life, the effects of which are to be worked out in the present. Those evils cannot be evaded; they must be met and worked out. In the words of Emerson: "The only path of escape known in all the worlds of God is 'Performance.' Do your work and you shall be released." Whatever the evil is—and it is there because *we* have made it—meet it, work it off, and then we can escape from it. We may try to shuffle, we may try to evade it, but it will have to be met, if not in this life, then in a future one, and until we have reaped what we have sown, there will be no escape from the consequences of past follies. I do not believe in a hard and irrevocable fate, that because a thing is signified in our horoscopes that we must sit still and let it overcome us. We can, by present thoughts and actions, mitigate the evil, but we cannot escape the consequences of the past.

Reports of Meetings



FOUNDED 1891

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Hon. General Secretary: MR. ALBERT ELLIS,
64, Central Beach, Blackpool.

6th JULY.—Council Meeting held at 64, Central Beach, Blackpool. Mrs. Costa in the Chair. After the Minutes were passed, correspondence read, and accounts passed for payment, votes of thanks were accorded Professor and Nurse Joyce for their generous contributions of £6 6s. 0d., and Miss Laura Hird for a further donation of £5 5s. 0d., and the officers and members of the Nottingham Branch for a further donation of £1, all in aid of the Incorporation Fund.

Mrs. Stow, of Nottingham, was elected a member of the Board of Examiners for the Psychometry Group, and Nurse Joyce, of Birmingham, for the Magnetic Healing Group. Mr. A. W. Mindo, of Liverpool, presented himself for the Final and Honours Examination in Magnetic Healing, and Miss B. Eccles, of Darwen, for the Preliminary Examination in Psychometry.

The following awards were granted, and the Seal of the Institute ordered to be affixed thereto: *Member's Certificates*—Mrs. Maud Oxford Davies, Palmist and Clairvoyant, Hanley, Staffs.; Mrs. Mary Price, Palmist and Clairvoyant, Llanelly, Wales. *Intermediate Certificate*—Mrs. Mary Emma Davis, Birmingham, after examination in Psychometry. *Final Certificates*—Mr. M. J. Burgess, Weston-super-Mare, after examination in Palmistry; Nurse Joyce, Birmingham, after examination in Magnetic Healing. *Honours Jewels*—Walter Ball, for proficiency in Phrenology; Miss C. M. St. Fox, for proficiency in Palmistry; Mr. A. H. Postel, for proficiency in Astrology. A member holding the Honours Jewel for one subject, and successfully passing the Honours examination in another subject, will be presented with an additional Bar to their Jewel.

BRANCHES:—

BIRMINGHAM.—Secretary, Hy. Joyce, 111, Great Lister Street.

BLACKPOOL.—J. W. Turton, 3, Charnley Grove.

LONDON.—M. Melini, 3a, Chapel Street, Edgware Road.

NOTTINGHAM.—M. Lester, 3a, Exchange Walk.

Correspondence.

The Close of a Cycle.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—The above-named article in your May number was of considerable interest to me, inasmuch that the question as to whether a new solar cycle had commenced had previously occupied my attention.

It is stated that "the vernal equinox has just passed from the constellation Pisces into Aquarius," but the epoch from which this is deduced is not given.

The solution of the problem depends, apparently, on the accuracy of historical astronomy, for, while the precession of the equinox for any one year or more can be accurately determined from observations of a fixed star, the actual position of the "first point of Aries" with reference to a zodiacal constellation cannot be so easily obtained.

According to the secret doctrine the Sun at the vernal equinox in the year 1447 B.C., was in 15° Aries. By adding 1912 to 1447 and dividing by 72, the total precession for that period is obtained, which places the Sun at the vernal equinox for 1912 in 28° 21' of sign Aquarius. It is also observed from the same source that the age of Kali Yuga commenced on the 16th February, 3102 B.C., from which it would appear that the 5,000-year cycle was completed in the year 1898.

Now, although the precession of the equinoxes is attributed esoterically and astrologically to the revolution of the Sun and solar system around a central star, it must be remembered that the explanation according to astronomical science is quite different, the retrograde motion, in fact, being attributed to the difference of attraction exerted by the Sun and Moon on the nearer and more distant portions of the earth.

As far as I can see, however, this explanation has not been definitely proved. It appears that the observed precession for the year 1900 was 50.37", and all that has been mathematically proved is, that of this observed amount, 34.39" was due to the lunar and 15.98" to the solar attraction. It is obvious that this is not a rigid proof of the theory of precession.

On the other hand, astronomical calculations show that the Sun is moving at the rate of about 19 miles per second in the direction of the constellation Hercules. Assuming this to be the mean motion in a circular or elliptical orbit (a necessary assumption for a stable universe) and the period of revolution 25,920 years, it is easy to prove that the distance of the central star is about 2.6 billions of miles, or rather less than the distance of half a light year. As this distance is within the region of the nearer stars, the esoteric theory of the cycle seems the more probable.

Yours faithfully,

THOS. SMITH.

OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 12. Vol. V.]

SEPTEMBER, 1912.

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POST FREE.

[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The new Moon of the 12th August takes place in the sixth house, denoting activity in naval and military circles. Mars setting points to danger of war and disputes, and the Turkish question is likely to be a bone of contention among the Powers. Many marriages will occur, but, as Venus and Mercury on the cusp of the seventh are both in square to Saturn, divorce proceedings and marriage scandals will be prominent. Railway stock will drop, and the planet Saturn in the third house in opposition to Jupiter points to danger of a railway strike. Reform will be busy among Institution management. Shipping troubles are to be feared.

The new Moon of the 11th September falls on the cusp of the second house, which will cause fluctuations in the national exchequer and increase of expenditure. The position of Saturn in the midheaven is inimical for the Government, and, being opposed to Jupiter and square to Mercury, will cause heavy troubles and danger of defeat. Much unsettlement will prevail among the people and a great outcry will be raised against the ruling powers. Railway affairs should improve and traffic returns be brighter.

United States.

At Washington the August lunation takes place close to the ninth cusp. Venus, ruler of the tenth, afflicted, denotes the death of some noted lady, as well as scandals in high places. Shipping troubles are to be feared. At San Francisco the lunation is on the meridian, denoting much activity in the city. Bank smashes are to be feared.

The September lunation at Washington falls in the fourth house, and Mars is conjoined with Venus in the fifth, pointing to much crime against women and children. Explosions on ships are denoted. At San Francisco Saturn in the second opposed to Jupiter is bad for trade, and denotes depreciation of stocks and bank smashes.

China and Japan.

China is still disturbed by the position of Neptune, and the position of Mars denotes railway accidents and outrages. The lunation rises at Tokio, and the position of Mars in the second house denotes heavy expenditure in arms and munitions of war.

At the September lunation Jupiter rises, but is opposed by Saturn, denoting some

danger of disputes—probably over financial matters. At Tokio Mars and Venus culminate, denoting some scandals and illness of prominent people.

Europe.

The outlook for Europe is none to good. Paris will be disturbed and fires will be fre-

quent. Turkey will have a troublesome time, for Mars is in the ruling sign of that country. Belgium will not be under good influences, for Saturn in Gemini heavily afflicted will disturb the financial affairs of the country. A crisis is shown at Berlin after the September lunation, for Saturn is thereat on the meridian.

Editorial Notes.

End of Volume V.

As this issue of THE MESSENGER is the last of Volume V, we must close the discussions which have arisen with a few short references thereto.

Directions.

The remarks of Sepharial in the last issue will not, to my mind, settle the point as to the power of directions in altering or modifying the radical figure. No good purpose, however, can be served by continuing the discussion, as so many other points have wormed their way into the matter that the real point has become confused. The fact, however, was stated that directions *could* produce what was not indicated in the horoscope, and that a violent death could occur through directions without the fact being shown in the horoscope. This was a point I challenged and it was never answered. As a sequel to this discussion we propose in the next volume to illustrate the rules of directing, given in these pages by a number of well-known horoscopes.

The Occult and Sport.

It is not my intention to enter into any argument on this subject, but the interesting statements made by Sepharial in the last issue must be my excuse for adding a few more remarks. Our contributor speaks of the practical uses of Astrology, and with his views I am in entire accord. My notes last month were intended as a protest against the *improper* uses of the occult. The man

who elects a good time for sowing a crop of wheat is only making a proper use of astral laws. He who chooses a good time to make an investment, in order that those dependent upon him may be well provided for, is acting wisely and well. But where the sole use of the occult laws is for sordid gain, for cheap advertisement of skill (?) in predicting results betting on races, and similar worthless pursuits, then we have the improper use thereof, and it is that which I must and will emphatically protest against. I repeat in the words of the Occultist, "The motive must be pure. The dread guardians of the elemental world refuse their aid to the soul that seeks its own gain."

Pisces or Aquarius.

The correspondence arising from this matter fails to throw any definite light on the point as to the exact position of the intersection of the equator and ecliptic. It is, however, quite clear that the first point of Aries has receded at least 27°. The record from the Secret Doctrine, making the total precession 31° 29' for 1912, agrees very closely with that of the *Astronomica Carolina* which places it at 31° 44' 46". Unfortunately nothing can be definitely proved, owing to the fact that the point where the two zodiacs are co-incident is unknown.

The Death of the Mikado.

The death of the Mikado of Japan shows the futility of relying on theoretical horoscopes, the times of which have not been

checked by reference to the Prenatal Epoch. The horoscope published in the April, 1902, issue of *Modern Astrology* cannot be correct as it shows no evil directions operating at the time of death. In fact, the Sun was in trine to Saturn. It is, however, to be noted that in the July issue of THE MESSENGER, we predicted from the lunation at Tokio, "the Mikado should safeguard his health and person," and it was during the reign of this lunation that his fatal illness commenced.

The New Volume.

The next issue commences Volume VI., and we propose to make a few alterations for the benefit of our readers. It is proposed to combine the Monthly Forecast and Editorial Notes, commenting upon events and showing their relation to the New Moons, etc. Birthday Information, Phenomena and Daily Guide will be continued as heretofore. Sepharial will also continue monthly articles on matters of interest to our astrological readers. As numerous requests have been made for some months for articles on the Prenatal Epoch, this very important subject is to be dealt with in an illustrative and interesting manner. "Ancient Astrology Modernised" and "Directing by Planetary Periods," are two other absorbing serials of an original character, dealing with theories never before published, while for those of our readers who desire more of the metaphysical we are giving "Metaphysical Astrology," a series of new and original articles dealing with the science from higher standpoint.

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Astronomical Phenomena

FOR SEPTEMBER, 1912.

Moon's Phases.

Last Quarter,	4th	...	1h. 23m. aft.
New Moon,	11th	...	3h. 48m. morn.
First Quarter,	18th	...	7h. 55m. morn.
Full Moon	26th	...	11h. 34m. morn.

Planetary Positions.

- ☉. The Sun is in Virgo, enters Libra on September 23rd, at 8 minutes past 10 in the morning.
- ☿. MERCURY is a morning star in Leo, enters Virgo on 10th and Libra on 28th.
- ♀. VENUS is an evening star in Virgo, enters Libra on 6th and Scorpio on 30th, in ♄ ♃ on 9th.
- ♂. MARS is too near the Sun for observation during the month.
- ♃. JUPITER is an evening star in Sagittarius all the month.
- ♄. SATURN is a morning star in Gemini all the month.
- ♅. URANUS is an evening star all the month, retrogrades from Aquarius to Capricorn on the 4th.
- ♆. NEPTUNE is in Cancer all the month.
- ♁. The following table gives the Moon's sign position at noon on each day of the month.

Aries	26, 27, 28	Libra	...	12, 13
Taurus	1, 2, 3, 29, 30	Scorpio	...	14, 15
Gemini	...	Sagittarius	16, 17, 18	
Cancer	...	Capricorn	19, 20	
Leo	...	Aquarius	21, 22, 23	
Virgo	...	Pisces	...	24, 25

The Weather.

The month opens with unsettled weather to the 7th, then finer with warm intervals to 14th, changeable 15th, stormy 16th, variable from 18th to 24th, unsettled with wind about 27th; slightly warmer end of month.

Flotsam and Jetsam.

By "SEPNARIAL."

IT is of interest to observe that the inspired authorities of Victoria Street, S.W., have confessed their inability to account for the vagaries of British summers. In despair of other intelligence, the public are now turning to old-world notions regarding the influence of lunations upon the weather. It was noticed that the New Moon of July came in with heavy clouds and a break in what had promised to be a spell of real summer weather. Since then we have had one continuous downpour, backed up by a driving wind. Even the stationary position of Jupiter coinciding with an aspect of the Sun to Jupiter failed to break the monotony of wind and rain. I put it all down to the fact that at the Summer Solstice Saturn was found in the lower angle of the horoscope of the greater part of Europe, and was followed by the New Moon of July, whereat Uranus was in the lower angle. But this is perhaps only half a reason since half of Europe has been suffering from heat, while the other half (ours unfortunately!) has been down in the "fifties" and the dumps.

We must, of course, admit that there are icebergs in the Atlantic, and that these would affect the temperature, would cause condensation and bring a good deal of rain. But what loosed the icebergs so early that they came so far South. We do not know for certain, but we may suspect Mars. Vulcan is the maker of chains and the looser of them. He it is who raises temperature and undoes the work of Saturn. For Saturn binds but Mars looses. One is restraint, the other freedom. Now it has been pointed out that among the recent cyclic succession of years that were hot and cold during the summer, the number 9, which is that of Mars, appears to be in evidence. For 1893, 1902, and 1911 were all very hot years, and I well recall the drought that was experienced in England during the months from March to October, 1893, as well as the excessively hot summer of 1902. But on the other

hand, 1894, 1903 and 1912 have proved to be wet summers and chilly withal.

This imparts a new factor into astro-meteorology, for there is no cycle of Mars which measures 9 years or near it. It must therefore be a combination of various elements which operates to produce a cycle of 9 years. What these elements and factors are would be an interesting question for study. Meanwhile, those who live in the valleys will find the breast stroke a very effective one for long-distance work.

This question of promittors. It has been worrying me ever since the Editor of OLD MOORE'S MONTHLY MESSENGER took their case in hand. A planet afflicting the Sun at birth is a promittor of some misfortune, and what he promises he always performs. The planets are invariable in dealing out trouble to us mortals. But then we are so vulnerable. The fault is entirely our own.

This would not worry me at all. As a schoolboy I had more than one licking that belonged to somebody else by rights, and I never mind taking all of my own that are due. But how is a man to escape the meshes of the complex net of destiny? If a planet afflicts the Moon at birth, a solar direction can bring it into play. You get hit once for certain. Then a little later on a lunar direction brings it into play again, and the promittor scores a second time. Then comes the ascendant to a bad aspect of the promittor—I am always supposing the same one—and you get hit again. Last of all comes the midheaven by direction to a bad aspect of this same promittor of evil, and you are laid out for the fourth time. The end cannot be far off now. Alas, the truant hope! The promittor itself comes to an evil aspect of one of the four significators, and for the fifth time it smites you in the neck. But that is not the end of it. There are such things as transits, and every afflicted point in a horoscope is a vulnerable one. So, seeing that any of the significators being

afflicted at birth constitutes the afflicting planet a promittor of evil, we give up the problem and take to our heels.

The burden of my lament is this. I have been looking over my chart with an eye to the newly-forged axiom, and I find to my regret—I had as well say to my amazement—that every promittor is for me a promittor of evil. Neptune afflicts the Sun, Uranus afflicts the Sun and Ascendant, Saturn has an approaching semisquare to the Moon, Jupiter afflicts the Moon, Mars afflicts the Sun, Venus afflicts the Moon; and Mercury—blessed messenger of hope—maintains an attitude of cold neutrality what time it is not afflicting the midheaven.

Yet, despite this terrific armament arrayed against me, I find on comparison of notes with the first man I meet in the street, that my lot is no worse than that of many others, and as comparison goes to show, is a good deal better than most! I have no worldly ambition that I cannot attain, no hope that the good God cannot fulfil in His own time. I have a sufficiency of the needs of this life, I am not hampered with a surfeit, I have nothing that I am afraid to lose, and I am ready to take my share of trouble when it comes along. What then is my lament? It is that my sense of the eternal fitness of things has had a rude shock. For note, in this same picture horoscope, I find Jupiter in trine to the Sun, Venus in trine to the midheaven, Uranus in

sextile to the Moon, and the Moon in trine to the ascendant. Now I want to know how, according to the new axiom, these things are going to work out. It is obvious that Jupiter cannot be both a promittor of good and evil unless we dissociate the directions of the Moon from those of the Sun, nor can Uranus be both good and bad at the same time.

Commonsense would say that as Jupiter afflicts the Moon, the directions of the Moon to Jupiter's good aspects might be disappointing, while his bad aspects would be effective for evil. That as Uranus is sextile Moon the directions of the Moon to Uranus would be neutralised when they are evil and highly beneficial when they are good. And so of the rest. This also would be the influence of a planet when in transit.

This brings me to the objection raised against the Alfridary. It is argued that there cannot be any foundation for it, because all persons would come under the same significators at the same age. True! but were these significators in the same relations to one another at the birth of each person? Of course not. Then it will be possible to discriminate. I have just been writing a book in which I have said a good deal about Alfridaries, and those who are interested in the subject will have good grounds for experiment in following out their horoscopes according to the rules I have formulated. But there are two things that wait for no man—besides time and tide—these are His Majesty's mail and the printing press.

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PART II.—JUDGMENT. By E. H. BAILEY.

CONCLUDING REMARKS.

THE EFFECTS OF DIRECTIONS.—It is impossible in these pages to give all the numerous effects arising from the various directions, but as they are fully detailed in Raphael's Key and Guide to Astrology, Sepharial's Manual, and Alan Leo's Progressed Horoscope, there is no need to take up space by giving them here.

THE PROGRESSION OF THE ASCENDANT.—This important point must not be overlooked. As the ascendant progresses after birth it brings new influences into the life as each sign crosses the ascendant. This should be watched carefully. It is usual to note the passage of each decanate of the sign as it crosses the ascendant and deduce therefrom various results. In Alan Leo's Progressed Horoscope the subject is dealt with very fully, and students are referred to that work for further information.

THE SEVENFOLD ARRANGEMENT OF DIRECTIONS.—In my lessons on how to judge a horoscope, in Vol. III, I detailed a division of the horoscope into four parts of seven sections. Three of these were dealt with in those lessons, and on page 106 of that volume I gave the sevenfold division relating to directions, or development of the life, as follows:

PHYSICAL PROGRESS.—The ascendant and its progression. This I have just referred to. The processional rising of each sign and decanate brings into the life various new factors, according as to the planet ruling each sign and decanate. Thus, if the third decanate of Taurus be on the progressed ascendant, it will give power to Venus as ruler of the sign, and to Saturn as ruler of the decanate. The position of the signs ruled by these planets and the houses in which they are placed, will have an effect on the life, and the directions of these two planets will be more important while that of the progressed ascendant is operating.

PERSONAL OPPORTUNITIES.—This is derived from the progression of the Moon through the twelve signs and houses, both in the radical and progressed figures, and brings into play numerous passing influences according to the sign and house position. The planetary progression in the same manner should also be noted, for these have an effect in a similar manner.

THE DESTINY.—The solar progression and directions is concerned solely with the destiny of the native, as it is through this influence that the chief effects which play on the destiny are brought into action. Special note should be taken of these influences.

THE FATE.—The lunar aspects have the chief effect over this, and they should be carefully attended to and compared with the solar and other major influences operating.

MATERIAL PROGRESS.—The directions of the meridian and ascendant are concerned with the material progress of the native. Those of the meridian relate chiefly to honour, profession, gain, and position. Those of the ascendant affect the material and physical progress of the life.

CHANGES OF CIRCUMSTANCE AND ENVIRONMENT.—The changing of significators from one sign to another, and from one house to the next, are always accompanied with great changes both in circumstance and environment, and many events in life can be deduced by watching the periodic changing of the four significators. The planets also have an influence in this respect, causing changes particular to their nature. Mercury produces mental changes, influences new thoughts and ideas; and the like with the other planets.

CONCLUSION.—Although I have dealt as fully as space will permit with the various factors in progressive directing, we must remember that the Primary system of directing has yet to be investigated; but as

this is at present too complex for our readers, we must reserve it for a later date.

In addition to this the subject of directing from the Prenatal Epoch, which is part and parcel of the progressive system of directing, must be taken into consideration; for it is by this factor that the real truth of directing can be revealed. We are introducing this theory to our readers in the next volume, we propose to take up the subject of directing from that figure in connection with the horoscope.

On Numbers.

By "NACHIEL."

THE death of the late Emperor of Japan and the accession of the present monarch has turned public attention to the Land of the Rising Sun, and your readers may be interested in the following remarks: The Emperor Mutso Hito, was born November 3rd, 1852. Now it is a rule proved correct times out of number in calculating dynasties to add the year of birth date vertically to the date of accession, thus:

1912
1
8
5
2

1928

This appears to give 16 years of sovereignty to be enjoyed by the new Emperor.

The numerical value is as follows: Yashi 31, Hito 25; $31 + 25 = 56 = 11 = 2$.

It is remarkable that the name taken out in triplicate form confirms this: 2 is the personal symbol of a great arbitrator and peacemaker, though seldom really great themselves they attract great men to them.

Unfortunately this number has other meanings, it indicates cleavage, trouble and contention, the direction in which this will arise, whether political or military, time will reveal, but with a safe pilot to guide the ship of State it is to be hoped all dangers will be minimised.

The following paragraph has appeared in the London and Provincial papers:

"THE POPE'S TENTH YEAR.

"By entering this week on the tenth year of his Pontificate, the Pope has upset the fear that he would not occupy the Papal Chair for more than nine years. This belief, or rather superstition, was due to the fact that the number nine seems to have exercised a marked influence over the career of Pius X. He was thus nine years at the seminary as a student, nine years a vicar at Tombolo, nine years an archpriest at Salzano, nine years a canon of Treviso Cathedral, and nine years Bishop of Mantua."

This affords a fine illustration of pure superstition versus a knowledge of numbers and assumes the charm is broken, let us see. In the first place the name of the Pope (Joseph or Guiseppe Sarto) works out as follows: Guiseppe 46, Sarto 19, or both $65 = 11$. Now $1 + 1 = 2$. In $1858 = 22$, or 2 duplicated, he was ordained priest.

He was born June 2nd, 1835, hence his birthday number is $2 + 6 + 17 = 25 = 7$. Now he is thus aged eleven times his birth date (77), which is somewhat ominous.

There is a singular rule which has been supposed to determine the length of the Pope's life. Add his number to that of his predecessor, to that add ten, and the result gives the year of his death.

Thus (Leo) XIII. + (Pius) X. + 10. = 33—thus 1933—which would make the age of the Pope 98! This rule is not without exception. There is, however, an ancient tradition which forbids the hope of any of St. Peter's successors, *pervenire ad annos Petri*, i.e., to reign 25 years; however, there does not appear to be any apprehension as to a change in the Pontificate at present.

Note.—Pius VII. succeeded Pius VI. : $7 + 6 = 13 + 10 = 23$. Pius VII. died 1823.

Leo XII. succeeded Pius VII. : $12 + 7 + 10 = 29$. Leo XII. died 1829.

Pius VIII. succeeded Leo XII. : $8 + 12 + 10 = 30$. Pius VIII. died in 1830.

The Influences of the Signs of the Zodiac.

PISCES.

Countries.—Portugal, Calabria, Galicia (in Spain), Normandy, Nubia, Sahara Desert.

Towns.—Alexandria, Ratisbon, Compostella, Seville, Worms, Bournemouth, Farnham, Tiverton, Christchurch, Cowes, Regensburg, Grimsby, Southport, Lancaster, King's Lynn, Preston.

Local Places.—Marshy grounds full of springs where water fowls breed—rivers and ponds full of fish; moats, water mills, old hermitages and those places in houses near where the water is, as pumps, cisterns or wells.

Colour.—Dark Purple.

Time.—In angles, weeks; in succedents, months; in cadents, years.

Directions.—E. by S.E.

Occupations.—Caterers, hotel proprietors, nurses, fishermen, the navy; travellers and advance agents, novelists, book-keepers and accountants, painters and all employment where method, detail and change are required.

The Last of Sardiopolis.

From the "Archives of Amos," some time scribe at Sardiopolis.

By JAMES HARVEY.

(Continued from page 219.)

And Amos was put at peace; and in due time, towards the end of day, he fell asleep. And when the night had come and Amos slept in the light of the waning moon, Magnia stole from the side of the scribe and setting sail, passed from the hill of Dara like a shadow into the gloom of the great deep. In the dawn of the next day Amos awoke and found Magnia had gone, whereupon he fell down and prayed for Magnia and the new race. And in the rising sun he looked towards the east and beheld afar the sail of Magnia. Mounting to the highest place of Dara he watched until the ship went beyond the edge of the sea. Then turning to the south he descended the hill, saying as he went, "The ways of the Lord are strange. Blessed be God!"

HERE ENDETH THE ARCHIVES OF AMOS.

Note at the end of the manuscript by Hargaarus, concerning the end of Amos: sometime scribe at Sardiopolis.

Brother Merx related to me on the night before my departure for Rouen of the coming of Amos: who hath chronicled the strange and fearful record of Sardiopolis.

At the close of a day filled with tempest, as the brotherhood were about to retire to their cells, there was heard a summons at the outer gates. A little while after the gatekeeper of the monastery came to the holy Merx, telling him of a stranger who spoke in a strange tongue but who made signs unto the fact that he desired food and shelter. Having the stranger brought before him, Merx beheld an old and stately man, arrayed in raiment torn and begrimed with much journeying; his hair and beard white with years, his face marked deeply with thought and time: and his hand shaking with the trembling of age.

On questioning, naught could be learned as to who he was, or from whence he came: his speech being unknown to the superior of the monastic house. By the orders of the saintly Merx, the porter took Amos and bestowed upon him the best of hospitality, giving unto him food, new garments and a bed. In the morning the janitor told brother Merx of how the old stranger had knelt and prayed ere seeking his couch. "Whereat such tidings," quoth my holy compeer, "I rejoiced he was not an heathen, nor yet a godless person."

In the holy house of Soma the scribe of Sardiopolis dwelt until the day of his death: which took place exactly three hundred days after his coming to the monastery. In good and useful work he assisted the monks in an excellent manner, as was testified by Merx. He copied documents and missals, and inscribed devotional works, along with portions of the scripture: of which the brotherhood were in much

need. When not occupied thus, he employed himself in the writing of the archives, as he is pleased to call them, of the unfortunate city of the wilderness. Merx showed unto me some of the work done by the scribe; and from it it could be seen he was a master of inscription.

For a certain space each day he devoted himself to the writings of the happenings in the city where he was the confidant of the king of Nephethia, Sicæ and Soma. Yet not one could gather as much of his tongue as would enable them to hold converse with him, save the holy Merx: who mostly was with him as he worked. But withal, Merx could not gleam as much as to learn aught of the old man of law; and could only convey thoughts by signs and gestures to him. All knew he was named Amos: as he put his hand upon his breast smiling and saying that word.

And ever he worshipped with the brethren, albeit he understood not their utterance: kneeling when they prayed, in devoutness and adoration with them. From this the blessed Merx and all loved Amos, for they knew the man was of good heart, and full of holiness and humility.

On the three hundredth day he came to the head of the holy brotherhood and handed over the documents of his chronicle: signifying by gesture and sign that the work was completed. With the few words that Merx had gathered of the tongue of Amos he praised the accomplishment of the old man. Then did he surprise the holy man by conveying to Merx, in his own manner, that he, Amos, would die that night. The saint of Soma expressed his sorrow in due courtesy: but comforted himself inwardly saying, "He is old and hath strange imaginings."

That night when vespers had been sung, Amos fell down at supper; and as they went and raised him, he said, "Gæa! Gæa! Cæus; Pajeus Amos," and instantly after he expired in their arms. Brother Merx, although he understood not the last words of Amos, nevertheless had the insight to know it was a prayer in death. Wherein he was right, as the rendering in the Hieroscandæac tongue is "My God! My God! Everlasting one: give rest unto Amos." In this manner died Amos, the scribe of Sardiopolis.

After the holy and devout Merx had made recount unto me of these things, he delivered unto my hands the chronicle of Amos, declaring it would interest me much in my study of strange tongues. To him it was a sealed thing; and therefore useless. But he desired, should I come to read the manuscript to let him know the nature of it. I promised, and yet at the time I could have read the work well, for the language was familiar to me. But knowing well the ardent and zealous love for the church held by the Saint of Soma, I kept this knowledge from him: lest the book would suffer thereby. And now it is given

forth, I rejoice I have done wisely : for had the devout Merx gleamed the least notion of the themes, the book would have been destroyed assuredly. I loved Merx in his zeal for sanctity; and he would have considered the work of Amos as a pitfall thereto. But now he sleepeth in the cloister at Soma where the dark winds weep : God give him rest.

On the morning as I came forth to depart from Soma, the righteous Merx took me to the garden ; and at a sheltered corner of the place he there drew apart the bright flowers and leaves, disclosing a stone : wheron I read :

HIC JACET

AMOS

PEGANUS HOMO TAMEN

REQUEISCAT IN PACE.

Which being made plain, in mine own tongue meaneth, " Here lies Amos : A pagan, yet a man Rest in peace." Unto which I say, Amen.

FINIS.

A Pathological Case.

By Dr. M. DUZ.

IN my analysis from the astral standpoint of the case of Miss K., in the August issue of the MESSENGER, I ought to proceed by deduction, leaving out the particulars of the case. An editorial in *The Occult Review* (July), enables me to establish a comparison between my former astral conclusions and the facts. Let us see :

Miss K.'s sickness began in 1906. At this time she was 16 years old, equal zodiacal revolution \times zone VI. \mathcal{L} , i.e., a pulmonary trouble by anæmia was the primary outburst of her sufferings.

In 1908, her medical attendant stated an inflammation of the stomach (?). She was then 18 years old, equal zodiacal revolution δ zone VI. \approx , which denotes a trouble of the kidneys, hence, diabetic phthisis, as δ is π 's homological sign and this latter involves the ductless glands, the genito-urinary organs and the sympathetic nervous system, so much the more at 17 years old her zodiacal revolution, equal Υ zone VI. η , indicates a psychical (nervous) shock repercussing upon the gastro-abdominal organs.

Now, going back again to her conception and nativity physiological standards, we have the following formulæ :—

$$\begin{array}{c} \mathcal{L} \\ \uparrow | = \delta \quad \Pi | \\ \times \quad \eta \end{array} \quad \dots \quad \text{by nativity.} \quad (1)$$

$$\begin{array}{c} \delta \\ \Upsilon \quad \pi \end{array} = \begin{array}{c} \delta \\ \times \quad \eta \end{array} \quad \dots \quad \text{by conception.}$$

So Miss K.'s physiological standards are threatened of two pathological planets, i.e., δ and \mathcal{L} , the first by conception and the second by nativity. That is to say, the ancestral dyscrasic taint \times , ruler \mathcal{L} , through δ 's initative process upon the liver, functionally bewildered the embryo in its nervous frame Υ and π , and the native, therefore, inherited a physiological drawback affecting the innervation of the pulmonary parenchyma \uparrow consequently, not \times

tuberculous. Indeed, it is to be noted that Π rules the lungs especially and specifically, \uparrow rules the lungs as regard to the muscular system, and \times rules the lungs as regard to the fibro-ligamentous and synovial system.

On the other hand, the following pathological formulæ :

$$\begin{array}{c} 1. \quad \begin{array}{c} \mathcal{L} \\ \uparrow | = \delta \quad \Pi | \\ \times \quad \eta \end{array} \quad \begin{array}{c} \delta \\ \Pi | \\ \eta \end{array} \quad \begin{array}{c} \delta \\ \times \end{array} \end{array}$$

$$2. \quad \begin{array}{c} \mathcal{L} \\ \uparrow | = \delta \quad \Pi | \\ \times \quad \eta \end{array} \quad \begin{array}{c} \delta \\ \Pi | \\ \eta \end{array} \quad \begin{array}{c} \delta \\ \times \end{array}$$

$$3. \quad \begin{array}{c} \mathcal{L} \\ \uparrow | = \delta \quad \Pi | \\ \times \quad \eta \end{array} \quad \begin{array}{c} \delta \\ \Pi | \\ \eta \end{array} \quad \begin{array}{c} \delta \\ \times \end{array}$$

duly characterize Miss K.'s morbidness, which takes place through the irritation δ of the pulmonary parenchyma \times , proceeds to the congestion \mathcal{L} of the blood \approx and chronically η affects the gastro-abdominal organs η , these processes evolving upon

an essentially nervous taint $\delta \quad \Pi \quad \eta$ threatening the lungs and the genito-urinary organs through the gastro-abdominal organs.

To sum up, the case surely was a neuropathic (hysterical) one, and would have yielded to the proper remedies if treated accordingly.

GENTLEMAN born August 14th, 1876, wishes to correspond with lady born July 7th or November 15th in any year.—Reply G. R., c/o Editor, OLD MOORE'S MONTHLY MESSENGER, 5, Pilgrim Street, Ludgate Hill, London, E.C.

(1) In my last article, for the sake of brevity, I gave the synthetic conception formula which, developed, is as above.

The History of Merlin.

ONE of the most extraordinary personages whose story is delivered to us, is Merlin. He appears to have been contemporary with the period of the Saxon invasion of Britain in the latter part of the fifth century; but probably the earliest mention of his name by any writer that has come down to us is not previous to the eleventh. We may the less wonder therefore at the incredible things that are reported of him. He is first mentioned in connection with the fortune of Vortigern, who is represented by Geoffrey of Monmouth as at that time king of England. The Romans having withdrawn their legions from this island, the unwarlike Britons found themselves incompetent to repel the invasions of the uncivilised Scots and Picts, and Vortigern perceived no remedy but in inviting the Saxons from the northern continent to his aid. The Saxons successfully repelled the invader; but, having done this, they refused to return home. They determined to settle here, and, having taken various towns, are represented as at length inviting Vortigern and his principal nobility to a feast near Salisbury under pretence of a peace, where they treacherously slew three hundred of the chief men of the island, and threw Vortigern into chains. Here, by way of purchasing the restoration of his liberty, they induced him to order the surrender of London, York, Winchester, and other principal towns. Having lost all his strongholds, he consulted his magicians as to how he was to secure himself from this terrible foe. They advised him to build an impregnable tower, and pointed out the situation where it was to be erected. But so unfortunately did their advice succeed, that all the work that his engineers did in the building one day, the earth swallowed, so that no vestige was to be found on the next. The magicians were consulted again on this fresh calamity; and they told the king that there was no remedying this disaster, other than by ce-

menting the walls of his edifice with blood of a human being, who was born of no human father.

Vortigern sent out his emissaries in every direction in search of this victim; and at length by strange good fortune they lighted on Merlin near the town Caermarthen, who told them that his mother was the daughter of a king, but that she had been got with child of him by a being of an angelic nature, and not a man. No sooner had they received this information, then they seized him, and hurried him away to Vortigern as the victim required. But in the presence of the king he baffled the magicians; he told the king that the ground they had chosen for his tower had underneath it a lake, which being drained, they would find at the bottom two dragons of inextinguishable hostility, that under that form figured the Britons and Saxons, all of which upon the experiment proved to be true.

Vortigern died shortly after, and was succeeded first by Ambrosius, and then by Uther Pendragon. Merlin was the confidant of all these kings. To Uther he exhibited a very criminal sort of compliance. Uther became desperately enamoured of Igrna, wife of the duke of Cornwall, and tried every means to seduce her in vain. Having consulted Merlin, the magician contrived by an extraordinary unguent to metamorphose Uther into the form of the duke. The duke had shut up his wife for safety in a very strong tower; but Uther in his new form gained unsuspected entrance; and the virtuous Igrna received him to her embraces, by means of which he begot Arthur, afterwards the most renowned sovereign of this island. Uther now contrived that the duke, her husband, should be slain in battle, and immediately married the fair Igrna, and made her his queen.

The next exploit of Merlin was with the intent to erect a monument that should last for ever, to the memory of the hundred

British nobles that were massacred by Saxons. This design produced the extraordinary edifice called Stonehenge. These mighty stones, which by no human power could be placed in the position in which we behold them, had originally been set up in Africa, and afterwards by means unknown were transported to Ireland. Merlin commanded that they should be carried over the sea and placed where they now are on Salisbury Plain. The workmen having received his directions, exerted all their power and skill, but could not move them. Merlin, having for some time watched their exertions, at length applied his magic; and to the amazement of every one, the stones spontaneously quitted the situation in which they had been placed, rose to a great height in the air, and then pursued the course which Merlin had prescribed, finally settling themselves in Wiltshire, precisely in the positions in which we now find them, and which they will for ever retain.

The last adventure recorded of Merlin proceeded from a project he conceived for surrounding his native town of Caermarthen with a brazen wall. He committed the execution of this project to a multitude of fiends, who laboured upon the plan underground in a neighbouring cavern. In the meanwhile Merlin had become enamoured of a supernatural being, called the Lady of the Lake. The lady had long resisted his importunities, and in fact had no inclination to yield to his suit. One day, however, she sent for him in great haste; and Merlin was of course eager to comply with her invitation. Nevertheless, before he set out, he gave it strictly in charge to the fiends, that they should by no means suspend their labour till they saw him return. The design of the lady was to make sport with him and his addresses. Merlin, on the contrary, with the hope to melt her severity, undertook to shew her the wonders of his art. Among the rest he exhibited to her observation a tomb, formed to contain two bodies; at the same time teaching her a charm, by means of which the sepulchre would close, and never again be opened. The lady pretended not to believe that the

tomb was wide enough for its purpose, and inveigled the credulous Merlin to enter it, and place himself as one dead. No sooner had she so far succeeded, than she closed the lid of the sepulchre, and pronouncing the charm, rendered it impossible that it should ever be opened again till the day of judgment. Thus, according to the story, Merlin was shut in, a corrupted and putrifying body with a living soul, to which still inhered the faculty of returning in audible sounds a prophetic answer to such as resorted to it as an oracle. Meanwhile the fiends, at work in the cavern near Caermarthen, mindful of the injunction of their taskmaster not to suspend their labour till his return, proceed for ever in their office; and the traveller who passes that way, if he lays his ear close to the mouth of the cavern, may hear a ghastly noise of iron chains and brazen caldrons, the loud strokes of the hammer, and the ringing sound of the anvil, intermixed with the pants and groans of the workmen, enough to unsettle the brain and confound the faculties of any who listened.

As six hundred years elapsed between the time of Merlin and the earliest known records of his achievements, it is impossible to pronounce what he really pretended to perform, and how great were the additions which successive reporters have annexed to the wonders of his art, more than the prophet himself perhaps ever dreamed of. In later times, when the historians were the contemporaries of the persons by whom the supposed wonders were achieved, or the persons who have for these causes been celebrated have bequeathed certain literary productions to posterity, we may be able to form some conjecture as to the degree in which the heroes of the tale were deluding or deluded, and may exercise our sagacity in the question by what strange peculiarity of mind adventures which we now hold to be impossible obtained so general belief. But in a case like this of Merlin, who lived in a time so remote from that in which his history is first known to have been recorded, it is impracticable to determine at what time the fiction which was afterwards generally received began to be reported.

Birthday Influences during September.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. **SUNDAY.** (Ruled by Sol). ♃ in ♋, □ ♄. A variable year, changes, but danger of reversals. A child born on this day will be clever and intelligent, but erratic and unreliable.

2. **MONDAY.** (Ruled by Luna). ♃ in ♋, △ ☾. A changeable year, benefits in business, travel and changes, but many little annoyances and upsets. A child born on this day will be clever and inventive, popular and successful in business, but will have many drawbacks to contend against.

3. **TUESDAY.** (Ruled by Mars). ♃ in ♋, * ♄, △ ♄, ♀ ♀, □ ♀. A favourable year, social gains, travel, changes, some annoyances through letters and danger of bereavement. A child born on this day will be popular, artistic, energetic and active, rather erratic at times, and may have many drawbacks through health and environment.

4. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♋, □ ☾, ♄ ♄. An evil year, danger of indisposition, financial losses and many troubles. A child born on this day will be reckless and extravagant, often in trouble in regard to employment and will be very unsuccessful.

5. **THURSDAY.** (Ruled by Jupiter). ♃ in ♋, □ ♀, * ♄. A variable year, disappointments, but changes and benefits in employ. A child born on this day will be clever and intelligent, active and popular, but careless and extravagant.

6. **FRIDAY.** (Ruled by Venus). ♃ in ♋, * ☾, □ ♄. A changeable year, benefits in employ, but danger of accidents and quarrels. A child born on this day will be hasty and rash, but will succeed best in employ.

7. **SATURDAY.** (Ruled by Saturn). ♃ in ♋, ♄ ♄, ♄ ♄. An unsettled year, danger of secret enmity and reversals, many annoyances and upsets. A child born on this day will be erratic, wayward, unreliable and generally unsuccessful in life.

8. **SUNDAY.** (Ruled by Sol). ♃ in ♋, * ♄, ♄ ♄. A successful year, new friends, activity, changes, social and financial gain, and much popularity. A child born on this day will be active and energetic, popular and respected, steady and reliable, and should be very successful in life.

9. **MONDAY.** (Ruled by Luna). ♃ in ♋, ♄ ♄. A variable year, trouble in love affairs, indisposition and worries. A child born on this day will be faithful and sincere, but hasty and rash, and should be guarded in dealings with the opposite sex.

10. **TUESDAY.** (Ruled by Mars). ♃ in ♋, □ ♄, □ ♄. Indisposition and financial losses are shown, but some changes. A child born on this day will be clever and intelligent, but extravagant and despondent, and will not be very successful in life.

11. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♋, ♄ ☾, * ♄, △ ♄. Changes, journeys, gain in employment, but, danger of disputes. A child born on this day will be popular, impressionable, rather hasty, but original and inventive.

12. **THURSDAY.** (Ruled by Jupiter). ♃ in ♋, △ ♄, * ♄, ♄ ♄, ♄ ♄. Changes and benefits from elders, social and financial gains, but danger of accidents and disputes. A child born on this day will be clever, intelligent, trustworthy, kind and affectionate, impulsive and rash at times, and fairly fortunate.

13. **FRIDAY.** (Ruled by Venus). ♃ in ♋, □ ♄. A variable and unsettled year, with many worries and annoyances. A child born on this day will be erratic, irritable, unreliable and not successful in life.

14. **SATURDAY.** (Ruled by Saturn). ♃ in ♋, □ ♄, * ♄. A generally good year, marriage or engagement for females, changes and minor benefits, but some slight unpleasantnesses. A child born on this day will be artistic and kind, clever and intelligent, but somewhat erratic, and will be fairly successful in life.

15. **SUNDAY.** (Ruled by Sol). ♃ in ♋, * ☾, △ ♄. A rather beneficial year, gain in employ, social benefits, new enterprises. A child born on this day will be enterprising and skilful, popular and kind, inclined to be erratic and wayward, but fairly successful in life.

16. **MONDAY.** (Ruled by Luna). ♃ in ♋, * ♄, ♄ ♄. An evil year, danger of accidents and bereavement, but some changes. A child born on this day will be hasty, rash and impetuous, inventive and original, but will have many drawbacks in life.

17. **TUESDAY** (Ruled by Mars). ♃ in ♋, ♄ ♄, * ♄, ♄ — □ ♄. An enterprising year, new work and undertakings, benefits socially and financially, but danger of scandal or worry. A child born on this day will be sharp and sarcastic, active, energetic, enterprising and successful in financial affairs.

18. **WEDNESDAY.** (Ruled by Mercury). ♃ in ♋, □ ☾. Danger of indisposition and loss of work, but prospects of travel. A child born on this day will be romantic and impressionable, would do well on the water, but should always remain in employ.

19. **THURSDAY.** (Ruled by Jupiter). ♃ in ♋, □ ♄, △ ♄. A changeable year, danger of accidents and disputes, but changes and benefits in work. A child born on this day will be clever and intelligent, but very rash and hasty, not very successful in life.

20. **FRIDAY.** (Ruled by Venus). ♃ in ♋, ♄ ♄, □ ♄. An unpleasant year, disappointments, grief, danger of false friends and treachery. A child born on this day will be careless and untidy, despondent, unreliable and not successful in life.

21. SATURDAY. (Ruled by Saturn). ♄ in ♊, Δ ☉, Δ ♈, ♂ ♄ Sudden changes, benefits in employment and through elders, pleasure, but some drawbacks. A child born on this day will be erratic, wayward, popular, trustworthy and fairly successful in life.

22. SUNDAY. (Ruled by Sol). ♄ in ♊, * ♏, Δ ♂. A successful year, new work and undertakings, promotion, benefits in employ, but some minor drawbacks. A child born on this day will be active, enterprising and energetic, trustworthy, will have many little annoyances to cope with, but should be generally successful in life.

23. MONDAY. (Ruled by Luna). ♄ in ♊, Δ ♀. Travel, changes, removals and pleasure, good for courtship. A child born on this day will be original and inventive, inclined to the study of science, artistic and musical, and generally lucky.

24. TUESDAY. (Ruled by Mars). ♄ in ♋, □ ♈, □ ♏. A worrisome and unfortunate year, danger of sickness and financial losses. A child born on this day will be despondent and extravagant, very unreliable and will lack that kind of nature to make a successful career.

25. WEDNESDAY. (Ruled by Mercury). ♄ in ♋, Δ ♄, ♂ ♄. An evil year, danger of disputes, quarrels, accidents and much unpleasantness. A child born on this day will be clever, but hasty, rash and sarcastic, not reliable nor successful in life.

26. THURSDAY. (Ruled by Jupiter). ♄ in ♋, ♂ ☉, * ♄, * ♈. A successful year, changes, journeys, popularity, new friends and promotion, some danger of indisposition. A child born on this day will be intuitive, inventive, steady, reliable and clever, will do well to always remain in employ.

27. FRIDAY. (Ruled by Venus). ♄ in ♋, Δ ♏, ♂ ♄. A changeable year, promotion and benefits in employ, but danger of disputes, accidents and law. A child born on this day will be steady, reliable, clever and trustworthy, often involved in disputes with others and will have serious trouble thereby, otherwise fairly successful.

28. SATURDAY. (Ruled by Saturn). ♄ in ♋, □ ♄, □ ♄, ♂ ♄. An evil year, disappointments, grief, financial losses, danger of false friends, reversals, and many worries and annoyances. A child born on this day will be careless, untidy, unreliable, erratic and very unfortunate in life.

29. SUNDAY. (Ruled by Sol). ♄ in ♌, ♀ □ ♄. An unfortunate year, especially for females, who should guard their honour, some danger of indisposition or bereavement. A child born on this day will be dull and despondent, and if a female, should be guarded in her dealings with the other sex.

30. MONDAY. (Ruled by Luna). ♄ in ♌, * ♄, Δ ♄. An unsettled year, many little ups and downs, but beneficial changes and journeys. A child born on this day will be erratic and unreliable, clever and conscientious, fond of travel and adventure, but not very lucky in life.

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Address

Where Palmistry Fails and Why.

By Mrs. IDA ELLIS.

THE title which I have chosen to head my remarks may seem somewhat startling to some of you, as at the first glance it may convey the impression that I am about to denounce and condemn; and such an attitude from a devotee of the science of palmistry, a student of a lifetime almost, might naturally be expected to cause a flutter: but I do not think we are at all likely to injure our beloved science, nor to do ourselves, our contemporaries, or our descendants any harm, if we try to realise not only the magnitude, importance, trustworthiness, usefulness and the magnetic attractions of Palmistry, but also try to realise its limitations, to understand its outermost edge, to see how far it does lead, and to qualify ourselves, as far as we are able, to distinguish very concisely and definitely the boundary line between Palmistry as a science, and the intuitional or Psycho-Palmistry which so often goes under the name of scientific Palmistry.

To do this we must turn our search-light of investigation into hidden corners, unbury the remains of past debated points, and realise the shadows as well as the beams of light which for us holds so great an attraction.

There should come to none of us a shock to find that Palmistry has its limitations, for, after all, is it not the material or concrete expression of a non-material or spiritual force, and must there not naturally arise limitations where matter and form are concerned?

By this you will fully understand that I do not intend to belittle Palmistry, or to make it a jest and a mockery to those who are ever ready to decry and condemn what they do not understand; rather would I hold it aloft as a beacon light, that all may partake of its radiance, extol its beauties, make manifest its virtues, and display its charms, that all may experience the joy of being able to read yet another page of nature's wondrous volume.

Those of us who have made a systematic and prolonged study of Palmistry, know full well that it is a wonderful revealer of the character and aims, of the vices and virtues, successes and failures, and the rise and the fall of individuals.

Some of us who recognise the reasonableness of the necessity for repeated lives on earth, in order to acquire more experience, to learn more fully what our own wonderful globe has to teach, and thus unfold our character and our inner powers more completely, even go so far as to accept the idea that the left hand shows the stage in evolution at which we have arrived at our birth, and that the right hand registers and reflects the changes and progress made during the life, so that the balance of failings and virtues which are still in existence at death, and which will be carried forward and transferred to the next life, may, at the end of this life be traced on that right hand, plus the dormant ones which have

not been manifested during this life: for we are given to understand that our true self, the real progressive part of us, is a much greater being than the little self we know, and that we are not able to express in one life more than a small part of our larger self: just enough perhaps, to learn particular lessons which our soul's evolution most need at this particular time.

Now where Palmistry fails—I shall begin with the shapes or types of hands.

We are accustomed to read inherent capabilities, and root or fundamental characteristics, from the type of hand, and speaking briefly, we expect to find in the owners of the

ELEMENTARY HAND.—The unskilled labourer, the drudge, physical workers only.

SPATULATE HAND.—The hardy artisan, slightly more mental capacity.

SQUARE HAND.—The business and scientific man, more mental force still.

CONICAL HAND.—Artistic impulses of a more or less mundane kind, emotional, yet striving for a higher condition of things usually.

THE PHILOSOPHICAL HAND.—The teacher, priest, literary and high-principled man.

THE POINTED HAND.—The dreamer, the idealist, the soul-seeker, rather than the body-seeker.

It is, of course, obvious that between each of these principal types there are innumerable sub-types which we call combinations, or mixed, and as to their general significance we are not confused; but when we meet with a really spatulate hand with fingers and thumbs all of the spreading tips peculiar to that type, and we have the emphatic assurance of both the individual and his friends that he exhibits no sense of construction, displays no talent for planning and organising, we are bound to come to a full stop, and ask ourselves the meaning of it, for Palmistry has failed here, and why?

I venture to submit that in this, as in all other cases of a similiar nature, where the distinct type is representative of powers not manifested by the individual, that circumstances and environment has been against the expression or unfolding of these latent powers, which are really a part of that person's possibilities; and that if we look closer into the case we shall find something, either slothfulness, caution, lack of self-confidence or nervousness, which acts as a barrier to the natural expression; moreover, I have no manner of doubt, that in all such cases if the person tries, or is given a chance, he will readily express those inherent powers, which up to the present have been kept under lock and key, as it were.

There is another point which those of us who look into the larger scheme of life may reflect upon. In a former physical life, that individual possibly exercised those constructive capacities to the highest possible degree, even so far as to have developed a lopsidedness in his nature as it were, and in this

life the proof of this full development is in the shape of the hands, although the particular life-lessons he is now to learn may be other than constructive, and until he has learned those lessons his opportunities and environments prevent him making use of these previously perfected powers.

If, therefore, Palmistry has failed for the time being, it has done so only because *we* have failed to look at the subject from every available standpoint.

Whilst on this subject of types, I should like to remark that we should not only recognise types and sub-types, but the degrees of quality also of each type, for it can be, say, a spatulate hand of quality 1, 2, 3, 4, 5, 6, or 7, ranging in point and power of expression from the lowest, coarsest form of ordinary use of tools, in the desire to attain to physical expression and "make something," to the pure construction of the sculptor, or the inventor of delicate, complicated mathematical instruments. The same applies to each type, and we therefore ought not to attribute to every hand of a certain type the highest, and also the lowest of its type possibilities.

Palmistry fails in so far that it does not disclose to us the surroundings and environment of an individual, and for this we must always feel its limitation. It is not until one has a clue to the opportunities, and also the hindrances placed before the subject, that one can truly define the path he will tread in life.

Let me make myself more clear. A lady comes to me, her hand conical in type, mounts of Moon and Venus large, well-developed thumb, showing strong *will*, and equally developed mount and finger of Jupiter for ambition. I read it that she has a good ability for music and singing, and her will power should make her capable of pushing her way to the front in a profession of that nature. True, her Head line is very closely joined to the Life line, but with that large capacity for music, and the ambition, the caution shewn by that Head line should be overruled.

I tell her this, and she shakes her head, and says she does not know music, although she has always been fond of it, and longed for it; but her parents had such a horror of the life of a professional singer, or anything of that nature, that they refused to allow her to learn music; and when she grew old enough to choose for herself, she considered it her duty to continue to please them. Here you see the aspect of Jupiter, which gives the sense of duty rather than the love of power, expressing itself, whilst the large Venus expressed itself in love and sacrifice to others, rather than the seeking of selfish pleasure; each of these being the higher and more evolved manifestation of the same powers, which are more normally manifest in the way we usually delineate Jupiter and Venus. There was nothing in the hand, however, to show which of these two aspects was dominating the life.

In this case, of course, the caution and prudence of the joined Head line displayed itself as the adjuster, proving that the mind is in itself neither good nor bad, it only expresses the force with which it comes into contact. Of course, one easily gets over such a difficulty as this, by asking a simple question, but in my opinion it is preferable to ask no questions, but to be able to read the hands placed between the folds of curtains which hide the person from view, and if

Palmistry were an exact science we could do so, without fear of making mistakes.

It is, however, not an exact science, and fails when put to the test. Why?

I feel inclined to act the Scotchman and ask how do you know that it is not an exact science? For there is no doubt that we are only just beginning to understand the possibilities of Palmistry; and although Palmistry has been in existence since humanity had hands and feet with marks and lines upon them as a result of their past experiences, personally I have no doubt that in the years to come it will be much more reliable, more studied, and more used, because much more understood than at present.

The fact remains that one of its limitations is that it is not exact. By "exact" I mean that although where intelligently applied, its rules cover most of the ground; and given a certain line in a certain place, on a certain type of hand, it means a certain thing; yet the exact force, duration and form of manifestation of that certain thing which that line denotes, will be so modified by the special development of any other part of the hand, by its softness or hardness, coarseness, fineness, and the lines, etc., contingent with it, as well as by counteracting lines on the other hand exerting contrary influences, that to call it an "Exact" science would be equivalent to expecting the machinery of all clocks to keep the same time, because they all have faces and two hands.

In exact sciences all the converging and opposing forces can be accurately measured, and the sum total will be always the same: the correct result can always be known, because the constituent parts are all thoroughly well understood, and they work by laws which do not vary. In Palmistry, however, we are dealing with the manifestation of spirit through matter, and the living, evolving, conscious, force within human form is ever expanding, growing, unfolding and giving forth more and more of its infinite possibilities of change and variety, so that a given line representing a particular thing in a thousand ordinary persons, may, and frequently does, receive inner impulse from the higher self of the thousand-and-one person, which colours that mean-differently, and yet because this is so recent, the alteration has not yet expressed itself in the nervous tissues which cause lines and marks on the hand.

If there were no growing, unfolding spiritual life behind the physical form which is continually changing and evolving the aims and ideals of the individual, we might be able in time to call Palmistry "Exact"; for, if you notice, the science of healing is not an exact one, nor is the science of Psychology. Why? Because these sciences are dealing with infinite possibilities of mind through matter, and not limitations so narrow as those belonging to concrete or what we usually call "Dead matter"; and whilst Palmistry in its inner sense, reveals much of the soul and its possibilities; in its outer sense, it is but a concrete expression of the outer life, and therefore not without limitations, and for that reason is not "Exact."

For the same reason *Palmistry fails us where we try to read fully the life of a person whose hands have but three or four lines marked upon them.* Some of our clients exclaim, "You haven't told me much about

what has happened. You told my friend so many more details, how is that? Is there something in my hands too dreadful, so that you dare not tell me?"

We have to reply that as so few lines are marked, such a very little detail of the life and mind is made evident. Yet those hands are complete. Four fingers, a thumb, phalanges, mounts, shape, knuckle and all appurtenances. How is this? If Palmistry is a science, surely it can reveal the life and soul of one individual equally with that of another person. Yes, Palmistry fails us here, because we have not yet evolved our faculties up to the point of being able to pierce the thick veil of matter (in this instance, the hard skin) which environment has placed upon the delicate lines on the palm. When we have evolved and are able to use the higher vision, and able to pierce the veil of matter which hides the inner nature, then we shall be able to read what now we call the insensitive hand as easily as we can read the sensitive one; for each soul is really impressed on the nervous matter of the palm, however deeply hidden below the surface it may be; not all of the true self, remember, but more, much more than is apparent externally. This is easily proved by some forms of accident which tears a portion of skin, say one or two layers, from the palm, and then many small lines are visible where apparently none previously existed.

Palmistry also fails to reveal to us the direction in which the will is consciously working. I am referring now to a fairly well-balanced hand as regards the three worlds of matter, mind, and morals; or the physical, mental, and spiritual divisions. It is obvious that at some time in the life, all fairly cultured or progressed individuals do seriously take themselves and their natures thoroughly and consciously in hand; and when this is done, all the natural energies are bent in one direction, instead of being the sport of circumstances and drifting idly down the stream of environment. In this way all the force of the individual's inner life is carried into one groove as it were, and absorbed by interests of the particular nature which is strongest in attracting power: that is to say, an ideal has been created in the mind, and the whole nature, a mental, emotional and physical, is bent towards the realisation of that ideal.

Suppose a man's hand shows very good scientific and elocutionary powers, whose will is strong, whose ability can be equally expressed in either of those three worlds, how is the Palmist to tell whether he is a priest, novelist, schoolmaster, criminal lawyer, political agitator or even a company promoter?

These things make us pause: for in each of these individuals those same powers may show themselves, and yet for what vastly different ends? In the same way, where a person definitely takes up occult matters, and learns the secrets of nature's hitherto obscure laws, he transcends the ordinary planes of being, and the rules applying to average commonplace mortals do not apply to him so far as character reading is concerned, for the simple reason that he is now moulding his circumstances by the conscious exercise and the control of his will over his thoughts, desires, and actions; thereby creating new environments, and opening up new possibilities for himself, by means of the dominion of the lower

nature by the higher. The ordinary things of life therefore cease to have attraction for him—I mean that he sees them and their relative values in a new light—consequently the signs and marks upon the hand of such an individual would be read wrongly if defined as pointing to ordinary achievements, since they are no more representative of his present aims and ideals than the hour hand of a clock which had been made permanent, whilst the minute hand made its normal revolutions, would be representative of the exact hour of the day. We may be, and are, able to tell the *kind* of things which are of the greatest interest to the individual, but whether the expression of that interest is of the lowest, the average, or the highest possible to that individual is beyond us, unless from other sources of information our knowledge of the person is augmented.

Then again, when we are dealing with lines themselves we find Palmistry failing to supply us with a revelation of the meaning of small lines seen in a very sensitive hand. Of the more important, the general, and the more distinct lines we have been, and are, able to trace the meaning; but some hands are covered with a perfect net-work of small hair-like lines, and since we hold that nature does nothing in vain, and that "even a blade of grass grows awry, because the powers above have willed it so," then each minute line in the hand must have its own individual import, must bear its own part in recording the life and experience of the owner.

But to be able to define the true and full significance of these lines in detail is quite beyond us, we know they refer to the matters more or less in harmony with the characteristic expressions of the mount or line to which they are most closely related, and that is all—why does Palmistry fail us here? I am of opinion that these lines are expressions of experience which affect the higher nature of man, more than the lower; and by higher nature, I mean they refer to astral or sub-conscious matters, which make their mark on the sensitive bodies on the higher or subtler planes, the result of which will be made more visible in powers and characteristics in a subsequent life, but that they do not directly affect this present life—they are therefore future possibilities, rather than present realities: and it is only when we are able by clairvoyance, etc., to distinguish the higher bodies, and see the working on higher planes of matter, that we shall realise the true significance of these small lines. These subtle, yet undeveloped powers, are faintly shadowed on the physical form, in obedience to a universal law in nature, which rules that all things exist in the higher worlds of ideas before they are brought into physical manifestation; the many small lines therefore are but shadows of coming events.

On the other hand, Palmistry fails to register on the hand many important matters, or rather matters which appear to be important from a material point of view, and it would be interesting if we could know why this is. Of course, the explanation of these difficulties which I give here need not be taken as anything more than my personal ideas, or as a working hypothesis; for I do not wish to impose my views on others; but when we find apparently important events making no mark on the hand, we say offhand that the person is not sensitive, and that the matter has

not impressed their mind. Yet in some cases the individual is sensitive and the occurrence has really made great changes in the life, so that explanation does not fit all the cases.

In order to give my version of this seeming failure of Palmistry, I must refer to the law of cause and effect, and I choose to look upon such seemingly important occurrences as being the physical expression, or the outward reaping, of causes set going by the mind and character of such person in a previous life, and because desire for an object always brings such object if the desire is strong enough, such individual must have at one time desired and worked for just that kind of important event which happened. The mere accident or incident of the death of the body before such desire is attained, does not in my opinion make any difference, for the image has been formed in the world of mind, the desire has formulated or created the thing itself on higher planes, and it is only when outside conditions make it possible, that outside realisation comes about. By this time, of course, the character has assimilated all the good obtained by such action of the mind, and this outward occurrence, therefore, does not affect the higher bodies, and is consequently not marked on the hand as important.

Palmistry fail to define actual wealth and poverty. Many people have the signs of good results from their life-works in the form of good fate and fortune lines who can by no means be called rich, as the world reckons wealth; whilst on the other hand, many an individual who owns much wealth has no sign of anything abnormal in the formation of the lines. I have read one or two hands of millionaires on which no great or extra sign of wealth existed. Why does Palmistry fail here? Because wealth, as such, assumed very different proportions of value in different minds, and a small degree of material progress in the hands of a struggler, and more especially of a sensitive struggler, makes far greater record when that success comes from the personal effort of the owner, than does huge hordes of riches on the hands of those always accustomed to abundance; and in the hands of even our own Royalty we see no great sign of wealth, because the mind has not been exercised in the obtaining of it. Palmistry therefore fails to discover to the Palmist the true financial condition of anyone—I must not leave you with a wrong impression, Palmistry does show us if a person makes progress, and in what direction; also, whether general circumstances become easier, or more obstructed as time goes on, and whether a clear and calm, or tempestuous future is probable or likely, but to say to a person "You have thousands of pounds in value," and to another "You have not a hundred shillings," is not possible, for all riches are comparative, and affect each type of person in a different way.

Palmistry fails to definitely predict the actual cessation of life. In many cases it occurs at the year predicted, but in very many more cases it is wide of the mark—why? Because the human will is ever growing, and mankind obtains an increasingly greater control over the physical elements of which his dense body is also a part, and by making prudent uses of the vitality and life currents at his command, he may increase by a few years his period

of life in the body, which, without such prudence, would die an earlier death.

One might go on indefinitely mentioning these points upon which it would be helpful to know more, so as to be of greater service to those who seek our aid, but enough. I think, has been said to show you that we have no right to rest on our oars and say, "Palmistry has reached its apex, Palmistry is complete," for these limitations should show you that there is scope for much more research work yet—and whilst we make the best use of those points in Palmistry we do know, and have proved to be correct and reliable, let us not forget it is our duty to posterity to be ever on the watch in order to learn more of nature's secrets, and to listen to the harmonies as well as the melodies in the music of infinite nature.

A Mystical Tree.

THE MOUNTAIN ASH is justly admired as one of the most ornamental of our native trees. There is something peculiarly striking in its clusters of scarlet berries and graceful foliage, brightening the sombre surroundings of the rocky places where it delights to grow. Wordsworth sings:

"The Mountain Ash

No eye can overlook, when mid a grove
Of yet unfaded trees, she lifts her head,
Decked with Autumnal berries, that outshine
Spring's richest blossoms."

It does not seem to have been used much medicinally, although in Russia a tincture obtained from the berries has been used as a remedy for stomach ailments. In some parts of Europe the dried berries have been ground into a kind of flour and used in times of famine. A fermented beverage resembling cider, as well as a strong spirit, are also made from them.

But probably few people nowadays dream with what peculiar veneration our forefathers regarded the Rowan, as they called the tree, and what marvellous powers over malignant spirits were attributed to it by, at least, all the northern nations. There seems to have been a remarkably widespread and unanimous belief in the extraordinary efficacy of the tree for all purposes of divination, and in its invincible power of thwarting the designs of black magic.

The same idea is seen in the derivation of its name in most northern tongues. Norse, Runa, a charm, Swedish, ronn, Danish, ronne, Icelandic reynir.

The ancient Scandinavians used to cut mysterious staves called Run-stafas from the tree, which were invested with the same magical properties. We know that the Druids also held the Rowan in high veneration and to this day it is still to be found growing in the vicinity of their ancient sites. It is recorded also that the early Britons called it Witchen from its power to ward off witches. A verse of a very ancient ballad: "The Laidlet Worm of Spindleston Heughs," expresses the general belief of the time:

" Their spells were vain, the hags returned
To the Queen in sorrowful mood
Crying that witches have no power
Where there is Rowan tree wood."

In the Highlands of Scotland, where the tree grows abundantly, it has always been held in the greatest repute for its supernatural powers. The Scotch dairy-maids used to drive their cattle with a Rowan stick, and at Strathspey at one time, sheep and lambs were made to pass through hoops made of the wood on the 1st of May.

It was always planted near stables and cow houses as witches were commonly thought to use their powers most frequently upon the unfortunate cattle.

In Wales it was always planted around churchyards, as it was held that all unholy spirits avoided the tree.

Crosses made of the wood were commonly worn as charms. Strangely enough, Bishop Heber tells us in his journal that he found in India a very similar tree to the Mountain Ash in appearance, which was regarded by the natives with just the same veneration, and was thought to protect against evil influences.

What is the origin of this widespread conviction of the ancients? That sufficient explanation is to be found in the wild, and often uncanny, nature of the places of its growth—generally associated with witches—may well be doubted. More probably the belief rested upon some actual knowledge which has not survived to our day.

One authority has urged that the explanation is that it was this tree that furnished the Cross of Calvary.

AZROS.

Result of Defying Superstition.

MISS MARION AMICK of Cumberland, Ma., and Mr. G. B. Clifton, of Baltimore, defied superstition by meeting on the 13th of the month, becoming engaged on the 13th and deciding to marry on that date. A fashionable audience had assembled at the church on the day fixed for the ceremony, and then the news was received that the bridegroom and the bride's mother were seriously ill.—*Yorks Weekly Record*.

If you want to know anything about yourself or your Future, write me confidentially to-day, and also state date, nearest time known and place of your birth. Sign your full name. Enclose 1/- P.O. only.

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It occurs to me one half the world is created to criticise the other half, but if one is able to criticise oneself there is little to fear from outside opinion, add in placing before readers of the MESSENGER my numerical ideas, I do so in all sincerity and with a full belief in my opinions. My object was originally to satisfy the appetites of all interested in the subject and I still hope to do so. At present I have insufficient data to deal with numerical astrology, so I will touch on a subject which, when properly understood, is probably the most fascinating branch of numerology. This deals entirely with the occult and brings into use the desire, will, imagination and concentrative faculties: the paraphernalia of the magician. We must first understand the tremendous force in a name itself, if you cannot imagine or feel that this is so, it is useless to proceed further with the subject, as only failure can attend your efforts. Granted the name is a force, the number of the name is a still greater force, as it is the quintessence of the name. By magical symbols, etc., we can, to a certain degree, attract to ourselves what we *desire*, as we already know there are numbers representing health, prosperity, happiness, fame, success, etc., and there are also numbers symbolised as disasters, destruction, failure, etc.

Now to utilise the properties attributed to these numbers we proceed as follows: Supposing your name to equal 75, and you *desire* to gain the esteem or favour of some particular person, you first calculate the value of his or her name, which we will call 81, you then subtract 75 from 81, is which 6; this number is the separator and is enclosed in a circle to control it, you then bring into harmony the other numbers. Again, supposing you wish to advance anyone whom you are unable to help materially, put down the value of their name, say 76, to this add the value 7, which is a number of fame, honour, reputation, etc.; now the number 83, is and this is placed beneath their name, and a circle drawn around the name and number of the one whom you intend to benefit, and under this again place the number 16, symbolised as weakness and subversion, catastrophe, defeat, etc., and enclose this within a circle.

It must be thoroughly understood that when making these calculations, or any other of a similar kind, that you should realise the persons dealt with to be actually embodied in the figures, you *must* know that you are dealing with people and qualities, and not mere figures. You must also use your imagination to the utmost and concentrate your mind and *desire* upon what you are doing, and be sure it will come as you wish.

Many other experiments may be tested: you can help the sick by forcing a number of health strength, etc., upon them, you can give life to the dispirited and benefit yourself in many ways, but it mainly depends upon your own *desire* to do the thing, and your full belief that it *can* be done.

Reports of Meetings



FOUNDED 1891

President: MR. HENRY JOYCE.

Hon. General Secretary: MR. ALBERT ELLIS,
64, Central Beach, Blackpool.

August 3rd, 1912—Council Meeting, Mr. T. W. Price (Llanelli) in the Chair. After the usual formal business of minutes, correspondence and accounts, the following persons were admitted to membership, and the Seal of the Institute ordered to be affixed to the membership cards granted to them—William Boulton-Britton, Palmist and Phynognomist, Weston-super-Mare; Lily Spiller, Psychometrist, Portsmouth; Anna Helena Green, Phrenologist and Palmist, Melbourne.

The Seal of the Institute was ordered to be affixed to the Preliminary Certificate, granted after examination in Psychometry, to Betsy Jane Eccles, Darwen. Also to the Final Certificate, granted after examination in Magnetic Healing, to Arnold Waldemar Mindo, Liverpool.

Mr. A. W. Mindo passed the Honours Examination in Magnetic Healing, and was presented with an additional Bar to the Honours Jewel awarded him in 1911 for Hypnotism.

Resolved that the Colour Group be named the Chromoscopy Group.

Resolved that the Honours Examination Fees be as follows: First Subject £3, Second £1, Third and subsequent 10/- each.

A hearty vote of thanks was accorded Mrs. H. B. Smith for her donation of £5 to the Incorporation Fund.

BRANCHES:—

BIRMINGHAM.—Secretary, Hy. Joyce, 111, Great Lister Street.

BLACKPOOL.—J. W. Turton, 3, Charnley Grove.

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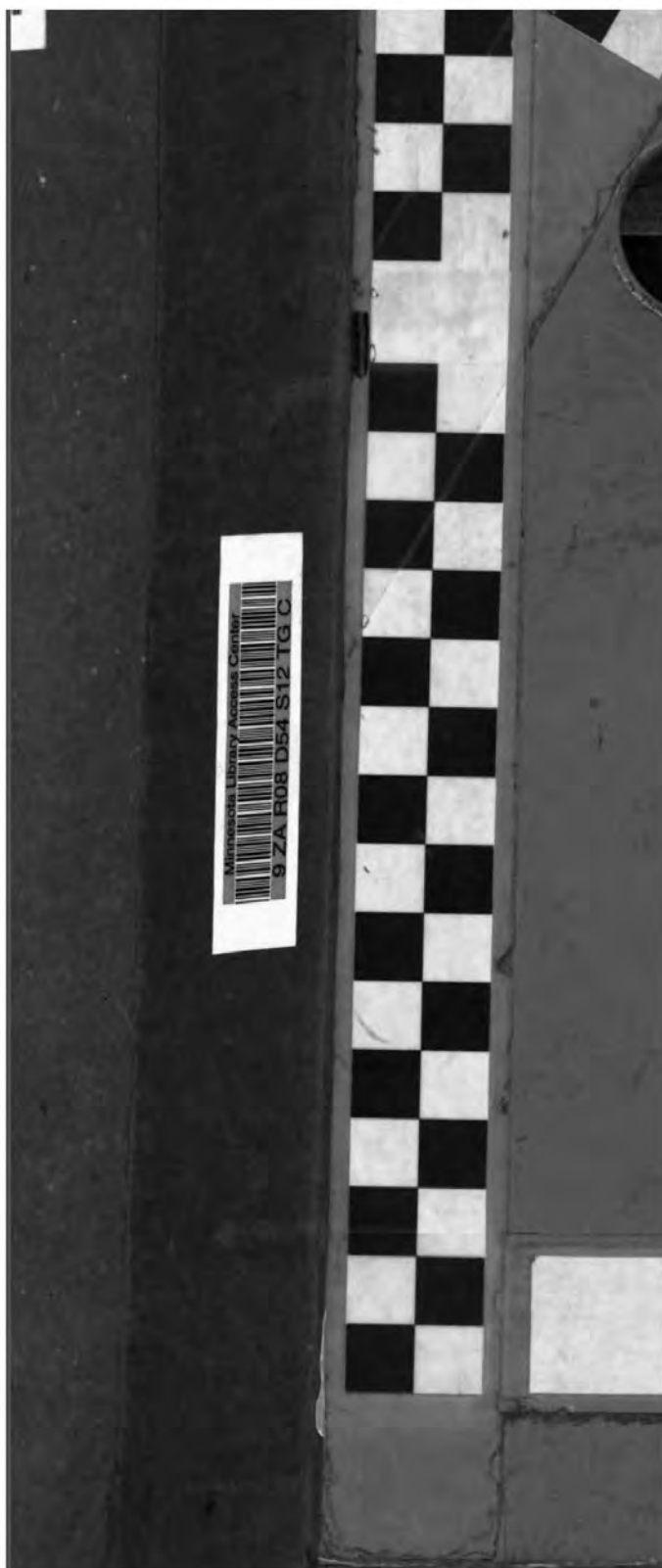
1	1 8 25	<i>Sunday.</i> Avoid travel and changes. Keep quiet.
2	14 15	A variable day. Attend to ordinary duties.
3	27 22	Travel, change, visit friends, start new work, safeguard health p.m.
4	10 II 50	An evil day. Act discreetly in all things.
5	24 40	Avoid females. Do nothing important.
6	8 26 52	An unimportant day. Attend to ordinary duties.
7	23 25	Avoid accidents, disputes and changes.
8	8 21 15	<i>Sunday.</i> Visit friends in the morning.
9	23 13	A contradictory day. Attend to ordinary duties only.
10	8 11 13	A quiet day. Attend to correspondence.
11	23 5	Ask favours and seek work, and new business.
12	7 24 42	Avoid accidents and disputes a.m.; court, marry, visit friends after 12.
13	21 57	A variable day. Attend to correspondence p.m.
14	5 11 47	Travel, make changes and visit friends.
15	19 10	<i>Sunday.</i> Act discreetly a.m., travel, visit friends and ask favours p.m.
16	2 1 10	Travel and change, but safeguard health.
17	14 47	Visit friends, but avoid disputes.
18	27 7	Travel by sea in the afternoon and evening.
19	9 15 13	Avoid disputes and accidents afternoon, attend to correspondence.
20	21 10	An evil day. Act discreetly and avoid disputes.
21	3 22 3	A variable day. Deal with elders in p.m.
22	14 54	<i>Sunday.</i> A quiet day, safeguard health.
23	26 49	Travel, make changes and visit friends.
24	8 11 49	A variable day, attend only to ordinary duties.
25	20 56	Avoid disputes, quarrels and litigation.
26	3 14	Travel and change, but avoid superiors.
27	15 42	Deal with elders and correspondence, but avoid disputes.
28	28 22	Avoid females and the opposite sex.
29	11 8 15	<i>Sunday.</i> A day for study and reflection.
30	24 22	A variable morning. Travel and change in the evening.

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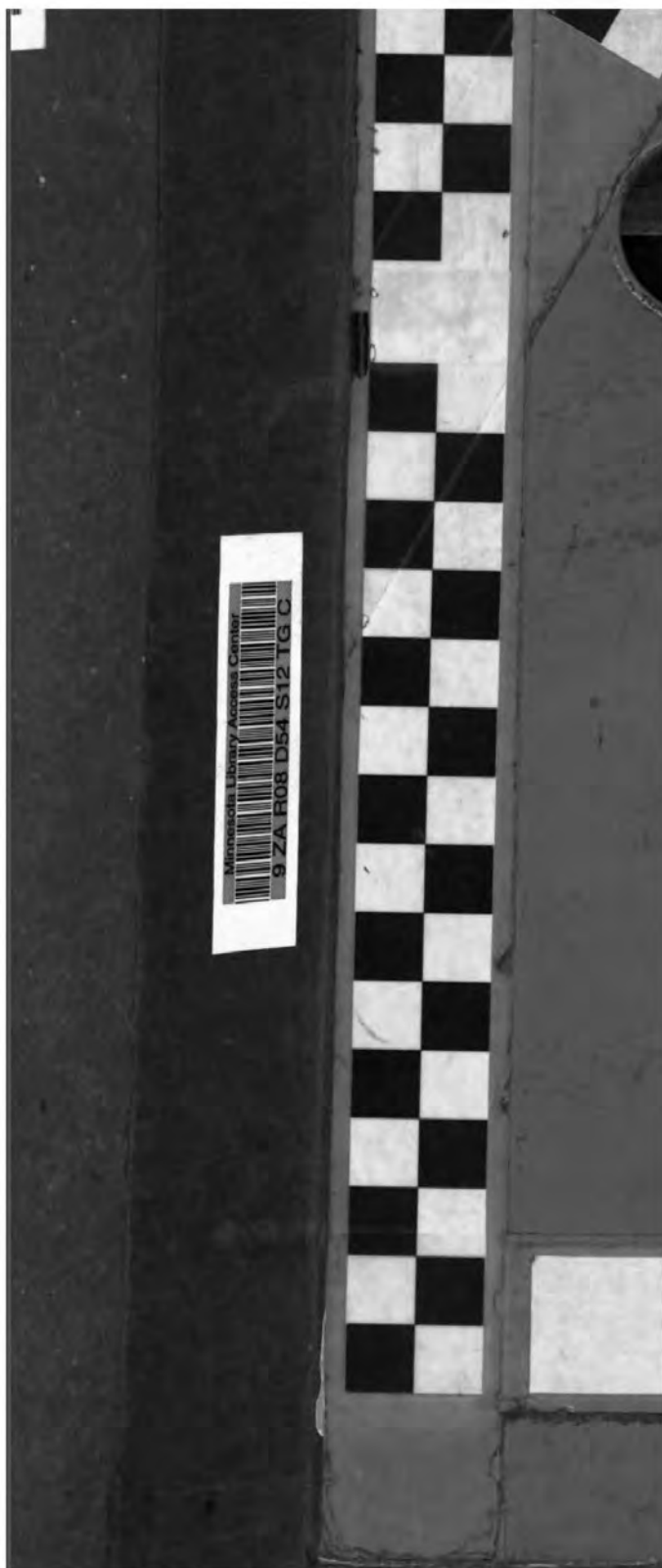


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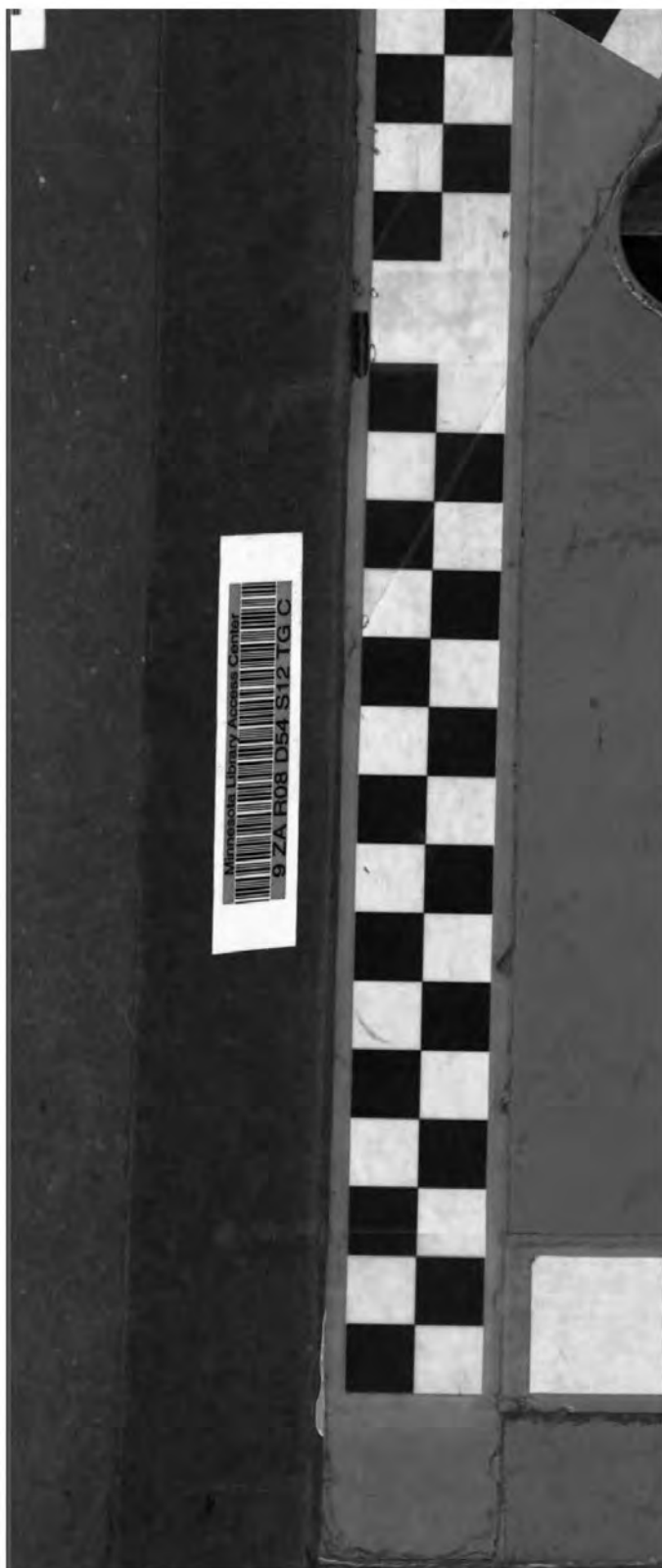


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